WHY DID THE PROPHETS SAY WHAT THEY SAID?

THE ESCHATOLOGY OF AN EXCLUSIVE ISRAEL IN THE BIBLE WITH BRITISH-ISRAEL BIBLE NOTES

BY

DR. JUSTIN G. PROCK

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Dedicated

To Our Lord and Savior Jesus Christ

Our Kinsman Redeemer

And

Our Kinsmen of True Israel

AND

To those who already know their Christian Jacob-Israel Identity;

To those who are searching for their Christian Jacob-Israel Identity;

And

To those who don't know their Identity

in

Our Lord and Savior JESUS CHRIST yet,

Grace and Peace

My people are destroyed for lack of knowledge:

Because thou hast rejected knowledge,

I will also reject thee,

That thou shalt be no priest to me:

Seeing thou hast forgotten the law of thy God,

I will also forget thy children.

FATHER YAHWEH to His children, True Israel, in Hosea 6:4

Now Esau is the end of this age,

and Jacob is the beginning of the age that follows.

FATHER YAHWEH to His Children, True Israel, in II Esdras 6:9

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FORWARD

According to *The Preacher's Outline and Sermon Bible's Old Testament Prophets*,[1] there are 45 named prophets and 8 unnamed prophets in the Old Testament, including John the Baptist, which I have enclosed in three charts, so that you can understand who they were sent to. We are all familiar with the four Major Prophets and the 12 Minor Prophets of the Old Testament. Regardless, the majority of these prophets were sent to YAHWEH's people, Israel, which was and is comprised of The House of Israel and The House of Judah.

According to Noah Webster's *1828 American Dictionary of the English Language*,[2] a prophet/prophetess is

1 One that foretells future events; a predicter; a foreteller.

2 In *Scripture*, a person illuminated, inspired or instructed by Yahweh to announce future events, such as Moses, Elijah, David, Isaiah, etc.

3 An interpreter, one that explains or communicates sentiments.

4 One who pretends to foretell; an imposter; as a false prophet (Acts 13).

5 The School of the Prophets, i.e., among the Israelites, a school or college in which young men were educated and qualified for public teachers. These students were called *sons of the prophets.*

6 A female prophet, in *Scripture,* a woman who foretells future events, such as Miriam, Huldah, Anna, etc.

On that note, Arnold E. Kennedy is well-known in Australia and New Zealand (with pockets around the world) as an excellent theologian. I came across him in my studies on the Prophets of Israel in the Bible a

[1] Leadership Ministries Worldwide, *Old Testament Prophets* (Chattanooga, TN: Alpha-Omega Ministries, 2010).
[2] Noah Webster, *1828 American Dictionary Of The English Language* (San Francisco, CA: Foundation For American Christian Education, 1967).

few years ago. As an English professor and an etymologist, I was quite impressed with Mr. Kennedy's body of work, all of which can be found online for free at my website: https://drjustinprock.com. The book which you are about to read, written under the pseudonym of *Eliel*, was written by Arnold E. Kennedy. According to Hank Roelofs, Mr. Kennedy did not think that he could publish it, so he used a pseudonym. Regardless, *Eliel's* work on the subject of an exclusive Israel in the Bible is quite excellent. In fact, so much so, that there really was not anything that I could add to or subtract from it.

The reason why I am publishing this book is the fact that this is a fantastic study on the prophets and the exclusiveness of Israel in the Bible. In my first book, *Why Did Yahweh and His Son Yahshuah Say What They Said? A Who's Who That May Change The Way We Think About Eschatology*,[3] I discussed at length the etymologies of specific people groups in the Bible, and who they are in the Twenty-First Century. I included *Eliel's* work in my second book, *Biblical Eschatology: A Study on the End Times and The Exclusiveness of Israel in the Bible*,[4] but I do not think people got to the second half of the book. As such, I am publishing Mr. Kennedy's work in its entirety, untouched, for the reader to come to his/her own conclusions, albeit with a new title. I personally was persuaded by all of Arnold E. Kennedy's works, as well as with the other authors/pastors who are mentioned in the Acknowledgements. This is the *meat* that the Apostle Paul was talking about in I Corinthians 3:2. It is time to put down that glass of repetitive *milk* and start chewing on some *meat*.

Unfortunately, we have come to the dry season of Bible teaching. There are very few, and I do mean *very few,* who dare to teach the *meat* of Yahweh's Word. Even Yahshuah's disciples heard His words, and in John 6:60, stated, *This is a hard saying, who can hear it?* Will you be one of those disciples who cannot accept what Yahshuah says?

---

[3] Justin G. Prock, *Why Did YAHWEH and His Son YAHSHUAH Say What They Said?* (n.p.: Trafford Publishers, 2020).
[4] Justin G. Prock, *Biblical Eschatology: A Study On The End Times And The Exclusiveness Of Israel In The Bible* (n.p.: Trafford Publishers, 2021).

The irony of today is that most of us sing *O Come, O Come Emmanuel* during the Christmas season, but have any of us really paid attention to the lyrics?

O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Rod of Jesse, free
Thine own from Satan's tyranny
From depths of hell thy people save
And give thee victory o'er the grave.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Dayspring, come and cheer
Our spirits by thine advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, thou Key of David, come,
And open wide our heavenly home,
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

O come, O come, thou Lord of might,
Who to thy tribes, on Sinai's height,
In ancient times did'st give the Law,
In cloud, and majesty and awe.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

Do you understand what you are saying when you are singing these lyrics, which were originally written in Latin over 1,200 years ago, and only recently translated into English? They knew that they were True Israel, as did Arnold E. Kennedy.

So, without further ado, here is *The Exclusiveness of Israel* by *Eliel*, the perfect sequel to my first book. You will note that I have included J. Bell's *British-Israel Bible* Notes, for you to study as well. Please make sure that you have your Bible at your side while reading this book!

May YAHWEH bless you richly!

Dr. Justin G. Prock
January 31, 2023

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CHRONOLOGICAL LISTING OF THE PROPHETS[2]

NAME	DATE
Abel	Right after creation
Noah	At least seven generations after Adam
Abraham	2000 B.C.
Joseph	1900–1885 B.C.
Jacob/Israel	1858 B.C.
Moses	1405 B.C.
Deborah	1220 B.C.
Unnamed prophet Rebuked Israel for fearing idols	1210 B.C.
Samuel	1095–1015 B.C.
Unnamed prophet Rebuked Eli and his house for profaning the temple	1085 B.C.
David	1029–971 B.C.
Gad	1015–950 B.C.
Asaph	1004 B.C.
Nathan	1003-931 B.C.
Heman	971 B.C.
Unnamed prophet Rebuked King Jeroboam I for his idolatry	931 B.C.
Ahijah	931–910 B.C.
Shemaiah	926 B.C.
Iddo	910 B.C.
Azariah	896 B.C.
Jehu	886 B.C.
Hanani	870 B.C.
Elijah	860–845 B.C.
Unnamed prophet Prophesied a victory over the Syrians	856 B.C.
Unnamed prophet Prophesied total victory over the Syrians	855 B.C.
Unnamed prophet Rebuked King Ahab for sparing the evil Ben-Hadad	855 B.C.

NAME	DATE
Micaiah	853 B.C.
Elisha	850–795 B.C.
Eliezer	849–848 B.C.
Obadiah	845 B.C.
Joel	830 B.C.
Zechariah, son of Jehoiada	797 B.C.
Hosea	788–723 B.C.
Jonah	780–765 B.C.
Unnamed prophet Rebuked King Amaziah for his idolatry	767 B.C.
Unnamed prophet Warned King Amaziah not to hire Israel's army	767 B.C.
Amos	750 B.C.
Isaiah	740–690 B.C.
Micah	735–725 B.C.
Oded	733 B.C.
Nahum	663–612 B.C.
Zephaniah	640–609 B.C.
Jeremiah	627–562 B.C.
Huldah	623 B.C.
Habakkuk	615–598 B.C.
Urijah	608 B.C.
Daniel	605–535 B.C.
Ezekiel	593–571 B.C.
Haggai	520 B.C.
Zechariah, son of Berechiah	520–518 B.C.
Malachi	430 B.C.
Anna	4 B.C.
John the Baptist	A.D. 26
Paul	A.D. 35–64
Agabus	A.D. 43
John the Apostle	A.D. 95

2 The list above serves as a timeline for all the prophets discussed in the following chart. The unnamed prophets are listed according to their message. (Also see the *Timeline of Kings, Prophets, and History* chart, pp.392-393.)

TIMELINE OF KINGS, PROPHETS AND HISTORY*

THE UNITED KINGDOM

BIBLE REF.	KINGS (YEARS RULED)	PROPHETS
		Samuel (1095–1015)
1 S.16:1-1 K.2:11; 1 Chr.11:1-30	David (40) (1011–971)	Gad (1015–953)
		Asaph (1004)
1 K.2:12-11:43; 1 Chr.28:1-2 Chr.9:31	Solomon (40) (971–931)	Nathan (1003–931)
		Heman (971)

THE DIVIDED KINGDOM

SOUTHERN KINGDOM OF JUDAH

BIBLE REF.	KINGS (YEARS RULED)	PROPHETS
1 K.12:1-24; 14:21-31; 2 Chr.9:31-12:16	Rehoboam (17) (931–913)	
1 K.15:1-8; 2 Chr.12:16-14:1	Abijah (3) (913–911)	
1 K.15:9-24; 2 Chr.14:1-16:14	Asa (3) (911–870)	
		Iddo (913)
		Azariah (896)
1 K.22:41-50; 2 K.3:6-14; 2 Chr.12:3-21:1	Jehoshaphat (25) (873–848)	
2 K.8:16-24; 2 Chr.21:1-20	Jehoram (8) (853–841)	
2 K.8:25-29; 9:27-29; 2 Chr.22:1-10	Ahaziah (2) (841)	Obadiah (845)
2 K.11:1-16; 2 Chr.22:10-23:21	Athaliah (7) (841–835)	
2 K.11:17-12:21; 2 Chr.22:11-12; 24:1-27	Joash/Jehoash (40) (835–796)	Joel (830)
2 K.14:1-20; 2 Chr.24:27-25:28	Amaziah (29) (796–767)	
2 K.14:21-22; 15:1-7; 2 Chr.26:1-23	Azariah/Uzziah (52) (792–740)	
		Hosea (788-723)
		Jonah (780-765)
2 K.15:32-38; 2 Chr.26:23-27:9	Jotham (16) (750–731)	

NORTHERN KINGDOM OF ISRAEL

BIBLE REF.	KINGS (YEARS RULED)	PROPHETS
1 K.12:1-24; 12:25-14:20; 2 Chr.10:1-16	Jeroboam I (22) (931–910)	Ahijah (931–910)
		Man from Judah (926)
1 K.15:25-31	Nadab (2) (910–909)	Shemaiah (927)
1 K.15:16-18:7; 2 Chr.16:1-6	Baasha (24) (909–886)	Jehu (886)
1 K.16:8-14	Elah (2) (886–885)	
1 K.16:9-20	Zimri (7 days) (885)	Hanani (870)
1 K.16:21-28	Omri (12) (885–874)	
1 K.16:28-22:40; 2 Chr.18:1-34	Ahab (22) (874–853)	Elijah (860–845)
1 K.22:49-51; 2 K. 1:1-18; 2 Chr.20:35-37; 22:1-11	Ahaziah (2) (853–852)	Micaiah (853)
2 K.1:17; 3:1-8:15	Joram/Jehoram (12) (852–841)	Elisha (850–799)
		Eliezer (849–69)
2 K.9:1-10:36; 2 Chr.22:7-9	Jehu (28) (841–814)	
2 K.13:1-9	Jehoahaz (17) (814–798)	
2 K.13:9-25; 14:8-16	Jehoash (16) (798–782)	Zechariah (797)
2 K.14:23-29	Jeroboam II (41) (793–753)	Jonah (780–755)
		Amos (760)
2 K.15:8-12	Zechariah (6 mos) (753)	
2 K.15:13-15	Shallum (1 mo) (752)	
2 K.15:16-22	Menahem (10) (752–742)	

DATE BC	HISTORY: FOREIGN KINGS	HISTORY: WORLD EVENTS
1000		David captures Jerusalem (1004)
	Ashur-Rabi II (1010–973) *(Assyria)*	
	Hiram (1003–968) *(Tyre)*	Foundation for the Temple (966)
950	Tiglath-Pileser II (960–935) *(Assyria)*	22nd Egyptian Dynasty (945)
930		Kingdom Divided (931)
	Shishak I (945–924) *(Egypt)*	
		Assyria makes peace with Babylon (915)
900	Ben-Hadad I (900) *(Syria)*	Jehoshaphat leads a revival (865)
	Eth-Baal (887–856) *(Sidon)*	Elijah's contest with prophets of Baal (857)
		Elijah's mantle passed to Elisha (845)
850		
	Hazael (843) *(Syria)*	
		Carthage established (814)
		Joash repairs Temple (812)
800	Ben-Hadad II (798) *(Syria)*	23rd Egyptian dynasty (800)
	Ben-Hadad III (773) *(Syria)*	Olympic games begin (776)
		Rome founded (753)
750	Rezin (750) *(Syria)*	Babylonian and Chinese calendar (750)

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The Divided Kingdom						Date	History	
Southern Kingdom of Judah			Northern Kingdom of Israel					
Bible Ref.	Kings (Years Reigned)	Prophets	Bible Ref.	Kings (Years Reigned)	Prophets	BC	Foreign Kings	World Events
			2 K.15:23-26	**Pekahiah** (2) (742–740)			**Tiglath-Pil[n]eser III (or Pul)** (745–727) *(Assyria)*	Assyria takes control of Northern Kingdom (745–627)
		Isaiah (740–690)	2 K.15:27-31	**Pekah** (20) (752–732) (752–740) (ruled only in Gilead) (740–732) (ruled in Samaria)			**Shalmaneser V** (727–722) *(Assyria)*	Assyria invades Northern Israel (732)
2 K.15:36-16:20; 2 Chr.27:9-27; Is.7:1-9:1	**Ahaz** (16) (735–716)	**Micah** (735–725) **Oded** (733)	2 K.17:1-23	**Hoshea** (9) (732–722)			**So** (727–716) *(Egypt)* **Sargon II** (710–705) *(Assyria)*	Fall of Northern Kingdom (722)
2 K.18:1-20:21; 2 Chr.28:27-32:33; Pr.25:1; Is.36:1-39:8	**Hezekiah** (29) (729–686)					700	**Sennacherib** (705–681) *(Assyria)* **Merodach-Baladan** (721–710, 705–704) *(Assyria)*	Sennacherib defeats Egypt (701) Hezekiah's tunnel (701)
2 K.20:21-21:18; 2 Chr.32:33-33:20	**Manasseh** (55) (696–642)	**Nahum** (663–612)					**Tirhakah** (690–664) *(Egypt)*	185,000 Assyrians killed by God (701)
2 K.21:19-26; 2 Chr.33:20-25	**Amon** (2) (642–640)					650	**Esarhaddon** (681–669) *(Assyria)*	Sennacherib destroys Babylon (689)
2 K.21:26-23:30; 2 Chr.33:25-35:27	**Josiah** (31) (640–609)	**Zephaniah** (640–609)					**Nabopolassar** (626–605) *(Assyria)*	Josiah's reform (621) Nineveh destroyed (612)
2 K.23:31-33; 2 Chr.36:1-4	**Jehoaz/Jehoahaz** (3 mos) (609)	**Jeremiah** (627–562)					**Neco** (610–595) *(Egypt)*	Battle of Carchemish (605) 1st group of exiles from Judah taken to Babylon (605)
2 K.23:34-24:7; 2 Chr.36:5-8	**Jehoiakim** (11) (609–598)	**Habakkuk** (615–598)				600	**Nebuchadnezzar II** (605–562) *(Babylon)*	
2 K.24:8-17; 25:27-30; 2 Chr.36:8-10;	**Jehoiachin** (3 mos) (598–597)	**Daniel** (605–535)						2nd group of exiles from Judah taken to Babylon (597)
2 K.24:18-25:21; 2 Chr.36:10-14; Je.21:1-52:11	**Zedekiah/Mattaniah** (11) (597–586)	**Ezekiel** (593–571)					**Evil-Merodach** (562–560) *(Babylon)*	Fall of Judah—Third group of exiles from Judah taken to Babylon (586)
2 K.25:22-26; Je.40:5-41:18	**Gedaliah** (2 mos) (Appointed by Nebuchadnezzar) (586)					550	**Cyrus II** (559–530) *(Medo-Persia)*	Fall of Babylon to Medo-Persian Empire (539)
							Belshazzar (552–539) *(Babylon)*	Cyrus II decrees that the Jews may return to the Holy Land (538) 1st exiles return to Holy Land with Zerubbabel (537)
		Haggai (520) **Zechariah** (520–518)						1st Temple foundation laid (536) 2nd Temple foundation laid (520) Temple completed (516) Republic of Rome est. (509)
						500	**Darius I** (521–486) *(Medo-Persia)*	
		Malachi (430)				450	**Artaxerxes** (465–425) *(Persia)*	2nd return under Ezra (458) 3rd return under Nehemiah (445)

The resources used for the Timeline are as follows:

[1] The Bible
[2] Archer, Gleason L. *Encyclopedia of Bible Difficulties*. (Grand Rapids, Michigan: Zondervan Publishing House), 1982.
[3] Freedman, David Noel, ed., et. al. *The Anchor Bible Dictionary*. (New York: Doubleday), 1992.
[4] Grun, Bernard. *The Timetables of History*. 3rd ed. (New York: Simon & Schuster), 1991.
[5] Kaiser, Walter C. *A History of Israel*. (Nashville, Tennessee: Broadman & Holman Publishers), 1998.
[6] Silverman, David P., ed. *Ancient Egypt*. (New York: Oxford University Press), 1997.

*Some dates are approximate.

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I would like to personally thank my LORD and SAVIOR, YAHWEH, who saved me, for bringing me to this point in life and putting a burning inside me for Bible prophecy.

I would also like to thank Arnold E. Kennedy (now deceased) for teaching me the truth of the Christian Jacob-Israel message of the Bible. It was due to his articles, that caused me to change my viewpoint, and realize that The Bible was written under the inspiration of YAHWEH God by Israelites, for Israelites, and ultimately for the world as an example of how to live a Godly life.

I would like to thank those who have passed on into Glory: E. Raymond Capt., Pastor Bertrand L. Comparet, Pastor Clifton A. Emaheiser, Pastor Sheldon Emry, Pastor Mike Hallimore, Pastor Arnold E. Kennedy, K.R. McKilliam, Colonel Jack Mohr, and Pastor Wesley A. Swift, for having taught me the Christian Jacob-Israel Identity Message of the Bible.

I would like to thank Mr. J. Bell for having written, *British-Israel Bible Notes*,[5] which I have included as the second half of this book as a reference.

I would also like to thank my mentor, Pastor Bob Boyens, who passed away in April 2020, for teaching me how to study the Bible properly, and for listening to me as I changed my viewpoints over the years, ultimately culminating in the Israelite only viewpoint.

[5] J. Bell, *British-Israel Bible Notes* (London, England: R. Banks & Son, 1903).

I would like to thank Hank Roelofs for his input and advice over the past few years, and for allowing me to republish Mr. Kennedy's book, *The Exclusiveness of Israel*,[6] in its entirety.

I would like to thank Nadine Thomson for all of her hard work with regard to my website: https://drjustinprock.com/.

I would also like to thank my wife for putting up with my work habits, as well as my publisher, Trafford Publishing, for being patient with me as I publish this third book with them.

May YAHWEH GOD bless you richly!

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[6] Arnold E. Kennedy, *The Exclusiveness of Israel* (Cardwell, Queensland, Australia: Christian Identity Ministries, 1997).

MY DISCOVERY OF BIBLICAL ISRAEL BY ARNOLD E. KENNEDY

For about forty years, I went faithfully to church and tried to regularly read the Word of THE LORD GOD every day. My beliefs were rather orthodox, that is, they were essentially based upon the notes in the Schofield Bible. What I did not then realize, was that everything I read in the Bible was conditioned by these notes, and I will tell why I now see that some of these traditional beliefs are wrong beliefs. Today, I feel ashamed at the quality of my Bible reading over that period, but that was largely due to how the notes had pre-conditioned me to believe a type of universalism that was not valid.

One day, this all started to change. For some reason, I looked at the early pages of each Gospel, and Matthew 1:21 caught my eye. This said, "*And she shall bring forth a son, and thou shalt call His name JESUS, for He shall save **His people** from their sins*." What this said to me, was that the persons being addressed were THE LORD GOD's people **before** they were saved. Strange, I thought that I had always believed that people "got saved" and became THE LORD GOD's people (Schofield style). So, through these Gospels, I went on to find many verses that backed what I was seeing for the first time. These were simple statements that could not be bent, and statements that are foundational doctrinal points that will stand up to any scrutiny. All of these verses said something vastly different to what I had been led to believe since they concerned only one people, here termed, "Israel." Luke 1:77 (as below), of course, confirmed Matthew 1:21, and obviously all of these verses concerned one particular people only.

1. Matthew 1:21: *And she shall bring forth a son, and thou shalt call His name JESUS, for He shall save **His people** from their sins.*

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2. Luke 1:16: *And many of the **Children of Israel** shall he turn to THE LORD GOD their GOD.*

3. Luke 1:55: *He has helped His servant Israel, in remembrance of His mercy, as He spake to **our fathers**, to Abraham, and to His seed forever.*

4. Luke 1:68-69: *Blessed be THE LORD GOD **of Israel** for He hath visited and redeemed **His people**. And has raised up a horn of salvation for us in the House of His servant David... as He spake by the mouth of His holy prophets . . . to perform the mercy promised to **our fathers**.*

5. Luke 1:77: *To give knowledge of salvation **unto His people** by the remission of **their sins**.*

6. Luke 2:34: *Behold, this Child is set for the rising again of **many in Israel**.*

7. John 1:31: *But that He should be made manifest **to Israel**, therefore am I come baptizing in water.*

Every church I had attended presented the idea that people of any race, who "got saved," became what they called "spiritual Israelites," but as the sequence was back to front, I realized that this could never be right. O yes, I had heard the phrase, "The Chosen People," but what this said to me was obviously that every other race must literally be "unchosen." This latter factor gave me a lot to chew

upon, especially in regard to "race." At first, I found this to be difficult because of years of church pre-conditioning, but we can consider my conclusions after looking at some more verses.

I went on to find many similar Scriptures to those above, some of which I will list. These, I have come to regard as "foundational" verses, by which we can test doctrines. I will make some comments on what "**we know**" from them.

8. Acts 5:30: *THE LORD GOD of our fathers raised up JESUS . . . to be a Prince and a Savior . . . to give repentance **to Israel***.

From this, I could see **we know that repentance here concerns none but Israel**. The Gospel writers agree with all the similar limitations, such as Isaiah 53, *for the transgression of **My people** was He stricken*, and again with JESUS when He said, ***I was not sent but to the lost sheep of the House of Israel***.

9. Romans 9:10-11: *When Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, **neither having done any good or evil**, that the purpose of THE LORD GOD according to election might stand, not of works, but of him that calleth*;).

So, I found that election still is not a matter of behavior. This is about offspring being elected by THE LORD GOD, **BEFORE having done good or evil**. This shows the choosing was done before human conception.

10. <u>Romans 9:21</u>: *Hath not the potter power over clay, of the same lump to make one vessel unto honor, and another unto dishonor*?

This was difficult to accept at first, but from it, we can say, **We know that the Potter makes different peoples for differing ends, thus they are not all the same in THE LORD GOD's purposes. We know they had <u>not done good or evil</u> when the Potter made them**. I could see that the Potter makes two different types of vessels that are [a] *Fitted for destruction* and [b] *Afore prepared for glory*. After clay is fired, it cannot be changed into another vessel.

11. <u>John 8:42-43</u>: *JESUS said unto them, If GOD were your Father, ye would love Me: for I proceeded forth and came from GOD; neither came I of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do.*

From this, I came to see that THE LORD GOD was not the "Father" of all races, and I recalled passages such as Jeremiah 31:9, which reads, ***I am a Father to Israel***. This is still the same context as 2 Corinthians 6:18, ***And will be a Father unto you***, where from the first verses of the tenth chapter I could see that the context was only in terms of racial Israelites, despite what I had been taught.

JESUS says that those begotten ***from above*** (from conception, or the time of begettal) can hear, and that those ***from below*** cannot hear His words. JESUS says, *Let him who hath ears, let him hear*. Obviously, there are those who do not have ears that

can "hear." What could I say I knew from this?

We know here that THE LORD GOD is not the "Father" of all peoples. So, the "Brotherhood of Man" doctrine is false.

We know that there are those who cannot "hear" JESUS' words because of their origin, not their belief.

12. Matthew 13:37: *He that soweth the good seed is the Son of Man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

This taught me a lot, because according to THE LORD GOD's Law, each reproduces "after his kind," so one "seed" or "child" cannot change into another. There were three lessons from this.

[a] **We know that people, as wheat, are sown by THE LORD GOD and tares are sown by the "enemy."**

[b] **We know that tares cannot turn into wheat by belief.** They grow together and are separated unchanged at the harvest time. Goats cannot turn into sheep likewise.

[c] **We know that the unrighteous are gathered first and separated from amongst the righteous (v. 49).** This is the reverse of the Schofield "Rapture" doctrine most churches follow, and that I once followed too.

13. <u>Jude 19</u>: *These be they who separate*

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themselves, sensual, having not the Spirit.

Romans 8:16: *The Spirit itself beareth witness with our spirit, that we are the children of GOD.*

This threw me somewhat, especially when I saw the word, "spirit," (as a neuternoun) was not preceded by the definite article in the Greek text. I started to see how there are people who did not have "spirit," who are described as "natural," and who could not receive the things of the Spirit of THE LORD GOD. This reminded me of Genesis 1, 2, and 3, where we find, "The seed of the Serpent," (the natural man) and "The seed of the woman," showing there are these two streamsor origins of mankind. This had nothing to do with being converted.

We know there are religious persons in the assemblies, "Not having Spirit."

We know there also are those whose spirit can witness with THE LORD GOD's Spirit that they are children of THE LORD GOD.

14. John 17:9: *I pray for them: I pray not for the world, but for them which thou hast given Me; for they are Thine.*

JESUS prayed about "as many as Thou hast given Me" and then He prayed for those who would believe amongst those to whom the twelve were sent. The twelve were sent, "*to the lost sheep of the House of Israel*" [Matt. 10:6], the same ones to whom JESUS says that He was sent to, i.e. "*I am not sent but to the lost sheep of the House of Israel*" [Matt. 15:24].

We know then that JESUS was not sent to other than those the Father gave to Him, and that He did not pray for other than Israelites who would come to believe.

15. Acts 13:48: *And when the Gentiles* [peoples of Israel] *heard this, they were glad, and glorified the Word of THE LORD GOD: and as many as were ordained to eternal life believed.*

I once had had a tussle with this word, "Gentiles," but when I discovered the word was also used of Israel, everything simplified, because context determined whether the context was used in regard to Israelites, or non-Israelites.

We know from this that everyone of all races are not ordained to eternal life.

16. Matthew 13:11: ***JESUS answered, Because, it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.***

We know that there are those to whom knowledge of the Kingdom of Heaven is not given.

17. John 6:65: ***JESUS says, No man cometh unto Me, except it be given unto him of My Father.***

We know that all races cannot come to JESUS. [I noted that "be given" was in the perfect tense, that it was completed in the past.

18. John 2:27: *But the anointing which you have received abideth in you…*

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John 3:9: *Whosoever is born of GOD doth not commit sin, because his seed remaineth in him.*

John 5:18: *We know that whosoever is born of GOD sinneth not.*

Because of my upbringing, I found these verses difficult, but I came to see that the issue was one of "seed" (***sperma***), and thus, had to do with race, and that "***seed remaineth***" has to do with this seed being unpolluted by race mixing. I saw that this word "seed" was also used of the offspring of animals, so I knew it could not refer to any "spiritual" seed.

We know that there is an anointed race of people, and that not every race (seed) is "born of GOD."

19. Romans 9:13: *As it is written, Jacob have I loved, Esau have I hated.*

This I knew to be a repeat of an Old Testament phrase from Malachi chapter one, but it helped me when I found "it is written" was 'perfect' in tense and 'passive' in mood. This meant that it would always be true, and that being passive in mood, no human agency could change it. If THE LORD GOD hated just one set of people, they could not be part of that 'world' THE LORD GOD 'so-loved.' I have found since that there is no direct statement about THE LORD GOD loving any other than Israel. I came to learn that the generalized phrase, "the world" refers to that world of the particular context. In many cases, this is "The world of Israel."

We know by statement and by tense that the Old Testament position is maintained in the New Testament [See Mal. 1:1-4]. THE LORD GOD hates the descendants of Esau (who now call themselves "Jews") for all generations

20. <u>I Corinthians 10:1-2</u>: *Moreover Brethren,* ***I would*** *not have you ignorant, how that all OUR FATHERS were under the cloud, and all passed through the sea* [i.e. the Red Sea], *and were baptized unto Moses*.

I looked at this, and the next verses, and asked, "How could these people being addressed be other than Israelites?" Yet, I had been taught that the Corinthians were non—Israelite "Gentiles."

We know that these "Gentile" Corinthians [as other "Gentiles" in most places] were Israelites.

21. <u>Romans 9:4</u> ***Who are Israelites to whom pertaineth the adoption…***

I found that the word, "adoption," had no connection with today's common meaning. A short examination of the five places where this word occurs, showed me from the Greek word and lexicons that it had the meaning of "placing a child in the position of a son." The popular concept about foreigners becoming Israelites by adoption is nonsense as "adoption" only pertains to Israelites, as seen in the verse above.

We know that the adoption or the placing of sons [*huios*] out of the Children [*teknon*] of Israel does not pertain to other than Israel.

22. <u>John 3:6</u> ***That which is born of flesh is flesh; and that which is born of Spirit is Spirit.***

I could see that the insertion of the articles by translators changed the meaning, and that "is born" is perfect/passive. Being

born one way is something we cannot change. JESUS sent on to say, "*Ye must be born again*" where "again" = ***anothen*** = "from above" or an origin in a past starting point. It was Nicodemus who used the word, "again," not JESUS. Making ***anothen*** mean "again" is false translating. To try to lump all men together by a "***born again***" belief doctrine cannot be valid.

We know then that some people are born of flesh, and others are born of Spirit.

23. Acts 1:6: *When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel*?

Here, there is no doubt that "the kingdom" only applies to Israel." *Repent: for the Kingdom of Heaven is at hand* [Matthew 4:17]. This is the real "Great Commission" that churches refuse to acknowledge.

We know the Kingdom of Heaven applies to none but Israel.

24. Acts 13:32-33: *And we declare unto you glad tidings, how that the promise which was made unto the fathers, GOD hath fulfilled the same unto us their children, in that he hath raised up JESUS again.*

The "unto the fathers" (of Israel) and the "us their children" cannot ever be stretched to include any other race.

We know from this that the glad tidings are not made to anyone else than the children (genetic lineage) of the

fathers (of Israel).

25. <u>Romans 10:1</u>: *Brethren, my heart's desire and prayer to GOD for Israel is, that they might be saved.*

The seeing of verses such as this made me sit up and take notice, because it indicates that Paul did not pray for those races that cannot "hear." When we read, "*And He shall save His people from their sins,*" it does not mean they all get automatically converted

We know that Paul did not pray this for all races to this end.

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COMMENT:

What this all said to me, was that there are racial differences between "men" and "men" as far as THE LORD GOD is concerned, these differences being on a racial basis. I saw that no race changed their type of a belief basis, even if Israelites can be believers or unbelievers within that race.

But this presented another seeming contradiction. "What about the so-called 'Great Commission?'" It was the simplicity of the answer that surprised me. What I found is simply this; in both Hebrew and Greek usage, the words, "all," "every," "whosoever," refers to "all" of each context, not all of everything else, in such phrases as, "*Go ye into all the world*." A member of the NIV and NKJV translation committee confirmed this to me, but when I said, "why not apply this to the third chapter of John," he looked shocked and said that he had never thought about it. The word, "world," means "that world of each context," not the whole globe. So, if the context is Israel, "all the world" carries the meaning of "all the world of Israel." If we were to take the phrase, "GOD so loved the world," it would have the right meaning if we took it as, "GOD so loved that world" (of Israel).

Likewise, the answer to "The Jew and The Gentile" problem was easily solved. We can see the answer to #20 above. "The Jew" carried the meaning of "Judaean," that is it referred to Israelites within that nation, whereas, in the plural, it referred to the Edomite (non-Israelite) leadership of that nation. Churches never teach that there are two words with different applications in Greek that are translated as "Jews," one being the territorial term "Jew" = "Judaean" and the other meaning "Jew" = "Of Judah" as a racial term. "The Gentiles" referred to the House of Israel as opposed to the House of Judah. How could it mean anything else when JESUS told His disciples not to go to others than He was sent to?

Matthew 10:6: *But go rather to the lost sheep of the house of Israel.*

Matthew 15:24: *But He answered and said, I am not sent but unto the lost sheep of the house of Israel.*

John 29:21: *JESUS said, As My Father hath sent Me, even so sent I you.*

So, I could see where we should go only to. Please compare the first seven points above.

What I found was that both Testaments ceased to conflict. So-called Bible contradictions disappeared. In the New Testament, the "THE LORD GOD of Israel" (Matthew 15:31 and Luke 1:68) was unchanged. Indeed, we were told this would never change long ago.

Exodus 3:15: *And GOD said moreover unto Moses, Thus shalt thou say unto the children of Israel, THE LORD GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath sent me unto you: this is my name* [*shem*] *forever, and this is My Memorial* ***unto all generations.***

Whilst it was just marvelous to see this great light, I felt upset that I had been cleverly misled for so long. It was like having been robbed. The modern-day churches have made what applied solely to Israel to apply to every race. There was no way their doctrine could contain the Revelation 21 reference to only Israelites being within the City of GOD, with all other races being outside. Wherever I looked, I found false applications that stemmed from the Scofield Bible. Today, I see these have flowed into Life Application Bibles

and many Bible footnotes, and also are written into many modern versions (which are not translations).

But even then, who is Israel? Scofield, associates, and successors, say it is "The Jews." JESUS said in John Chapter 8, that the Devil was the father, or originator of the Jews, so Scofield disagreed with JESUS here too. To point to the answer, I will quote from a paper I later wrote:

"There is a weight of traditional belief that mitigates against knowledge of the identity of Biblical Israel today. We are told in prophecy that Israel as a people as a whole would lose knowledge of their identity, and that they would be known by another name. So 'Israel' cannot mean the State of Israel. And while it may contain some Israelite Jews, it does not mean "The Jews," who are multi-racial and admit to this themselves in *Encyclopaedia Judaica*. The churches wrongly teach that "The Jews" and "Israel" are synonyms. My extensive investigations insist that a broad indication of who Israel is today is found in the racial description, "Caucasian." Caucasia (Assyria) is where the House of Israel was taken into captivity, and from whence they migrated Westward according to prophecy.

Three quotes from Jewish sources may personally help those who have been led to believe that the word, "Jews," always relates to Israelites, and who might be wondering where they could fit in:

1. From Alfred M. Lilienthal's book, What Price Israel?
   Here's a paradox: an anthropological fact, many Christians have more Hebrew- Israelite blood in their veins than their Jewish neighbors."

2. The Israeli-resident author Yair Davidy in his book, *The Tribes – Israelite Origins of Western Peoples.*
   [The Forward by Rabbi A. Field] tells in much detail that *the Saxon folks are Israel.*

3. Jewish author Harry Golden wrote in 1967:
   Isaiah the prophet wrote that the remnant of The LORD God's people would be found ***in the islands of the sea***.

These islands can be shown as being North and West of Palestine, i.e. the United Kingdom as the location of the Throne of David. The reader will probably be Caucasian, Anglo-Saxon, Celtic, or Nordic, who can be shown to be Israelites, apart from the white Japhethic, Ishmaelite, and Edomic content [Genesis 9:27 and 16:12], and the obvious foreigners, who have moved in amongst them. In the Divine foreknowledge, true Israelite posterity possess the inherent 'spirit' characteristics with which THE LORD GOD purposed should be used to bring peace to the world under the righteous rule of JESUS Christ.

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INTRODUCTION

To indicate the purpose of this book, we will consider the two brackets of Scriptures below; one bracket appears to be general in that it includes everybody on the earth, whereas, that other is exclusive to Israel as THE LORD GOD's people.

BRACKET ONE

John 3:15	*That whosoever believeth in Him should not perish but have eternal life.*
John 3:16-17	*For GOD so loved the world…but that the world through Him might be saved.*
Mark 16:15	*And he said unto them, Go ye into all the world, and preach the Gospel to every creature.*
Romans 10:13	*For whosoever shall call upon the name of the Lord shall be saved.*

BRACKET TWO

Matt. 1:21	*…for He shall save **His people** from their sins.*
Luke 1:77	*To give knowledge of salvation unto **His people**…*
Luke 1:68	*Blessed by THE LORD GOD **of Israel**, for He hath visited and redeemed **His people**.*
Matt. 15:24	*…I am not sent but unto the lost sheep of **the house of Israel**.*
John 1:31	*…but, that He should be made manifest **to Israel**…*
Romans 11:26	*And so **all Israel** shall be saved:…*

This book is a presentation of the affirmative answer to the question, "*Is Israel still an exclusive people*?" It shows that both sets of Scriptures apply to the one people. Acceptance of this affirmative

answer will cause some conflict with dispensational teachings, a number of popular evangelical doctrines and the *status quo* of some common church establishment has no answer. It will be seen that there are plain statements in the New Testament that are usually glossed over and simply not believed. Acceptance of the affirmative answer will eliminate some present conflicts in doctrine, and this is totally desirable.

As soon as a subject like this is raised, there are immediate questions about the present identity of Israel. But, before we can make this clear, it is absolutely necessary to establish right doctrine before we can deal with identity. Either it is right that THE LORD GOD made exclusive covenants with Israel as a race or He did not. The answer to this one question determines what we must believe about New Testament doctrine, current world events and end-of-age teachings.

NO DISPARAGEMENT OF NON-ISRAEL RACES

Let it be clearly understood from the beginning, that in saying Israel is still exclusive as a race, in covenant terms, there is no implied disparagement of all the other non-Israel races. Race is a fact of life and it is also an insistent Bible fact that cannot be denied throughout both Testaments. But, the Bible is primarily a book about the people of the book, Israel. Israel is declared to be a servant race, not a better race than others. Israel is presented in Scripture as a "stiff necked," rebellious people, who have a responsibility given to them to demonstrate to the other races, the benefits of compliance with the Laws of THE LORD GOD. **One great difference between Israel and the other races is that THE LORD GOD made a covenant between Himself and Israel that He did not make with other races.** This made Israel accountable for keeping the covenant relationship. Breaking the covenant brought judgement upon Israel. It was with the same people who had the old covenant that THE

LORD GOD makes the New Covenant [Hebrews 8:8]. If THE LORD GOD has not recorded in the Bible His purposes for all the other races in the same way that He has done for Israel, then no one has the right to presume anything about the non-Israel races. Israel is THE LORD GOD's chosen people by covenant relationship. Israel has a heavy accountability and burden that is not laid upon other peoples.

In the Old Testament, there is a clear consistent pattern of indisputable Scriptures that define the exclusive position of Israel in relation to the other races. Few would deny this is a fact of the Old Testament. THE LORD GOD's dealings with Israel, as a people, are clearly different from His dealings with other peoples from a covenant point of view. This is found to persist throughout the New Testament. Anyone could be excused for thinking that there are efforts to hide this information, or that the present-day fact of Israel is ignored, or that Biblical Israel is transferred to the Israeli state. The Twelve Tribes of Israel are still found in the New Testament, as are references to *the fathers*, that is, Abraham, Isaac, and Jacob. The letters in the New Testament are written to people who had these *fathers*. In the chapters to follow, this fact will be examined. As this is so, then the meaning traditionally assigned to certain Biblical words like *Gentile, Church,* and a number of other words, must be wrong! In the Old Testament, "Israel" refers to a genetic line and despite the common teaching that Israel in the New Testament is no longer a genetic line, there is an abundance of Scripture which has consistency in presenting this genetic line.

It is necessary to decide whether to believe according to the *Unity of the Scriptures*, or according to doctrines which are based on the misuse of words. The latter is the more common! So, it would be well to establish a foundation, by considering the much larger body of Scripture, which clearly shows the exclusive nature of National Israel amongst the other races. In the New Testament, the

Twelve Tribes of Israel are still in existence, and this cannot honestly be avoided, although an attempt is definitely made to do just that in some translations by blatant mistranslation, by paraphrasing or by inappropriate and inaccurate Bible footnotes.

The King James Version (KJV), also known as the Authorized Version (AV), is used throughout this book because it is the most familiar and because Strong's Concordance is linked to it.

THE FOUNDATIONS USED THROUGHOUT THIS BOOK

It is most necessary to lay a sure foundation before making any argument from Scripture. JESUS Himself, and the Apostles, gave us a way to lay a Scriptural foundation. Outside of this, there is the probability of error and/or a lack of certainty. It is certain that nothing can contradict this foundation. So, let us look at the foundation, noting the New Testament reference back to the Law and the Prophets:

Luke 24:44 — *...all things must be fulfilled, which were written in the law of* ***Moses, and in the prophets, and in the Psalms****...*

Luke 16:31 — *...If they hear not* ***Moses and the prophets****...*

Acts 15:15 — *And to this agree the* ***words of the prophets****; as it is written,*

Acts 17:2-3 — *And Paul, as his manner was, went in unto them...and...reasoned with them* ***out of the Scriptures****, opening and alleging, that Christ must needs have suffered, and risen again from the dead;*

Acts 24:14 — *But this I confess unto thee, that after the way they call heresy, so worship I THE GOD of my fathers, believing all things which are written* ***in the law and in the prophets:***

Acts 26:22 *...saying none other things than those which **the prophets and Moses** did say should come:*

Isaiah 8:20 *To the law and to the testimony: if they speak not **according to this word**, it is because there is no light in them.*

For THE LORD GOD to say that there is no light in those who do not speak from this foundation must be taken very seriously. The contexts of the verses above are about JESUS Himself and His mission. This was all prophesied:

Romans 16:25-26 *Now to him that is of power to stablish you according to my Gospel, and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the **Scriptures of the prophets**, according to the commandment of the everlasting GOD, made known to all nations (of Israel)...*

The mystery cannot be manifest without *the Scriptures of the prophets*. Those who decry the prophets are destroying their own ability to have understanding.

Throughout the New Testament, the Greek work, *graphe*, is used for what is written in the Old Testament and it is used approximately fifty times. This is a lot of times, so there is no excuse for writing or speaking from another basis. To speak other than from the Law, the Prophets, and the Psalms is to deceive. If the deceiving is done in ignorance, then it can be set aside through repentance and a change in direction. So, we must be aware that we are dealing with a vitally important subject. For the Apostle Paul to say that he limited his teachings to those things that were based upon Moses and the prophets disallows the popular teachings that Paul had additional revelations about "the Church" that were not contained within Old Testament prophecies.

It might be questioned whether the common basis used today is different from the basis JESUS and the Apostles used. What is going to be shown is that there are popular New Testament doctrines taught throughout many of the Christian denominations which do not have this right foundation. In this book, we are not concerned primarily about doctrines concerning elementary practical Christian living on this occasion, but rather, those which concern prophecy, history, and end-of-ag events.

ON THE RIGHT FOUNDATION, ISRAEL IS EXCLUSIVE

In the Old Testament, there is a large body of Scripture, which is consistent in spelling out the *Exclusiveness of Israel* in words that are simple and direct. From this Old Testament foundation, it is found that the *Exclusiveness of Israel* continues into the New Testament. Without the Old Testament foundation, the connection might be missed with the consequence that the national message of the Bible and the Kingdom of Heaven can no longer be proclaimed.

The New Testament fulfills the promises made about JESUS and His mission to Israel.

> *Luke 24:44* *...all things must be fulfilled, which were* ***written in the law of Moses, and in the prophets, and in the psalms,*** *concerning Me.*

If we move away from the foundation of the Old Testament into New Testament doctrine that does not have Old Testament foundations, then we must "get it wrong."

There are major areas of today's teaching about the New Testament that do not have the Old Testament foundations. These have the appearance of being the Word of THE LORD GOD and they are followed by perhaps 90% of denominations today. However, there is undeviating agreement through both Testaments

that will surprise many and there are aspects that may not have been thought about previously. This is because they are never presented in most denominations. It is the simplicity of the answers which will register, but this in turn will create other questions that will arise because they will conflict with traditional beliefs. Yes, there will be reactions, and a number of common reactions are listed, with comments, in a later chapter. These reactions will be common to most readers because most readers will have had the same teaching that "The Jews" are Israel. The words, *Jew* and *Gentiles,* are key issues in this book.

WE HAVE TO BELIEVE MOSES TO BE ABLE TO BELIEVE JESUS

JESUS asks a question that every Christian today should be able to answer. Most denominations will not teach, ask, or answer this question:

John 5:46-47 *For had ye believed Moses, ye would have believed Me. But if ye believe not his writings, how shall ye believe My words?*

Then, we have:

John 3:12 *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

Luke 16:31 *...If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

It is a simple thing to test some of the prophetic things that Moses wrote and see if these are commonly accepted by most denominations. If they are not accepted, then it is these denominations that must have a great problem in their understanding of the words of JESUS. This is saying that if we do not believe what Moses wrote, we will not be able to believe JESUS. To ignore Moses means that we cannot help misinterpreting JESUS' words.

We will look at some of the writings of Moses to see if it is safe to say that the greater majority of professing Christians do not believe the writings of Moses. When these words of Moses are not believed, the Words of JESUS cannot be properly understood. What this means, is that the great majority of professing Christians are, of necessity, being taught things that are not the whole truth concerning JESUS' Words.

It might be claimed that the Holy Spirit teaches us and guides us into all Truth and that He speaks of JESUS, but the self-same Holy Spirit of Truth would not encourage us to disbelieve the writings of Moses. He must want us to be guided into believing the writings of Moses in order that we might believe the Words of JESUS.

The matters we are going to look at do not pertain to the Law and what might be or what might not be in that Law with regard to sacrifices and rituals. We are told in the Gospels about certain Scriptures that are already fulfilled in JESUS. JESUS speaks about certain things that will yet be fulfilled in The Kingdom of THE LORD GOD [for example, Luke 22:16]. The Kingdom of THE LORD GOD is presented as being an inheritance yet to be possessed. In the Book of Revelation, we are told *until the Words of THE LORD GOD shall be fulfilled.*

Moses is called a prophet, and no one can pretend that every Old Testament prophecy and promise is already fulfilled. What we will look at throughout this book, is in whom the Bible states certain things are fulfilled or will yet be fulfilled. We will see that there is no scope for universalism. For us to believe Moses, there are some things which he tells us that are not commonly accepted. What we believe about these things, conditions what we believe about in the New Testament. In other words, it conditions what we believe about JESUS' Words. What are some of these things that are not

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commonly believed in the writings of Moses?

MOSES WROTE and made statements about THE LORD GOD of Israel and about Israel being THE LORD GOD's people. Moses wrote about THE LORD GOD's special relationship with Israel as being a separate people from all the other races. As soon as this is accepted, it will be seen that this separation also runs through the New Testament.

MOSES WROTE of covenants and promises made to Israel. The New Testament says that the promise *Which was made unto the fathers* [that is, of Israel], *GOD has fulfilled unto US THEIR CHILDREN* [Acts 13: 32, 33]. There is never a mention of fulfillment in any others. We will see that the current popular concepts about "Israel" and the children [*sperma*] of Abraham are inadequate. There is a large amount of pre-conditioning from popular teachings to overcome, and this is never easy for anyone. Moses wrote about election in the same way that the Apostle Paul did and both were concerned with the same one people.

MOSES WROTE about the Word of THE LORD GOD and the Law of Moses as being given only to Israel amongst all the other races. As this is so, then only Israel needed redemption from this Law that Israel broke. This is why it is recorded that JESUS came, *To save His people* [that is, Israel] *from their sins* [Matt. 1:21; Luke 1:77; etc.]. Throughout both Testaments, the people concerned are always THE LORD GOD's people before they are redeemed. To be *bought back* means that they must have been in THE LORD GOD's favor once before. They can only be Israel.

MOSES WROTE about the different destinies of each individual Tribe of Israel *in the last days*. It is never a common destiny as "The Jews" in the way currently taught. He wrote of the birthright position of the sons of Joseph, Ephraim and Manasseh, *in the last days*. The prophecy made by Jacob [Gen. 48:19] and by

Moses [Deut. 33] for *the last days* concerning the sons of Jacob are commonly ignored. In today's teachings, they do not even rate a mention, even if this is an important prophetic subject that has a bearing on the *last days* events.

MOSES WROTE concerning JESUS. In Deuteronomy 18:15-19, as confirmed in Acts 3:22, 23, we read, *For Moses truly said unto the fathers, A prophet shall THE LORD your GOD raise up unto you of YOUR brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And, it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.* JESUS was to be raised up unto Israel [Ye *men of Israel* as being addressed] in the same manner and to the same people. To not hear this and to extend this to include all people of every race is to become destroyed from among the people. As JESUS says, *if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* [Luke 16:31]. This is not and was not the belief of our popular translators, and the contrary view has thus been written into the translations. While many are prepared to believe that JESUS rose from the dead, they are not prepared to believe what JESUS said.

JESUS spoke in John 6:32-70 about *what if you shall see the Son of man ascend up where he was before* (v. 62), making it very clear that:

> *No man can come unto to Me, except it were given unto him of My Father* – v. 65.
>
> *No man can come to Me, except the Father which has sent Me draw him* – v. 44.
>
> *All that the Father giveth Me shall come to Me* (that is, His People – the House of Israel, that JESUS redeemed) *and him that cometh to Me* (the individuals in Israel who

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accept/believe what JESUS has done) *I will in no wise cast out* – v. 37 (and 39).

The limitations spelled out in these verses still offend people [v. 61] and is still *an hard saying; who can hear it* [v. 60]? All the religious tradition, translations, emotion, or sentiment are not going to change these limitations.

MOSES WROTE about what Balaam prophesied of the tents of Jacob and the tabernacles of Israel [Numbers 24], and of what THE LORD GOD's people would do to Moab, Sheth, and Edom in the latter days. Each of these identities are ignored today, even if Jacob is mentioned 24 times in the New Testament and Israel occurs 75 times in the New Testament. One never hears of the destiny of Edom. Israel, together with Jacob, occurs 3,929 times by name through the Bible. This is one reason why the Bible can be said to be a book about Israel.

MOSES WROTE A SONG OF WHICH WE ARE TOLD IN Revelation 15:3, *And they*

sing the Song of Moses, the servant of GOD. At this end time, there is no change in the content of the Song of Moses. In this song, we are told: *For THE LORD GOD's portion is His people, and Jacob is the lot of His inheritance*. At the end of this song we are told, *And will be merciful unto His Land and to His People* [Deut. 32:9, 43]. These words were spoken to all Israel, only!

The Psalms and all the Prophets, together with the New Testament, consistently confirm what Moses wrote. They do not, and cannot, oppose each other. We either agree or reject this, but JESUS says we must believe Moses if we say we believe JESUS.

If we really want to know the answer to the question that was asked (in John 5:46, 47, at the start of this subsection) and hence for

our assemblies to work the works of THE LORD GOD, this is the answer JESUS gave:

> *John 6:29* *JESUS answered and said unto them, This is the work of GOD, that you believe on Him whom He hath sent.*

NOT BELIEVING WHAT THE LORD GOD SAYS BRINGS JUDGEMENT

Over and over again through Scripture, we find that THE LORD GOD's people simply would not believe what THE LORD GOD said. This continued refusal brought the eventual judgement of THE LORD GOD upon this unbelief and this is a very serious consideration for us all. It is recorded how Abraham believed THE LORD GOD and there was a good consequence for doing so. Because of traditional teachings and Bible education, it is extremely difficult for Christians today to believe what THE LORD GOD says, especially when it comes to believing *the writings of Moses*. We can learn a lot about faith, but if we do not learn about *THE faith that was once delivered unto the saints* [Jude 3], we find a block in the practical exercising of faith. But Moses did speak of JESUS and for whom [in particular] JESUS would be raised up to save from their sins. If we believe the implication of the phrases *Go into all the world* and *GOD so loved the world* as they are commonly presented, then we cannot believe Moses at the same time. These two Scriptures are re-evaluated in this book. Remember once again, JESUS says we must believe Him and what He says about Moses, in order to believe what He is saying.

It is necessary to re-examine the meaning of simple words like "The Jews," "Gentiles," "The Church," "Abraham's seed," and "Israel." Please do not *answer a matter before it has been heard*, because it is wrong to do so. Let us first build our foundation through the Old Testament and then judge this matter.

In this foundation, we find statements about "The Law" [statutes and judgements] that THE LORD GOD gave only to His people Israel. In no way does this say that non-Israelites are not subject to a law principle, but there is a difference.

Speaking to Israel specifically, we read:

Deut. 4:6-8 *Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely, this great nation is a wise and understanding people. For what nation is there so great, who hath GOD so nigh unto them, as THE LORD OUR GOD is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgements so righteous as all this law…?*

Deut. 4:13 *And he declared unto you his covenant…even ten commandments…*

This Scripture is addressed exclusively to Israel as a race of people, and it shows the relationship between Israel and the balance of races. This is what this book is about.

CHAPTER OUTLINES

CHAPTER 1: EXCLUSIVE NATURE OF ISRAEL IN THE OLD TESTAMENT

A book by book look at "Exclusive Israel" through the Old Testament.

The "statutes" and the "judgements" were given as a covenant to Israel only. Only Israel had broken this exclusive Law covenant and needed redemption.

THE LORD GOD is spoken of as being THE LORD GOD of Israel and Jacob, only. THE LORD GOD severed Israel from other races.

THE LORD GOD loved *the fathers* of Israel and chose their genetic seed after them. Israel is THE LORD GOD's *elect.*

THE LORD GOD says He only *knew* Israel of all the races on earth. The *new heart* prophecy relates to Israel alone.

The New Testament is with the House of Israel and the House of Judah alone, as the same people to whom the Old Testament was made.

CHAPTER 2: EXCLUSIVE NATURE OF ISRAEL IN THE NEW TESTAMENT

A book by book look at "Exclusive Israel" through the New Testament.

Redemption from the broken Law cannot be multi-racial, because only Israel had been given the Law in the first place.

Blessed by THE LORD GOD of Israel; because He has visited and redeemed ***His people***. The Gospels and the Epistles are addressed to Israelites only.

The Twelve Tribes have NOT disappeared from the New Testament pages. The New Testament "hope" is always expressed as being the "hope" of Israel. JESUS confirmed the promises made to "the Fathers" of Israel.

CHAPTER 3: REACTIONS TO AN EXCLUSIVE ISRAEL

A brief examination of eleven of the most common reactions to a racially exclusive Israel.

CHAPTER 4: WHICH WORLD DID THE LORD GOD "SO LOVE"?

"The world" does not mean every race, or all the inhabited earth. There are many "worlds" in Scripture. The Greek word refers to:

[a] The world of a woman's hair adornments.

[b] The human tongue.

[c] Both good and bad "systems".

[d] Material chattels.

[e] It can refer to order or disorder, the stars and heaven.

[f] Many other things.

It is somewhat difficult to proclaim the Gospel to some of these "worlds". How the common universalist view produces contradictions within the New Testament.

What is *another Gospel*?

Why did JESUS send the disciples only to the *Lost Sheep of the House of Israel*?

CHAPTER 5: STUMBLING BLOCKS TO AN EXCLUSIVE ISRAEL

A brief look at individual objections to "an exclusive Israel".

What is *The Israel of THE LORD GOD*?

Could there be two Israels, one natural and one spiritual?

"All" is not "all of everything," but only all of that part that is being

addressed.

CHAPTER 6: THAT UNFORTUNATE WORD "GENTILE"

"The Jews" and "Israel" are NOT the same! The origin of the word "Gentile."

How the word "Gentile" is used and misused.

A look at translations of *goi* [Hebrew] and *ethnos* [Greek].

Both words are also used of Israel as well as non-Israel, and so the popular theology cannot be right. The two parties are:

[a] The House of Israel [ten tribes] – or *the uncircumcision.*

[b] The House of Judah [two tribes] – or the circumcision The so-called *Gentiles* in Scripture can only be Israelites.

CHAPTER 7: COULD THE MODERN JEWS BE ISRAEL?

Different words that are used for "The Jews."

The posterity of Judah and the occupants of Judaea are not always the same. The difference between Galilee and Judaea and their inhabitants.

JESUS condemned "The Jews" and throughout the New Testament the words "The Jews" are used in a bad sense.

The difference between Abraham's seed and Abraham's children. JESUS' primary teaching was NOT to "The Jews."

Where did "The Jews" come from? Are they mainly "Edom," that is, the descendants of Esau? The destiny of the Edomites. Can Edom by identified?

Who are those who say they are Jews but are not Jews [Rev. 2:9]? What is their blasphemy? Jews who are non-Semitic.

Is this the master deception of Satan to equate "The Jews" with Israel?

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Anti-Semitism, it is not what is commonly taught.

Sacred cows of popular beliefs.

CHAPTER 8: GALATIANS AND ISRAEL EXCLUSIVE

A more detailed look into the exclusiveness of Israel through Galatians and Romans.

Israel in the New Testament is still the same people as Israel in the Old Testament.

Were the promises made to Abraham's seed made to JESUS as that seed?

Who are Abraham's seed?

As of one and the anointed seed.

Christos without *Iesou* – are the words *Christ* and *JESUS* always interchangeable?

Can "Christ" refer to an anointed something other than JESUS?

Do *In JESUS* and *In Christ* always have the same meaning?

The difference between "born" and "begotten." *Gennao* is not *monogenes.*

The *children of promise.*

An examination of *In thee shall all nations be blessed.*

CHAPTER 9: ADOPTION

"Adoption" refers to the adoption of sons out of Israel, not of others into Israel.

The five adoption verses are examined.

Who are the Sons of THE LORD GOD?

CHAPTER 10: PILGRIMS, STRANGERS, AND ISRAEL

The differences between the words *Pilgrims, Strangers, Aliens, Foreigners,* etc.

The problems caused by poor and inconsistent translations of these words.

What are the different kinds of strangers in both Testaments?

Certain "strangers," etc., are Israelites only.

CHAPTER 11: SEEDS, NATURAL AND SPIRITUAL

What is the seed of Abraham?

What is "offspring"? What does JESUS being "the offspring of David" mean?

The difference between "seed," "offspring," "children," "fruit," etc.

The reason why it is necessary to divide these things that are different.

Zera [Hebrew] and *sperma* [Greek] are genetic only.

The words "spiritual" and "natural".

The Holy Seed and the fact of the Anointed Seed.

Who are the Separated, Chosen, Stone, Elect, and Peculiar people?

CHAPTER 12: "BORN AGAIN" OR "BEGOTTEN FROM ABOVE"?

The popular use of the phrase *born again* hides the real meaning.

What *from above* means. What *born* means. When the begetting occurs.

Born of water relates to the time of physical birth.

Whom THE LORD GOD did beget and who is THE LORD GOD's first born.

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Sarah and Abraham as the rock and the pit from which Israel is drawn.

What *from the womb* and *formed from the womb,* mean.

CHAPTER 13: THE CHURCH

The origin and the foundation of the "Church".

The words for rock or stone: *petra, petros* and *lithos.*

What constitutes the "church" and the Old Testament origins of the Church.

What the "Church" is as the "Body"; its husband/wife relationship

The "Church" and the Synagogue. The "Church" as the basis of Truth.

The synagogue of Satan – the counterfeit within the churches. Signs and wonders in the Church.

CHAPTER 14: WHY NOT PROCLAIM THE KINGDOM OF HEAVEN?

What is the "Kingdom"? Is it physical, spiritual, or both?

The Throne of the Kingdom and its eternal nature.

The Throne and the Kingdom in the New Testament.

Why only Matthew mentions the Kingdom of Heaven in the New Testament.

The differences between the Kingdom of Heaven and The Kingdom of THE LORD GOD.

Israel in the parables of the Kingdom.

The Kingdom and the Regathering of Israel.

CHAPTER 15: THE REGATHERING OF ISRAEL – OLD TESTAMENT

Why the present Israeli state has no connection with the regathering of Israel.

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The popular beliefs do not have Old Testament prophetic support.

The popular beliefs ignore the timing factors given in prophecy.

A book by book examination of the regathering.

CHAPTER 16: THE REGATHERING OF ISRAEL – NEW TESTAMENT

To be fulfilled only in the same people Israel.

The gathering place is the *land which I gave to your fathers.*

Israel is gathered *out of*, not *of*, all nations. The time is not in this present age – it is either concurrent with or after the Second Advent. To say otherwise, is to say the Resurrection is past. Why the popular position is dangerous doctrine.

What is *the inheritance*?

CHAPTER 17: THE HEIRS OF JACOB – ISRAEL

The heirs of Jacob are Ephraim and Manasseh and the name "Israel" is also named upon them. Their blessings in *the last days.*

Israel is not named upon "The Jews," or the Church [in the popular concept].

The people and the multitude of nations.

Jacob's descendants to be a fullness of *goi* [*goi* being the word origin of Gentiles].

New Testament Israel – the *circumcision of the heart.*

Why Ephraim repents.

CHAPTER 18: THE SONS OF JOSEPH

His birthright was given to the sons of Joseph.

THE LORD GOD does not treat all races the same.

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Even each Tribe of Israel is treated differently.

Turning away ungodliness from Jacob.

Who Ephraim [and his brother Manasseh] might be today.

The "New Place" appointed for Israel.

Where the new location of Jerusalem might be.

This is not any new doctrine.

CHAPTER 19: THE NON-ISRAEL RACES

Racism in the Bible. Is our unchanging THE LORD GOD still racist?

How the other races relate to Israel.

How we should assess our beliefs.

Could some of orthodox Christianity be cultish?

CHAPTER 20: WHAT OF BALAAM'S DOCTRINE?

What is Balaam's doctrine?

Churches still teach Balaam's Doctrine despite JESUS saying He holds this against them.

What *going astray* actually means.

New Testament fornication.

What JESUS means about, *except it be for fornication*.

What is *whoredom*? Is it racial intermarriage?

Divorce in this connection.

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CHAPTER 1

THE EXCLUSIVE NATURE OF ISRAEL IN THE OLD TESTAMENT

There are two very interesting facts found in both Testaments that are not commonly accepted. Firstly, there are the many statements that show that THE LORD GOD redeems those who were already His people prior to the redemptive act, for example, Psalm 111:9, *He sent redemption unto His people*, or Luke 1:68, *for He hath visited and redeemed His people*. The second interesting fact that will be seen in these Scriptures is that what is commonly known as "The Law" as a Covenant was given to Israel as a race and it states that it was not given to any other race or people.

These two Biblical facts run counter to popular teachings today that have almost universal acceptance. What is really being taught today is that all races are the same with respect to the broken Law. We do not find this being witnessed in the Old Testament Law and the Prophets. In the New Testament, we still find refence to the Twelve Tribes of Israel; they have in no way disappeared. In this study, it is recommended that you forget what you currently know about the words, *Gentile, Jews,* and *The Church*, and have another look. We will start by quoting Scriptures making comment upon them.

A BOOK BY BOOK LOOK AT THE EXCLUSIVENESS OF ISRAEL

The verses listed below are all addressed to Israel and not to anyone else! In reading them, please take note of the emphasized words in each verse to see that this is so.

Exodus 6:7 *And I will take **you** to Me for a people, and I will be to **you** a God: and **ye** shall know that I am THE LORD **your** God...*

We start here with the separation of Israel from other peoples. THE LORD GOD, who is addressing Israel, is saying that He will be THE LORD GOD of this one people. Here it is The LORD God who is Israel's Creator. Throughout the Bible, we cannot find any specific verse which says THE LORD GOD of the Bible is other than THE LORD GOD of Israel.

Exodus 19:5-6 *Now therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me* ***above all people*** *for all the earth is mine. And ye shall be unto Me a kingdom of priests, and* ***an holy nation***.

The words *above all people* immediately states that there is a different relationship established between THE LORD GOD and Israel that does not apply to other races. It was JESUS who later said that unless a person was born *from above*, he would not be able to see the Kingdom of Heaven, confirming they must come from the same people. The very Greek prefix *ano* suggests "upwards" or "superior". Furthermore, the expressions *Kingdom of Priests* and *an Holy Nation* as a direct quotation is found in I Peter 2:9 [*a royal priesthood*] showing the people are the same. No other race is spoken of in this same unique way.

Lev. 20:26 *And ye shall be holy* [separate] *unto Me: for I THE LORD am holy, and* ***have severed you from other people****, that ye should be Mine.*

Here, we find a clarity which witnesses the racial separation of Israel from other races. The Hebrew word, *badal,* means *to separate, distinguish, select, divide* and *to sever utterly*. The basic meaning of the words *holy* and *holiness* in both Testaments conveys the idea of being *separate* or *set apart*. THE LORD GOD Himself is spoken of as *The Holy One of Israel*, but never as being the Holy One of any other race. Thus, in both Testaments, *a holy nation* means a "separated" nation. The Holy Spirit is also the Spirit of

separation upon the *holy nation*. In Scripture, we can find reference to *Thy Holy People* [Daniel 8 24], referring to Israel. When THE LORD GOD severed Israel from the other races, there is no indication that the separation was to be for any limited period. In fact, it is the opposite that is shown.

> *Deut. 4:7- 8:* *For **what nation is there so great**, who hath GOD so nigh unto them…**what nation is there so great** that hath statutes and judgements so righteous as all this Law, which I set before you this day.*

This verse establishes that the Law was given to Israel alone. Moses, speaking to Israel alone, declares in verse 13 that this involves the Ten Commandments. The Old Testament was made with Israel alone, even if there were a mixed multitude present with them at that time. The issue here is law and covenant relationship.

> *Deut. 4:37* *And because He loved **thy fathers**, therefore He chose **their seed** after them…*

The genetic relationship between *fathers* and *seed* cannot be avoided! This reference continues through the New Testament!

> *Deut. 7:6* *For thou art an holy* [separate] *people unto THE LORD GOD **thy God**: THE LORD thy God hath chosen thee to be a **special people** unto Himself, above all the people that are upon the face of the earth.*

This is not a popular teaching, but it is one of the early Bible statements about the unique, racially exclusive, place of Israel among all the other races. If Israel were to disappear as a race from the Bible, prophecy would forecast this. In the New Testament, Paul asks the question, *Hath THE LORD GOD cast away His people? – No! – THE LORD GOD forbid* [Romans 11:1]. At that point in time, Israel was separated into two Houses of whom "part" were blinded [v. 7], but Israel as a whole *hath not obtained*.

Deut. 32:9 *For THE LORD's portion is **His people**; **Jacob** is the lot of His inheritance.*

There is not one Scripture anywhere which says any race other than Israel is genetically THE LORD GOD's inheritance.

Deut. 33:29 *Happy art thou, **O Israel**: who is like thee, O people saved by THE LORD...*

People are taught or like to think that THE LORD GOD is unbiased or unselective, but as a Sovereign THE LORD GOD He can do whatever pleases Him. Paul says, *and so ALL Israel shall be saved* [Romans 11:26].

Numbers 23:9 *...lo, the people shall **dwell alone**, and **shall not be reckoned among the nations.***

In the New Testament, the call is still to *come out from among THEM and touch not the unclean*. It is THE LORD GOD who made this sexual or physical separation for all time. Israel is not to interact with other races in any such common purpose or become unequally yoked with other races, particularly with their idols. This brings THE LORD GOD's judgement upon transgressors.

Sam. 7:23 *And what **one nation** in the earth **is like thy people, even like Israel** whom GOD went to redeem for a people to himself and to make Him a name...*

We must note the singular emphasis here which tells us the same story about Israel being the one people JESUS came to redeem.

Psalm 78:5 *For He established a testimony **in Jacob**, and appointed a Law **in Israel**, which He commanded **our fathers**...*

The triad, *Jacob, Israel,* and *fathers,* is a three-fold bond that

cannot be broken. Again, we find here the confirmation that the Law was given to Israel. In the New Testament, we find the same expressions, *fathers, Jacob,* and *Israel*, which show that the New Testament is addressed to the same people – those who had the Old Testament. That is, they are all Israelites by race.

Psalm 147:19-20 *He showeth His word **unto Jacob**, His statutes and His judgements **unto Israel**...as for His judgements, they* [the other races] *have not known them.*

This is a very clear statement that His word is not given to other races! This is not a popular concept or teaching, but it is confirmed in both Testaments. But, if THE LORD GOD declares that *He hath not dealt so with any nation*, we dare not question it! Israel is unique by THE LORD GOD's sovereign choice.

Psalm 148:14 *He also exalteth the horn of **his people**, the praise of all his saints, even the **children of Israel**, a people near to Him.*

This Scripture defines who and who only are Saints. *Saints* appears in the New Testament without any new definition. It is THE LORD GOD who made this separation for all time. Also, we do not find other races being "near" to THE LORD GOD.

Isaiah 41:8-9 *But thou, **Israel** art my servant, **Jacob** whom I have chosen, **the seed of Abraham** my friend.*

"The seed" – this word is very important, as it defines which part of Abraham's seed is continually referred to in both Testaments, as being THE LORD GOD's people racially. Not all the nations which spring from Abraham are regarded as his seed. Only the nation 'named' or 'called' IN Isaac is to be so regarded. Jacob and his descendants were accepted as this seed. To show this, Jacob was named 'Israel' – that is, he was given THE LORD GOD's name. Thus, Jacob was the seed named in Isaac.

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Isaiah 43:1 *But now thus saith THE LORD that created thee, **O Jacob**, and he that formed thee, **O Israel**, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

This verse includes the words, "created" and "formed" that are not the same. Jacob was created, but Israel was formed.

Formed	*yatsar*	To fashion, form, or make.
Created	*bara*	In context, this is to create.
Redeemed	*gawal*	Bought back, ransomed, recovered or avenged.

These things are never said of any other race. If THE LORD GOD chose every race, there would be no election, choosing, or buying back. All mankind would be the same! These expressions continue through the New Testament. Do they sound familiar? There is a difference between the expressions *the sons of Jacob* and *the children of Israel* through Scripture, one being 'created' with the other being 'formed'. Those 'formed' by fully believing THE LORD GOD come from among those who are the natural descendants. We find a similar difference between Genesis 1 and Genesis 2.

Isaiah 45:4 *For **Jacob** My servant's sake, and **Israel Mine elect**, I have even called thee by thy name: I have surnamed thee…*

Note: The <u>elect</u> is an important term also which defines THE LORD GOD's selection of <u>a people</u> [singular], which is genetic [national Israel]. Elect or *bachiyr* means "chosen one" [singular]. JESUS and the New Testament writers use the term in a way that does not change.

Isaiah 46:3 *Hearken unto Me, O House of Jacob, and all the remnant of the House of Israel, which are borne by Me **from the belly**, which are carried **from the womb.***

Note: This defines the racial origin of Israel as being from the womb of Sarah [see also Isaiah 51:1, 2, *the hole of the pit*]. This is expanded later in this book.

Isaiah 49:3 *...thou art my servant, **O Israel**, in whom I will be glorified.*

This shows Israel is THE LORD GOD's servant people. This again is a continuing expression which is used of those fulfilling THE LORD GOD's purposes. "Servant" is sometimes applied to other races which THE LORD GOD is using to discipline Israel so that Israel might glorify THE LORD GOD. THE LORD GOD does not say that He will be glorified in any other race but Israel. In the New Testament, we will see that *they glorified THE GOD of Israel* [Matthew 15:31].

Isaiah 53:8 *...for the transgression of **my people** was He stricken.*

My people here are either THE LORD GOD's people or Isaiah's people (who are the same people). It is popular to extend this limitation so that other races can be included. This is not valid; they are Israel only. This much-loved chapter with its *all we like sheep have gone astray* speaks of JESUS being wounded for *our* transgressions with mention of *we* and *our*. *My people went down aforetime into Egypt to sojourn there* in Isaiah 52:4 gives expression and positive identity of the people being addressed and this follows through to the following chapter. The "sheep" who had gone astray are the ones whom the Good Shepherd came to seek and to save.

Isaiah 59:20-21 *And the Redeemer shall come to Zion, and unto them that turn from transgression in **Jacob** saith THE LORD. As for Me, this is My covenant with them, saith THE LORD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of **thy seed's seed**, saith THE LORD, from henceforth and forever.*

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It is impossible to spiritualize seed or "seed's seed;" they are genetic terms which are ongoing.

There does not appear to be a single reference to any other nation than Israel to whom the Redeemer would come. He is always *The Redeemer of Israel* and it is, as stated, to be forever. JESUS came to *visit and redeem His People* [Luke 1:68]. JESUS is the Kinsman-Redeemer of Israel. There is never any suggestion of any others than Israel being redeemed. From which broken Law-Covenant would the other races need redeeming? Recall again how only Israel was given the statutes and judgements and only Israel needed redemption from that Law which they had broken.

We see that the covenant is for all generations to *seed's seed* of Jacob, and it is to those who turn from transgression in JACOB whom the Redeemer saves. Here again, we have the Spirit which is of the anointed race. Israel has *My Spirit which IS upon thee.* This is not commonly taught today. We will see that this is the same presentation as that in the New Testament, believe it or not. This Scripture is not acceptable to tradition. Guess why? It is because racial Israel stays exclusive as being *Jacob's seed.*

> *Jer. 50:4* *In those days, and in that time, said THE LORD GOD, the Children of* ***Israel*** *shall come, they and the children of* ***Judah*** *together, going and weeping: they shall go, and seek, THE LORD* ***their God****.*

A much talked about subject is the regathering of Israel which is supposed to be presently taking place in Palestine, but *and at that time* is not the present activity in the Israeli state. What is being established is just who is to be regathered. Is it a multi-racial church or is it only the House of Israel and the House of Judah [that is, the Twelve Tribes of Israel]? The latter is the consistent and frequent Biblical presentation, as it is in the verse above [see also Ezekiel 37:15-28 in particular]. The picture painted is always of a

still very exclusive Israel. The House of Israel and the House of Judah are exclusive from the heathen races all around. This shows that at the end of the New Testament age they are still exclusive. So, they must be exclusive through the New Testament age, even until the regathering. Note that there is no pattern of prophecy which presents a non-Israel content in the regathering, so something must be wrong with the traditional teachings.

Jer. 51:19 *The portion of **Jacob** is not like them* [that is, Babylon]; *for he is the former of all things: and **Israel** is the rod of His inheritance: THE LORD GOD of Hosts is His name.*

This complete excludes "Babylon" from THE LORD GOD's inheritance. The timing of this even is at the end of the New Testament age. Again, national Israel must go through the age. Israel is to be the rod over the other races to rule with THE LORD GOD. Israel means *Ruling with THE LORD GOD*. Ruling over whom if all the races are the same?

Ezekiel 37:26-28 *Moreover, I will make a covenant of peace with them. **It shall be an everlasting covenant** with them…and the heathen shall know that I THE LORD do sanctify **Israel**, when My sanctuary shall be in the midst of **them** for evermore.*

This shows that THE LORD GOD's covenant is with Israel alone, and that the other races will be aware of this when THE LORD GOD comes to dwell with His People Israel. The timing, again, is the end of the age at JESUS' return and when THE LORD GOD's sanctuary is in the midst of Israel and nowhere else.

Daniel 12:1 *And at that time shall Michael stand up…which standeth for the children of **thy*** [Daniel's] ***people**:…*

At the end of the age, it is still only *thy people* who are delivered. Israel is still in existence as *a people* at the time of the

end and through the New Testament age. Michael does not *stand up* for other races.

> *Hosea 1:11* *Then shall the children of **Judah** and the children of **Israel** be gathered together,…*

This and other quotations from the minor prophets are included to show the "unity of the Scriptures" that always presents the exclusive nature of Israel. Hosea again defines who is regathered, and also the timing. We will see that the *Children of Judah* and the *Children of Israel* are not united until this time. There is no suggestion of there being any other race, or of a multi- racial "Church" comprising of "Jews and Gentiles," as being part of the regathering of the remnant of Israel in these minor prophets. It is always the two Houses who are regathered and come together.

> *Hosea 14:1-5* ***O Israel**, return unto THE LORD **thy** God...I will be as the dew unto **Israel**:…*

This is at the time of the regathering when Israel as a nation returns to *THE LORD Thy GOD*. [v. 9, *Who is wise…he shall understand these things*]. No other race is being asked to return to Israel's LORD GOD.

> *Joel 2:27* *And ye shall know that I am in the midst **of Israel**…*

> *Joel 3:2* *I will also gather all nations, and will bring them down into the valley of Jehoshaphet, and will plead with them there for **My people** and for My heritage **Israel**, whom they have scattered among the nations, and parted My land.*

Again, there is no change prophetically about which nation THE LORD GOD is in the midst of or which nation He will be in the midst of at this future time.

> *Amos 3:2* *You **only** have I known **of all the families of the earth**:…*

The word used for *known* cannot be treated fully here, but it does not mean *to acknowledge*. It is used more as *to recognize as a fact, revelation knowledge,* or *to discern* in an intimate and chosen way. Here, there is the complete isolation of Israel from the other races.

Note: This is important when we come to the New Testament where it refers to those who were *foreknown* of THE LORD GOD. This identifies the people as being the same nation in both Testaments; those who were *foreknown* in the New Testament are those who were *known* in the Old Testament.

Micah 2:12 *I will surely assemble, **O Jacob**, all of thee; I will surely gather the remnant of **Israel**:…*

Are there still any lingering doubts that no other races are ever mentioned at this time of regathering?

Habakkuk 3:13 *Thou wentest forth for the salvation of **thy People**,…*

*Zephaniah 3:13 The remnant **of Israel** shall not do iniquity,…*

There are a host of other Old Testament Scriptures that could have been quoted.

THE LORD GOD PLACES HIS NAME ON THE ONE PEOPLE

Numerous references refer to "My name" as being placed upon the Children of Israel. For example:

Deut. 28:10 *And all the people of the earth shall see that thou art called by **the name** of THE LORD; and they shall be afraid of thee.*

Numbers 6:27 *And they shall put **My name** upon the children of Israel; and I will bless them.*

Deut. 26:19 *And to make thee* [that is, Israel] *high above all nations*

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*which He hath made, in praise, and **in name**, and in honor; and that thou mayest be **an holy*** [separate] ***people unto the LORD thy GOD**, as He hath spoken.*

The name of YAHWEH [A.V. – THE LORD GOD] is exclusive upon Israel as a race. *All the people of the earth* then, does not include the Children of Israel, in this case. The name placed upon the Children of Israel, who obey THE LORD GOD, is that of THE LORD GOD Himself. THE LORD GOD Himself decides just where He will place His Name, whether it be on a people or a place [Deut. 26:2: *which THE LORD THY GOD shall choose to place His Name there*].

This separation of Israel from all the other races is always distinct, but their blessing is conditional upon their obedience. In the next chapter, we can now look at the New Testament in the light of what we have seen in the Old Testament.

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CHAPTER 2

THE EXCLUSIVE NATURE OF ISRAEL IN THE NEW TESTAMENT

The New Testament Scriptures show no disharmony or change of position from that which is written in the Law, the Psalms, and the Prophets. In view of what has been written and shown from the Old Testament, this might be seen for the first time with new eyes. It will come as a shock for some people to realize that exclusiveness of Israel continues throughout the New Testament, because this cuts across the traditional doctrine that Israel is now "The Church," and that this Church is multi-racial. Redemption from the broken Law-Covenant can never be multi- racial or universal, since only Israel was given the Law as a Covenant. That is why this foundation has to be shown in detail in the last chapter.

In the quotations made from the New Testament, you will note many references to *the fathers*, referring to Abraham, Isaac, and Jacob. The people addressed in the Acts and the Epistles are the children [descendants] of these fathers, the fathers of Israel. It is not just to Abraham in isolation in the way most use this to try to say that Abraham's seed is a spiritual seed.

The harmony mentioned concerning the law being given to Israel is amply confirmed in the New Testament.

Romans 9:4 *Who **are Israelites**, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises;*

So, the promises, covenants, and the adoption, do not apply to any but Israelites!

EACH BOOK IN THE NEW TESTAMENT

The New Testament Scriptures below are in direct contrast to the way *Go into all the world* is interpreted as doctrine. This may also be a shock and so we will look through some of these. We will quote from Gospel selections to save repetition and then comment from each book of the New Testament in order. Please note carefully the emphasized words, because this will help understanding.

Luke 1:16 *And many of the **children of Israel** shall turn to THE LORD **their GOD**.*

There is no suggestion that any other than the Children of Israel will be turned to THE LORD GOD. The "many," rather than "all," is found a number of times within the New Testament.

Luke 1:32-33 *He shall be great, and shall be called the Son of the Highest, and THE LORD GOD shall give unto Him the throne of **His father David**; and He shall reign over the **House of Jacob** forever,...*

JESUS is always spoken of as being the ruler of Israel nationally, the "House of Jacob," including all the Tribes. The House of Jacob is still the very same entity in the New Testament as it was in the Old Testament. This Throne [indicating a Kingdom] is to be restored TO JACOB.

THE LORD GOD's promises will be fulfilled in those to whom they were made. Everything which offends will be gathered OUT of the Kingdom, JESUS tells us.

Luke 1:54-55 *He hath holpen His servant **Israel**, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever.*

Mercy is always spoken of as being to Israel only. This promise of mercy was to The Fathers and to their seed of Israel only.

Israel is the servant race as this verse says. "The Fathers" were not the fathers of all races. Scripture does not present THE LORD GOD as being the father of all peoples. Is there record of any other seed to whom THE LORD GOD *spake* other than to the seed of Abraham? Some want to take the traditional position that the *seed* is now spiritual and not racial. Accordingly, this will be looked into further in the chapter titled *Seeds, Natural and Spiritual*. But there is no suggestion of a "spiritual seed" in all of these Scriptures. They are too precise and specific! When we see that they are fulfillment of the Old Testament prophecy, we have harmony.

Luke 1:68 *Blessed be THE LORD GOD **of Israel**, for he hath visited and redeemed **His people**.*

There is never any mention of redemption for any outside of Israel. Here, they are described as *His People*. JESUS is always spoken of as being *The Redeemer of Israel*. Israel in the Old Testament is a precise racial term. None of all these Scriptures provide evidence of any change in that fact in the New Testament.

Luke 1:73-74 *The oath which He sware to **our father** Abraham, that He would grant unto **us**, that **we** being delivered out of the hand of **our** enemies might serve Him without fear,*

As in all Scripture, the pronouns cannot be generalized. We and *us* contrast with *enemies* as two defined groups. Here, the pronouns define a racial origin. There is much more about this through the New Testament as we will see.

Luke 1:77 *To give the knowledge of salvation unto **His People**...*

Again, is any other race included in the giving of the knowledge of salvation? Is it possible for any race but Israel to know salvation from the sin of breaking the Law since the Law was given specifically to Israel alone? This confirms the Old Testament prophetic Scriptures. This is a very specific statement of THE

LORD GOD's purpose. Dare we meddle with THE LORD GOD's stated purpose?

Luke 2:34 *...this Child is set for the fall and rising again of many **in Israel**;...*

There is no mention of races other than Israel.

Matthew 1:21 *...and thou shalt call His name JESUS, for He shall save **His people** from their sins.*

This again is confirmation of the Scriptures already quoted and is just as specific as to whom would be saved. One of the major problems that traditionalists have is to find any continuing pattern of prophecy in the Old Testament which would back up their position that *His People* now includes all races. As pointed out earlier, the people JESUS saves from their sins here are already His people before they are saved.

Matthew 2:6 *...for out of thee shall come a Governor, that shall rule **My people Israel**.*

This defines the people of whom JESUS is THE LORD GOD and the race of which He is King. This is a straight statement of the fulfillment of prophecy made many times.

Matthew 15:24 *I am not sent but unto the lost sheep of the **House of Israel**.*

It is impossible for the followers of the present traditional teachings to cope with this Scripture, so it is ignored. There is a translation difficulty in this verse also, the word *but* meaning *if not* and therefore it includes the House of Judah as well. JESUS was then in the coasts of Tyre and Sidon but, as He says, He had *other sheep* which were not of the fold within Palestine. He dispatched His disciples to the House of Israel, the bulk of whom were scattered outside of Judaea, mainly about Northern Greece and parts of the old

Grecian empire. Note that JESUS even confirms the separation between Galilee and Jewry [John 7:1 and John 11:54].

Why should we not do the same instead of calling both parties "The Jews"? This is an error of tradition. The House of Israel was not so "lost" that the disciples could not find them, were they?

Matthew 15:31 *...and they glorified the THE GOD **of Israel**.*

This is a clear statement of whom He is the THE GOD.

Matthew 19:28 *...in the regeneration,...ye also shall sit upon twelve thrones, judging **the Twelve Tribes of Israel**.*

Dare we say "The Church" has taken the place of the Twelve Tribes of Israel at the *Time of the Regeneration*, which is yet to come? The "Church" is not what we have been led to believe, as we will see.

Mark 12:29 *The first of all the commandments is, Here, **O Israel**; THE LORD **our** GOD is one Lord;*

Is anyone other than Israel requested to "hear"? Only Israel can "hear"? Remember, how JESUS said in John 8:43 to the Edomite leaders of Jewry, *Ye cannot hear my words?* There is still the synagogue of Satan, who call themselves "Jews" or Judaeans [Rev. 2:9 and Rev. 3:9] who cannot "hear". These could not be the House of Judah, as they claimed to be. Could this part of Jewry possibly be part of the Church of THE LORD GOD or of the *Israel of THE LORD GOD*? It is common to hear that *the Israel of THE LORD GOD is the multi-racial church*, and then to use this statement as the basis of argument! It is easy to say anything without backing it up and especially without the full Biblical basis of argument.

John 1:11-12 *He came unto **His own**, and **His own** received him not. But as many as received Him, to them gave He power to become the sons of THE LORD GOD,...*

JESUS came to His own territory, wherein was the temple, but all of His own people there did not receive Him as having any authority over what was His. Those of His own who believed, received, accepted, and recognized Him were given the authority to once again become placed [that is, re-instated; A.V.: *adopted*] as the sons of THE LORD GOD.

John 1:31 *...but that He should be manifest* ***to Israel****…*

Can we find reference to JESUS being manifest to others than Israelites? That is *all men* of Israel.

Acts 1:6 *Lord, wilt thou at this time restore* ***again the Kingdom to Israel****?*

The restoration of the Kingdom to Israel is a subject which the traditional teachings refuse to emphasize, despite JESUS' instruction that this must be our priority prayer and the time to look forward to when His Will will be done IN EARTH, as it is in Heaven. This instruction is a statement of the Will of THE LORD GOD. Instead of preaching the Kingdom, and the remnant out of Israel who will *find it*, traditional teaching preaches that the "Church" will be raptured away from Earth! But, the saints [separated ones] are to reign on earth when the Kingdom is restored to Israel.

Acts 2:17 *...****your*** *sons and* ***your*** *daughters shall prophesy…*

The specific *your* refers to the children of those being spoken to and again there is, as usual, no mention of any who did not have *the Father* as their progenitors being able to prophesy! The people being addressed are described in verse 22 as being *men of Israel*. And Joel's prophecy which is the basis of this verse was only to Israel!

Acts 2:22 *Ye men* ***of Israel****, hear these words,…*

Acts 3:12-13 *Ye men **of Israel**, why marvel ye at this?...THE GOD of Abraham, and of Isaac, and of Jacob, the THE GOD of **our** fathers…*

Can we pretend these men *of Israel* were from other racial stock?

Acts 2:36 *Therefore let all the **House of Israel** know…*

This is specifically limited to Israelites.

Acts 2:39 *For the promise is unto you, and to your children, and to all that are afar off, even as many as THE LORD **our** GOD shall call.*

Please note that this verse is post-Pentecost and again isolates to whom the promise is made. The many of Israel are called, but few of Israel are chosen. Those of Israel who were *afar off* and not dwelling in Judaea were not excluded. It is still *our GOD*, THE LORD GOD of *Ye men of Israel*, [v. 22] who was being addressed.

Acts 3:25 ***Ye** are the **children of the prophets** and of the covenant which GOD made with **our** fathers,…*

Since every one of the prophets were Israelites by race, their children must be of the same race. [Note: Nationality must not be confused with race. This is a mistake often made by traditional teachers who try to prove non-Israel stock by nationality or place of domicile].

Acts 5:31 *Him that GOD exalted with His right hand to be a Prince and a Savior, for to give repentance **to Israel**, and the forgiveness of sins.*

Yet again, we have definition of race which is post-Passion, and post-Pentecost. It is a definition which carries on through the New Testament.

Acts 7:37 *...A prophet shall THE LORD your GOD raise up **unto you of your brethren**, like unto me, Him shall ye*

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hear.

The question that has to be asked here is, "Were Moses and Paul both wrong?" This is what the traditional teachers are saying when they say JESUS was not raised up "UNTO YOU," but *unto all races.* Their teaching is a blatant denial of Scripture and of what Moses and Paul have said. The *of your brethren* fixes very firmly to whom JESUS came as being to Israel only.

Acts 10:36 *The word which GOD sent* ***unto the children of Israel****, preaching peace by JESUS CHRIST…*

This confirms the Old Testament teaching that THE LORD GOD gave His Word only to Israel, as a race. The peace was proclaimed to those who were near [Judaeans] and to those who were afar off [the dispersion – called *Grecians* in Acts]. This is still no different from Psalm 147:19, 20, *He showed His word unto Jacob,* or unto all Israel.

Acts 13:22-23 *…I have found David the son of Jesse, a man after mine own heart…of this man's seed hath GOD according to His promise, raised up* ***unto Israel*** *a Savior, JESUS.*

Note to whom Paul was speaking and that he was speaking at Antioch. This Apostle to the Gentiles was still speaking to Israelites, to those among the *stock of Abraham* who feared THE LORD GOD [v. 26]. For a long time, it has been a traditional belief that the word "Gentiles" refers specifically to non-Israelites, but it cannot be avoided that the stock of Abraham is specifically mentions in verse 26 of this passage! The word for "stock" is *genos* [race and offspring]. The children are shown in relationship to "The Fathers." The *us their children* is too explicit to bend to fit the mold of tradition. There is still no change in the New Testament as to the exclusiveness of Israel.

Acts 26:6 *And now I stand and am judged for the hope of the promise made of GOD unto **our fathers**.*

This is a typical example of a Scripture that is commonly generalized to say that the promise made to *our fathers* is now made to every one of every race. The promise spoken of here is made to Israel alone.

Acts 26:7 *Unto which promise **our Twelve Tribes**, instantly serving GOD day and night hope to come…*

Some might not like having this Scripture pointed out, along with others in the New Testament that present the fact that the Twelve Tribes still feature in the New Testament, after Pentecost. The time of this quotation is about AD 59. All these Scriptures quoted from Acts onwards are post-Pentecost, after JESUS had fulfilled the Law of Sacrifices. In traditional teachings, the people being addressed are supposed to be a multi-racial church as presented in the popular teachings. Again, this promise of the resurrection is still made to Israel. Remember, that JESUS had already been resurrected so this particular promise of resurrection could not refer to JESUS. This promise of the resurrection is here shown as being made unto the *Twelve Tribes.*

Can we find, in specific direct statements anywhere at all in the Bible, where this promise is shown to be made to non-Israelites?

Acts 28:20 *For this cause therefore I have called for you, to see you, and to speak with you: because that for the hope **of Israel** I am bound with this chain.*

This verse, together with the previous one, speaks about "hope". The subjects of this hope are stated to be Israel or *the Twelve Tribes*. Hope is sometimes connected with election [for example, I Thess. 1:4] and this is connected with Israel in other passages, particularly in the Book of Hebrews where Law and Hope are

contrasted [for example, Hebrews 7:19, *For the Law made nothing perfect, but the bringing in of a better hope did*].

Romans 1:7 *To all that be in Rome, beloved of GOD, **called** to be **saints**,…*

Romans 1:13 *…**brethren**…and…even as among **other Gentiles**.*

The people Paul is addressing in Rome are defined as those who are *beloved of THE LORD GOD* and *called to be saints*. The emphasized words will be explained later, as will *Gentiles*. These pinpoint the racial identity of those Paul was addressing. Called is *kletos* or appointed. These words cannot be found identifying non-Israel races.

Romans 3:19 *Now we know that what things soever the Law saith, it saith to them who are under the Law:…*

The Law is not saying anything to anyone else but to Israel. It is not said to others who were not under the Law. This whole Epistle is written to Israelites in Rome at that time.

Romans 4:24 *But for us also to whom it shall be imputed,…*

In context, *for us* does not refer to non-Israelites, but to Israelites who believe, as Abraham did, that the Law of Faith in the Atoning Sacrifice superseded the Law of Sacrifices contained in Ordinances.

Romans 7:1 *Know ye not, brethren,…how that the law hath dominion over a man as long as he liveth?*

The symbolism here is that of marriage under Israel's law. When we consider this in the light of the Law having been given to Israel only, we can see that Israelites are those being addressed. Paul confirms this be calling them "my brethren," [*adelphos*] or "kinsmen of the womb".

Romans 9:7 *Neither, because they are the seed of Abraham, are they all children: but* ***in Isaac shall thy seed be called****.*

The seed, [*zera* in Hebrew or *sperma* in Greek], refers to semen product, that is, it refers to a line of people genetically. Through the New Testament, the *sperma* is used this same way. The much-used expression *The Fathers* both implies and emphasizes the genetic line.

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them…

Could other than Olive stock be grafted into an Olive tree? This was part of the House of Israel which had "become as aliens" rejoining part of the House of Judah under the New Testament. The House of Israel had become as "wild" Olive trees. This is in full accord with the Law, the Psalms, and the Prophets. The popular teaching cannot be found prophetically on a proper foundation, or in fact.

Romans 15:8 *Now I say that JESUS CHRIST was a minister of the circumcision for the truth of GOD, to confirm the promises made* ***unto the fathers****.*

Here, we have a statement that is important, because it tells us the people to whom JESUS came, and why He came. These promises were not made to any but to Israel and this seed of Israel. The exclusive Israel content of this chapter [Romans 15] is extensive, as shown below. Verse 9 is a quotation from Psalm 18:49, which shows David praising THE LORD GOD within Israel.

v. 9 *And that the Gentiles might glorify GOD for His mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name.*

v.10 *Rejoice, ye Gentiles, with His people* comes from Deut. 32:43 where the people [called Gentiles by the translators] are Israel. *With His people* is all the

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Israelites together – the dispersed Israelites together with the Israelites in Judaea.

v. 11 — *Praise THE LORD, all ye Gentiles and laud Him, all ye people.* Psalm 117 from which this quotation comes, again refers to Israel.

v. 12 — *Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.* Isaiah was talking to Israel. The only nations [translated as Gentiles] who could trust THE LORD GOD were Israelites.

v. 16 — *That I should be the minister of JESUS CHRIST to the Gentiles*...Paul confirms the statement in Romans 11:13 that he is a minister to Israel.

The word, "Gentiles," in this section is a Latin word that is given a manufactured meaning, so do not be misled by it. It will later be shown that the word, "Gentiles," often refers to the House of Israel as opposed to the House of Judah. Again, there is no prophecy for the traditional view which arose from the Latin Vulgate and has carried on ever since. Rome made the word, "Gentile," to support the view that the Roman church was the *Israel of THE LORD GOD*. Let this sink in! Early translators carried on the Roman church word meaning because they were blind to their identity as part of Israel, and they thought that they might be missing out on THE LORD GOD's blessing. A later chapter titled, *That Unfortunate Word "Gentile,"* examines this word in detail.

Going on to the Book of Corinthians, we find that these so-called Gentiles could only be Israelites. The *brethren, our fathers* and *Moses* confirm this.

I Cor. 10:1-4 — *Moreover brethren, I would not that ye should be ignorant, how that* ***our fathers*** *were under the cloud, and all passed through the sea, and were all baptized* ***unto Moses****...for they drank of that spiritual*

rock…and that rock was Christ.

Our Fathers gives definition in a most positive way. The children of *The Fathers* are those who are being addressed. Note: it does not say, *and that Rock was JESUS CHRIST.* ["JESUS" is inserted in some translation to change the meaning to make the verse comply with tradition]. What is said is and that rock was anointed.

Gal. 3:13 *Christ hath redeemed **us** from the curse of the Law…*

Only Israel was given the Law, so only Israel needed redeeming from the curse of the broken law. The pronouns are so important! To understand that only Israel had been given the Law is most important. It is deception to believe to the contrary against all the clear statements of Scripture. "Us" in this context is still the same exclusive people of Israel.

Gal. 4:4-5 *But when the fullness of the time was come, GOD sent forth His Son, made of a woman, made under the law, **to redeem them that were under the law**, that we might receive the adoption of sons.*

Paul here quotes Isaiah 54:1, which refers to the Redeemer **of Israel**. Again, redemption only concerns *them that were under the Law*, and these are the people to whom it is written. Two parties had been under the Law. This is important to understand. These two parties are known as:

[a] Jews and Gentiles [The House of Judah and The House of Israel], or

[b] The Circumcision and the Uncircumcision [The House of Judah and The House of Israel].

Both parties were Israelites and could not be otherwise since only Israel had been under the Law. What is traditionally taught about Jews and Gentiles is simply not right and could not be right

because of this.

Eph. 2:12 *That at the time ye were without Christ, being aliens from the **commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without GOD in the world.*

Those to whom Paul was writing had become estranged from Israel. Examination of the highlighted words give identification. The words, *aliens* and *strangers,* are not what they might appear on the surface. These particular *strangers* were the House of Israel. The exclusiveness of Israel in the Book of Ephesians will be looked at separately. The *ye* refers to the *saints* as is found in the first verse of this Book of Ephesians. A later chapter titled *Pilgrims, Strangers and Israel* discusses these particular "strangers". In this verse, we have the *covenants of promise.* Going back to identify to whom these promises were made, takes us back to Israelites by race.

*Phil. 3:1 Finally, my **brethren**,…*

"Brethren," as we will see in James, refers to a brother or a near kinsman.

*Phil. 3:5 …of the **stock of Israel**,…*

"Stock" is another genetic term.

Phil. 3:9 …not having mine own righteousness which is of the law,…

Here, as usual, there is the association with the Law that was only given to Israel.

Phil. 4:21 *Salute every **saint** in Christ JESUS….*

"Saints" are always Israelites. For example, Psalm 148:14, *The praise of all His saints: even the Children of Israel.*

I. Thess.1:4 *Knowing, **brethren, your election** of THE LORD*

GOD…

Isaiah 45:4 defines Israel as being THE LORD GOD's elect – *Israel Mine Elect*. These elect are chosen by THE LORD GOD and so are of Divine origin. They are of the seed "from above". Remember to keep in mind this word, "elect." The "your" in "your election" is related to "brethren" [of the womb].

I Thess. 5:9-10 *For GOD hath not appointed us to wrath, but to obtain salvation by our Lord JESUS CHRIST, who died for us,…*

In Scripture, there are those who are appointed to wrath and vessels fit for destruction. That is their appointment. I Thessalonians 1:4 shows that this Book is written to the Elect [*Knowing, brethren, your election of THE LORD GOD*].

I Thess. 2:13 *But we are bound to give thanks always to GOD for you, brethren* ***beloved of THE LORD****, because GOD hath from the beginning* ***chosen you to salvation****.*

It is the "brethren" who are "chosen" and no one else. We will soon be looking at the definition of "brethren".

I Tim. 3:15 *…how thou oughtest to behave thyself in the house* [that is, household] *of GOD, which is the church of the living GOD, the pillar and ground of the truth.*

Examination here will define just who is "The Church". The *Household of THE LORD GOD* refers to Israel, as does "*the church*," which is called out of Israel. This is the remnant which still comes from Israel only, according to the Law, the Psalms, and the Prophets.

II Tim. 1:3 *I thank GOD, whom I serve from my forefathers…*

Paul again will not discount racial origin [*My forefathers*].

He says that he endured all things for THE ELECT'S sake and for the appearing of the Kingdom. Again, this Kingdom is the one of which JESUS is to be the King. The Gospel of the Kingdom, or the restoration of the Kingdom to Israel, is not proclaimed any more. This is because the doctrine of a multi-racial church has taken the place of Israel. *My Forefathers* and *The Fathers* do not signify all races as having come from the loins of Isaac.

Heb. 2:16 *For verily He took not on Him the nature of angels; but He took on Him* ***the seed of Abraham***.

Why would it be necessary to specify *the seed of Abraham* instead of the seed of either Adam or mankind in general? Throughout this chapter, we find many references to "brethren" [of the womb], together with Old Testament references to Psalms 8:18 and 22. These are Psalms of Israel among which we find, *all ye seed of Jacob glorify Him; and fear Him all ye the seed of Israel* [Psalm 22:23]. The *Ye* is absolutely specific and limited to Israel as the seed.

Heb. 3:6 But Christ as a son over ***His own house***;…

So, there must be other houses [*oikos*] that JESUS is not over! This chapter then goes on to talk about Israel and the fathers of Israel.

Heb. 6:13 *For when GOD made promise to Abraham…*

There is no recorded promise to anyone else but Abraham and certain of his descendants.

Heb. 9:28 *So Christ was once offered to bear the sins of many,…*

We are not told JESUS would bear the sins of every race. "Many" is not "all" of every race. "Sin" is transgression of the Law that was given to Israel only. Isaiah 53:11 and 12 agrees about this word "many," which is limited to "My people".

Compare:

Matt. 20:28 *...and to give His life a ransom <u>for many</u>.*

Matt. 26:28 *...which is shed <u>for many</u> for the remission of sins.*

Rom. 5:15 *...much more the grace of GOD,...hath abounded <u>to many</u>.*

I Cor. 10:17 *For we* (those Israelites being addressed) *being <u>many</u>, are one bread and one body.*

So, with whom is the New Testament made?

Heb. 8:8, 9 *Behold, the days come, saith THE LORD, when I will make a new covenant with the **house of Israel** and with the **house of Judah**: not according to the covenant that I made with **their fathers** in the day when I took them by the hand to lead them out of the land of Egypt;…*

Of all the verses in this Book of Hebrews, this verse identifies clearly with whom the New Testament is made. If any one thing is clear, it is the continuing presentation through this Book that the New Testament is made with those who had the Old Testament and there is never a statement to the contrary. The two Testaments are contrasted as they relate to one another, to the one people, through this Book of Hebrews. Old Testament prophecy says exactly the same [Jer. 31:31], where Jeremiah prophesies to whom the New Testament would be made. "The Fathers," again, gives racial definition. The Book of Hebrews begins, yet again, with reference to THE FATHERS. The immediate connection is made, *hath in these last days spoken to US by His Son* ["Us" being the children of "the fathers;" those whom JESUS came to redeem; "The Hebrews" being addressed]. These are the children of "The Fathers". When THE LORD GOD said *I will put My laws into their minds, and will write them on their hearts*, the Old Testament

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reference was, and is still, only to Israel. The historical references through this Book of Hebrews would have had no meaning to those without the knowledge of Israel's history or of the Law given to Israel. [At this point, it is better to forget all you have been previously taught or thought about "Israel"].

James 1:1, 2 *James a servant of GOD and of THE LORD JESUS CHRIST, **to the twelve tribes**, which are scattered abroad, greetings. My brethren,…*

For two excellent reasons, this possibly is the best statement to show who the "brethren" are. They are the Twelve Tribes of Israel by statement, and they are *adelphoi* in Greek. *Adelphos* is translated 346 times as "brother" or "brothers". Dictionaries and lexicons give the prime meaning as a kinsman [racially related].

Strong's 80: From the womb – near or remote.

Vine's: *Adelphos* denotes a brother, or near kinsman: in the plural, a community based on identity of origin, or life.

Thayer's: From the same womb.

The words, *brotherhood* or *brethren*, are mostly used to indicate those having a kinsman- blood relationship, rather than some common belief. From the translations, the common belief might sometimes appear to be the meaning, but the proper meaning of 'brother' should never be overlooked. The words are used in both the near and remote relationships. Because the words, *brethren* or *brothers*, are much used words in the New Testament Books, it is important to know the common usage. In James, it is given as being those of the Twelve Tribes [Israel]. The remote relationship is given in James 2:21 as *our father Abraham*. James suggests a spiritual origin in James 1:18: *Of His own will begat He us with the word of truth*. This only confirms the word of truth being given to Israel. The wrong use of the words in a belief connection or a spiritual

application does not eliminate this from its proper relevance to kinsmen of Israel.

In some of the post-KJV translations, either *the Twelve Tribes* or *brethren* are omitted, thus hiding the troublesome-to-them truth of Scripture. This Book is addressed to *the Twelve Tribes*. A glance at an interlinear literal Greek-English translation will immediately show the misleading translation in some versions. Sad to say, some modern, religious translators and teachers seek to insert or substitute their particular doctrine, especially when it comes to the racial issues in the Bible. The Living Bible is probably one of the worst in this respect. Paraphrases cannot be used to study the Bible.

James 2:21 *Was not Abraham our father justified by works,…*

"Father" here is *pater* meaning an earlier member <u>of the same family</u>. When we look at these two quotations from James, we have to admit or deny that this letter was written in this present age [A.D.]. Anyone who wants to say this letter is written to other than the Twelve Tribes as well as to those whose father was Abraham, has to explain when the transition took place to make it include everyone else. This explanation is required also for other New Testament Books.

I Peter 1:10 *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come <u>unto you</u>.*

The "you" here refers to the strangers, etc. of verses 1 and 2. The prophets all prophesied about grace, which would come to Israel. There is no prophecy about this grace being to others. Peter was writing to Israelites!

I Peter 1:11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify…*

This anointing Spirit was *in them* [note this well because we will come upon this again later] and the Word goes on to say:

I Peter 1:15 *But as He which hath called you is holy so be ye holy in all manner of conversation.*

This is another quotation from the Old Testament, which shows that there is no New Testament change in the separate nature of Israel. This separation is to be maintained. The KJV translated Lev. 11:45 as, *I am THE LORD that bringeth you up out of the Land of Egypt to be your GOD. Ye shall therefore by holy, for I am holy*. It is THE LORD GOD who made Israel a holy people. THE LORD GOD is holy now. Israel also is holy [separate] to THE LORD GOD now. This is what the verse is saying. "Holy" does not mean righteous as some would lead us to believe.

I Peter 2:9 *But ye are a chosen generation, a royal priesthood,* ***an holy nation, a peculiar people***;…

We have looked at this quotation from Exodus 19:5, which Peter quotes here. Israel is still *a holy nation* and not a "church" in the commonly accepted meaning of the word "church". Peter goes on to show that this nation had a king that they were to honor. This nation must have been in existence at the time of writing. In a later chapter, we will show that this king was not the Emperor of the Roman Empire, as some modern translations say in their footnotes.

I Peter 1:4 *Whereby are given unto us exceeding great and precious promises*:…

These promises are stated in Romans 9:3, 4 to be given to *kinsmen of the flesh who* ***are Israelites*** and that the promises pertained to them. Peter also wrote to Israelites!

I Peter 2:17 *...honor the King.*

In prophecy, the House of Israel would always have a monarch on the continuing Throne of David, whereas the House of Judah would not have a monarch in the last days. When the two Houses regather to the Holy [separate] Land, they will have *one head* again [Hosea 1:11 and please note the timing of this]. It has not happened yet!

I Peter 2:24-25 *Who His own self bare **our** sins in His own body...for ye were as sheep going astray; but **are now returned** unto the Shepherd and Bishop of your souls.*

This is under the New Testament which some of the House of Israel had come under. JESUS bare the sins of Israel and JESUS describes Himself as the Shepherd of the sheep, but never as the shepherd of the Tares or the Goats or of any other race. Again, the pronouns refer to those being addressed, again they are *brethren*, etc.

I Peter 3:2-4 *That ye may be mindful of the words which were spoken before by the holy* [that is, separated] *prophets, and the commandment of us the apostles of THE LORD GOD and Savior.*

These prophets were prophets of Israel. THE LORD GOD and Savior is THE LORD GOD and Savior of Israel and never of others.

The words of the Apostles do not override the words of the Prophets. The Apostles confirm the Prophets. In this verse, the Apostles and Prophets are linked together. Peter had already written about the false prophets, which would be *among you* and he describes their character. In John's letters, there is much separation by pronouns.

I John 2:12 *I write to you little children, because **your** sins are forgiven for His name's sake.*

I John 2:19 *They went out from **us,** because they were not of **us**; for if they had been of **us**, they would no doubt have continued with **us**:..*

I John 2:20 *But **ye** have an unction from the Holy One,…*

I John 2:27 *But the anointing which **ye** have received of him abideth in you,…*

I John 3:9 ***whosoever is born of GOD*** [that is, from above by spirit and by water] *does not commit* [practice] *sin*

I John 5:18 *We know that **whosoever is born of GOD** sinneth not,…*

Your sins refer to the sins of those to whom John is writing. JESUS did come to save *HIS PEOPLE* from their sins. John also refers to certain people, who are false and by pronoun separation these are "they" as opposed to "ye" and "we". *They were not of us* tells us that they were different in some way, even if they professed to believe in JESUS! It becomes self-evident that the anointing *which abideth in you* could only abide because the anointed people are conceived with this potential. How else could it abide? This bears witness to the anointed race in the Old Testament. These alone have the capacity to "hear" and to "believe".

The first chapter of John's Epistle speaks of hearing, seeing, looking upon and handling *that which was from the beginning*. These were Israelites to whom JESUS was manifest. John the Baptist said *that He might be made manifest to Israel* [John 1:31]. In I John 2:7, he shows that he is addressing those who had the old commandment *from the beginning*. These can only be Israelites. I John 2:24 indicates that what was heard from the beginning about the old commandment must remain in the hearers in order to continue *in the Son and in the Father*. These also can only be Israelites.

Jude 3 *...the common salvation* [that is, common to Israel and

Judah] *the faith which was once* [that is, without change] *delivered unto the saints* – [that is, the separated people].

Jude 19 *These be they who separate themselves, sensual,* ***having not the Spirit.***

Amongst THE LORD GOD's saints are others who separate themselves from THE LORD GOD through their disbelief. They were not born in such a state – they become that way by their own choice and their own actions. They are described as *not having the spirit*, that is, they may as well have been born outside Israel. They are in the same category as foreigners who try to separate themselves from other nations by living in Israel – they are not *begotten from above* and hence are also *not having the spirit.*

ISRAEL IN THE REVELATION

THE LORD GOD is not THE LORD GOD of all nations. He is confined to one nation – the sons of Jacob. No Biblical record can be found that Jehovah is THE LORD GOD of any people other than Israel. In the Book of Revelation, THE TWELVE TRIBES still feature! They have in no way become some non-Israel, non-twelve-tribed church! This Book begins by speaking of the revelation, *to show unto His servants, things which must shortly come to pass.* This revelation is to His Servants of the twelve tribes only and this is confirmed in many places.

Rev. 1:2 *Who bear record of the word of THE LORD GOD, and of the testimony of JESUS CHRIST,…*

This book does not bear witness to anything outside of what has been revealed in the Word of THE LORD GOD or the Spirit of Prophecy. The testimony of Israel racially has been clearly revealed through the Word.

TO CONCLUDE

These Scriptures show the exclusive nature of Israel as a continuing theme throughout both Testaments. If we do not want to accept all these references, then what is to be done with them? The acceptance or non-acceptance of an exclusive Israel determines the prophetic stream one subscribes to. When *exclusive Israel* becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But, above all, the acceptance or non- acceptance determines our ability to believe and to understand JESUS' words.

It is not difficult to conclude that the Bible is a book primarily about Israel [as a people] because THE LORD GOD is consistently declared to be the THE LORD GOD of this one people. We find other Biblical statistics, such as:

Israel as *Yisra'el*	2,514 Times [Old Testament]
Israel as Israel	70 Times [New Testament]
Jacob [KJV]	358 Times [Old Testament]
	24 Times [New Testament]
Judah	813 Times
Ephraim	172 Times
Manasseh	143 Times
Hebrews	21 Times
THE LORD GOD of Israel	110 Times
THE GOD of Israel	90 Times
Holy One of Israel	31 Times
THE LORD GOD of the Hebrews	5 Times
Mighty GOD of Jacob	4 Times
Hope of Israel	2 Times
Congregation of Israel	160 Times [as *qahal*] 173 Times [as *edah*]
Assembly of Israel	21 Times [as *stsarah*]
Ekklesia	116 Times [New Testament]
Tribes [*shebet*] of Israel	190 Times [Old Testament]
Tribes [*phule*] of Israel	31 Times [New Testament]
People of Israel	19 Times [KJV]
My people	231 Times

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Of Israel	1,692 Times
To Israel	23 Times
For Israel	24 Times

Then, we find expressions like *Israel's THE LORD GOD, the Light of, the Rock of, the Redeemer of, the Stone of, the Shepherd of, the Portion of, the THE LORD GOD of*; all of which refer expressly to Israel.

Then, there are expressions like *the THE LORD GOD of your fathers* and *fathers of Israel* ["fathers' is mentioned 549 times, including 56 times in the New Testament].

There is the intimate word *Jeshurun* for Israel. There are about 5,000 direct references that isolate Israel as a people. Their personal GOD, YAHWEH, is mentioned 6,528 times. In most cases, the A.V. wrongly renders this as 'Lord' and only four places as 'Jehovah'. The true pronunciation of THE LORD GOD's name is unknown.

The remainder of this book is based on the foundation of an exclusive Israel. This presentation might well come as a shock to sincere dedicated Christians and there will be immediate reactions. Accordingly, we must look at these reactions next. Then, we will consider the hinge-point Scriptures of those who hold an opposing view. Their hinge-point Scriptures are *Go ye into all the world* and *For GOD so loved the world*. After looking at the reactions, we will then look to see what "world" it is that GOD *so loved.*

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CHAPTER 3

REACTIONS TO AN EXCLUSIVE ISRAEL

Through the New Testament, there are many topics and words that originate in the Old Testament. In the Old Testament, there are words such as *promises, know, elect, called, chosen, seed,* and variations of them which are generally agreed to refer only to the Israel nation. We have to ask if there is adequate reason to suggest a switch, which might allow the equivalent Greek words to apply to some multi-racial church in the New Testament. First, it would be well to review what was written in the last chapter. It can be seen that there is an overwhelming weight of evidence from simple direct statements against the traditional teachings. The traditional teachings do not arise from any weight of simple direct statements.

To use words like *deception* and *another Gospel* cannot be done lightly. These are very serious considerations and if the weight of the evidence as shown in the previous two chapters is accepted, then the popular teachings must have cultish elements. The implications of this conclusion are vast and almost devastating to many Christians and churches. It would have bearing on missionary activity as well. But, please note well, it has not been said or suggested that all the non-Israel nations should not be made subject to the Law of THE LORD GOD. Neither has it been said that they are condemned by THE LORD GOD. This matter is a later consideration in this book. When we come to *GOD so loved the world* as taught, traditionalists have to immediately get around every reference to the exclusiveness of Israel (in both Testaments), if they want to change the nation of Israel into so multi-racial church, or if they want to say there is both a national Israel and a Church consisting of non-Israelites. This is impossible to do from any pattern of consistent direct statements. We would have to get around it from the foundation of the Law, The Psalms, and the Prophets,

and this cannot be done.

THE LORD GOD has told us that He will do nothing He does not reveal first to His servants the prophets **of Israel**. He will fulfill His Word **to Israel**. Some of what has already been written in this book will cause immediate (and common) reactions among Christians who think they know their Bible. This is why it has been necessary to lay a good foundation from both Testaments and to demonstrate the consistent direction and weight of evidence in that direction.

Now we can have a look at some of these common reactions. Only brief comments are made on these reactions, because they are all expanded at various places elsewhere in this book.

REACTION ONE [THE MOST COMMON]

"Yes, that is true, but THE LORD GOD was speaking to them, and not to us. Now, THE LORD GOD is speaking to everyone."

This would be the thought of the majority of church-going people today and is a thought that is wrongly encouraged. So, should we go along with that reaction just because it sounds right? As soon as it is asked, "*When in this church age did THE LORD GOD's speaking change from 'them' to 'us'?",* there is no answer at all. If this question cannot be answered from Scripture, then it has no basis.

It would be profitable for any who would like to retain this particular thought and reaction, to look at the root word, *grapho*, which is used in the New Testament 194 times. It is used in the expression *it is written* and refers to the Old Testament Scriptures. It would be profitable too, to look at *written* in a concordance where it will be seen afresh that many times the basis of all doctrine is *it is written*. *It is written* means written in the Old Testament and so these quotes refer to Israel.

If the basis of a belief or doctrine appears to be in the New Testament alone, it must be suspect because it is not written in the Law, the Psalms, and the Prophets. This is important because there are a number of such ideas which are generally accepted, but which do not have *it is written* as a basis. In fact, it might be said that much of what is debated has no foundation at all in the Law, the Psalms, and the Prophets. Some traditional teachings cannot present a clear pattern of simple direct statements from the Old Testament to support these views. They rely mainly on fabricated "types," "shadows," and analogies. Man's tradition therefore is not established *in the mouth of two or three witnesses* as is required by Scripture. Israel cannot be changed to mean non- Israel just by making such a statement without the right foundation.

If a New Testament book, written in the 'Christian Age,' [for example, James' Epistle to the Twelve Tribes] was written and addressed to Israelites, then either the writer was wrong or there would need to have been something that happened since Pentecost in order for men to be able to say, *THE LORD GOD is now speaking to everyone* [meaning every race].

REACTION TWO

"Yes, but Israel has now become the church, so all these things belong to the church."

This says that "Israel" and "The Church" no longer have any connection and that Israel has vanished. The church is supposed to consist of non-Israelites, the so-called "Gentiles". However, the Hebrew word, *goi*, upon which the "gentiles" thought is based, is also used of Israel. So, *goi* does not always equate with so-called non-Israel 'gentiles". The whole subject is simplified when we accept what we find when we build upon the right foundation and have the Cornerstone.

Eph. 2:20 *And are built upon the foundation of the Apostles and the Prophets,…*

The Cornerstone, the Prophets, and the Apostles all agree. Since "Apostles" is put before "Prophets," this Scripture is used to say that New Testament Apostles have new prophecy and doctrine that was not contained or forecast with the Old Testament. Just to say something like that does not make it fact. In the Books of Galatians and Romans in particular, modern teaching says that the Apostle Paul has made a turn-around from what is recorded in Acts where he tells King Agrippa that he spoke nothing other than what was said in the Law and the Prophets! In Romans and Galatians, he is now supposed to be writing to certain so-called Gentiles who are supposed to be non-Israelites. The internal statements show that each letter in the New Testament is written only to Israelites. This is discussed in more detail in a chapter titled *That Unfortunate Word "Gentile"*.

Let us look again at the Apostle Paul's famous speech in Acts 13, which was made long after JESUS' death and resurrection. Here, right in the New Testament Age, Israel is still a genetic term. There is still no sign of "The Church" as this is commonly perceived. Consider all the following highlighted words from Acts 13:17-42:

v. 17 *The GOD of **this people of Israel** chose our fathers,…*

v. 23 *Of this man's seed hath GOD, according to His promise, raised **unto Israel** a Savior, JESUS.*

v. 24 *…the baptism of repentance to **all the people of Israel**.*

v. 26 *Men and brethren, children of the **stock of Abraham**,…*

vv. 32-33 *…how that the promise which was made **unto the fathers**, GOD hath fulfilled the same unto us their children,…*

v. 39 *And by Him all that believe are justified from all things, from which* ***ye could not be justified by the law of Moses****…*

In the last verse, we see the first "all" that people most like to generalize to include everyone on Earth. But, the "ye," and the context, nails it down to Israel alone as the ones to whom the Law of Moses was given. All the highlighted words in these verses give a very specific definition of who is being addressed in the New Testament; it is always to a genetic Israel! We can no longer say that these children of the fathers, (Abraham, Isaac, and Jacob), come from other stock. These are the people who had been under the Law of Moses! In the above passage, Paul was addressing those whom he described as **MEN OF ISRAEL**, who feared THE LORD GOD. The only way we could say that "The Church" has replaced Israel is to prove that the New Testament Church comes from within Israel via the mechanism of the New Testament; this is discussed later in this book.

REACTION THREE

"The Gentiles are now adopted into Israel, so the promises made to Israel are now made to everyone who believes in JESUS."

A short answer to this reaction is not possible, because there are so many aspects tocover. These are covered as individual section on "Gentiles," "The Church," "Strangers," and "Adoption," and the promises made to Abraham and his seed.

REACTION FOUR

"The seed of Abraham has now become the seed of JESUS…it is now a spiritual Seed."

The promises were made to Abraham's seed, but not to JESUS, who came to fulfill them. The promises were made to Abraham and his seed, which is named in Isaac [Gen. 21:12]. The

promises were therefore given to the Israel people as a whole. Now, as JESUS was born into Israel, He is regarded as the seed of Abraham and of David [Matt. 1:1]. But the promises were not specifically given to JESUS as the 'one seed' of Galatians 3:16. And, of course, JESUS had no 'seed'. If JESUS was that one seed, then everyone between Abraham and JESUS would be disinherited, including Isaac and Jacob. Israel then, could not have existed as the seed of Abraham through Isaac and Jacob, if JESUS were that seed. A more accurate translation of Gal. 3:16 reads:

> *And to Abraham and the seed of him the promises were spoken. He says not, 'And to the seed of thee' as of many, but as of one. And to the seed of thee which is anointed.*

Note: "seed" is used here and elsewhere as a collective noun.

REACTION FIVE

> "It is said that the middle wall of partition between Jew and Gentile has been broken down so that all are now one in JESUS."

Here, we have another hinge-point of much of what is taught in the evangelical churches today. But, in the Law, the Psalms, and the Prophets, the partition is found to be between The House of Israel and The House of Judah. It is not between Israelites and non-Israelites [see Isaiah 11:13 *Ephraim shall not vex Judah anymore*]. In all of the New Testament Scriptures quoted above where the exclusiveness of Israel was shown, all the people addressed by Paul, the Apostle to the Gentiles, are clearly shown to be Israelites. All the books of the Bible provide the same evidence. It will be shown that the House of Israel had been "scattered" among the nations and that any pattern showing a gathering or the joining together of Israel with non-Israel races cannot be found in prophecy.

REACTION SIX

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"The Jews are THE LORD GOD's natural children, but the members of the Church are THE LORD GOD's spiritual children."

Two sets of parallel promises cannot be found in the Law, the Psalms, and the Prophets. Neither are the promises made to Abraham's seed directed specifically to JESUS. The promises made to the fathers are always presented as being fulfilled in *us their children*. Israelites are the children of the promise. There is only one promise in this respect. There is not a second similar promise found for non-Israel races.

NOTE: The "children" still have to be redeemed individually from the curse of the broken Law. They are born at physical birth as heirs of salvation. This sixth reaction results from attempting to get around the problem of a national and racial Israel and retain tradition at the same time. The word *Jew* has to be made to equate with Israel and the world *Gentile* has to be made to equate with non-Israel. This is not the world of reality! Yet it has been drummed into most Christians, conditioning all their thinking, teaching, and writing, on almost every subject.

REACTION SEVEN

"That seems to be true, but no one knows who is an Israelite today."

May we quote II Timothy 2:19? *Nevertheless, the foundation of GOD standeth sure, having this seal, THE LORD knoweth them that are His.* There is a holy [separate] people which are *stone, elect and precious, above all other people* which have *now obtained mercy.* They are *brethren from the womb* and are anointed [*christos*]. They are *born from above* (that is, <u>*begotten from above*</u>). The Bible does give marks of identification that are clear and unmistakable, but this identity factor is outside the scope of this book.

REACTION EIGHT

"This is all very well, but now everything is spiritualized."

It is unfortunate for such a belief that the Twelve Tribes of Israel keep appearing in the New Testament. In this present New Testament Age, they are not spiritualized away! To react this way is to say that JESUS and Paul are wrong. Paul said *unto which promise our twelve tribes, instantly serving THE LORD GOD day and night, home to come* – Acts 26:7. How can twelve individual tribes be spiritualized?

REACTION NINE

> "The Law has been fulfilled, therefore nothing in the Law applies anymore."

JESUS says in Matthew 5:17-18:

> *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

The Law has different aspects. In Romans 13:8-10, we have a discourse about fulfilling the Law which concludes with *therefore love is the fulfilling of the Law.* This Scripture is sometimes quoted as proof that everything relating to the Law is finished, but verse 8 is about people, as individuals, fulfilling the Law by their actions. It is not about THE LORD GOD fulfilling His covenants and promises. This is confirmed in Matthew 7:12 where JESUS is saying, *therefore all things whatsoever ye would that me should do unto you do YE also unto them, for this is the Law and the Prophets.* JESUS has fulfilled what is written in the Law concerning Himself [Luke 24:44]. His sacrifice has fulfilled that part of the Law concerning sacrifices.

Possibly the short answer to the rest of the matter of fulfilling the Law is that heaven and earth has not yet passed away. When they are passed away, all will have been fulfilled. What has been written

in The Law, The Psalms, and The Prophets, will come to pass. The promises to the seed of Abraham still stand and will yet come to pass!

REACTION TEN

> "Everyone is now the same because all are one in Christ JESUS."

This epitomizes the traditional teachings.

Gal. 3:7 *Know ye therefore that they which be of faith, the same are the children of Abraham.*

Gal. 3:26 *For ye are all children of GOD by faith in CHRIST JESUS.*

It sounds right at first glance, particularly when the pronouns are ignored. The *ye* are the people being addressed. That is why it is necessary to establish that the so-called Gentiles in the Epistles were Israelites. A later chapter is devoted to this subject. There is no pattern through The Law, The Psalms, and The Prophets, to support tradition. It is not there, so something must be wrong with the traditional teaching.

REACTION ELEVEN

> "It makes no difference now because all nations are blessed in Abraham. All is now of Grace."

Some teachers actually do say this, believe it or not. Now, if this were true, it means that the Old Testament is invalid. It is like the Roman Catholic idea of saying that the Church is the authority rather than the Bible and yet quoting the Bible wrongly about Peter and the rock to support their view.

But, to whom is THE LORD GOD gracious if all is of grace? Is it every one of every race on Earth?

Exodus 33:19 *...and will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy.*

Romans 9:15-18 *For He saith to Moses, I will have mercy on whom I will have mercy,...so then, it is not of him that willeth, nor of him that runneth, but of GOD that sheweth mercy...therefore hath He mercy upon whom He will have mercy, and whom He will He hardeneth.*

This question of the Grace of THE LORD GOD is a subject in itself; but the over-riding principle is the Sovereignty of THE LORD GOD. It is *whom He will*. To say glibly, *all is of grace* is to include everyone and make a mockery of the Sovereignty of THE LORD GOD. If redemption is for every man of every race, then the whole choice is man's choice, and this is *another Gospel* [II Cor. 11:6 and Gal. 1:6].

In the New Testament, "grace" refers to *the Divine influence upon the heart*. We can find no reference to THE LORD GOD *writing the Law on their hearts* other than to Israel, nor can we find a word of prophecy about a new heart being given to any other than Israel.

ARE THERE TWO OR THREE WITNESSES FOR "EXCLUSIVE ISRAEL"?

II Cor. 13:1 *In the mouth of two or three witnesses shall every word be established.*

First Witness:

1. The Old Testament is contained in the Law, the Psalms, and the Prophets.

2. The New Testament is contained in the Gospels, the Epistles, and the Revelation.

Second Witness:

1. The Old Testament speaks redemption being for Israel ALONE.

2. The New Testament speaks of redemption being for Israel ALONE.

Third Witness:

1. The Old Testament was made with Israel ALONE [Psalm 147:19, 20, etc.].

2. The New Testament is made with Israel Alone [Hebrews 8:8].

Let us go on to look further into these issues and to meet the objections and the things that might appear to be at variance.

We will look at a chapter devoted to *the world* as found in *Go into all the world*, and follow this with a chapter on specific stumbling blocks placed in the way to comprehending the whole Bible witnesses concerning the exclusiveness of Israel.

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CHAPTER 4

WHICH WORLD DID THE LORD GOD "SO LOVE"?

When we consider the volume of Scriptures, which have been presented in the two chapters detailing the exclusiveness of Israel, if we had no mindset or preconditioning, we would have to agree to the following:

1. They are all consistent statements of fact, [not inferences].
2. They all relate to Israel alone, as a race, no other race being included.
3. Israel alone is THE LORD GOD's inheritance.
4. There is no conflict about redemption applying to Israel alone.
5. The covenants and promises referred to were made with Israel only.
6. That Israel is a holy, that is, *a set-apart* race [what is commonly called The Chosen Race].
7. That the Statutes [*choq*] and the Judgements [*mishpat*] were given to Israel alone as a servant nation [this is vital to comprehend and remember in the chapters to follow].
8. That the word *Jews* is not mentioned in any of these Scriptures.
9. That there are different *seeds* and that Abraham's seed is genetic.
10. That none of these Scriptures can be 'spiritualized'.

If we come to the conclusion that there is a unique, racial Israel, we will be in conflict with the following viewpoints:

[a] What is inferred indirectly from verses used by universalists.

[b] What we think we see manifest in terms of Christian experience in other races.

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Universalists may use what appear to be direct statements. But they rely on certain words that have been given new meanings. Sometimes completely wrong and deceptive meanings have been placed on words and some of these have become accepted modern teachings. To these manufactured word meanings, "types" are added to fit the interpretation. This is the common way of teaching, but it is not teaching that is based upon the foundation of the Law, the Psalms, and the Prophets.

Over the years, accumulated errors in translations have led us away from the meanings contained in the original texts. One consequence has been that the commentaries and reference dictionaries often perpetuate and magnify the problems by using statements such as, *this has come to mean*, and then applying their own interpretations based upon such new meanings. Apart from errors in pure translation, there are errors due to words being added in English that are not supported in the original text. Also, there are words deleted from the English text that are supported in the original text. An example of this is the frequent omission of the Definite Article from the English translations, where this is included in the Greek and vice versa.

This chapter provides several typical examples of these deviations.

WORD MEANINGS

In the New Testament, there is a call to separation which few will deny. In today's preaching, this is presented primarily as a separation from uncleanness and sin. This is not an incorrect presentation in itself, but it is a half-truth.

II Cor. 6:16-17 ...I will dwell in them, and walk in them, and I will be their GOD, and they shall be MY PEOPLE. Wherefore come out from among them, and be ye separate, saith THE LORD, and touch not the unclean [thing], and I will receive you.

The addition of "thing" [*akathartou*, genitive, singular, neuter] at the end of this verse is grammatically justified. But preachers use it in the sense of things rather than people. When we look at this verse, it is obvious that "them" signifies the separation of one people [not thing] from another. The word used in Greek is *aphorizo* that means *to border off...to limit off...to separate and to sever from the rest.* In the next verse below, we see how this word is used; it is used of the separation of goats from amongst Israelite sheep. [Note: *nations* is a neuter noun; whereas *them* is masculine, and thus, refers to the people within the nations].

Matt. 25:32 *And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth His sheep from the goats:...*

This specifically mentions nations. Any such suggestion of election or national separation horrifies some Christians because of the conflict between this and their understanding of *THE LORD GOD so loved the world* and similar Scriptures. So, it might be well to immediately look at these verses and see what *the world* means.

GO INTO ALL "THE WORLD"

John 3:16-17 ***For GOD so loved*** *the world* ***that He gave His only begotten Son, that whosever believeth in Him should not perish but have everlasting life. For GOD sent not His Son into*** *the world* ***to condemn*** *the world****; but that*** *the world* ***through Him might be saved.***

Mark 16:15 ***And He said unto them, Go ye into all*** *the world****, and preach the Gospel to every creature.***

These are two much quoted verses. In each case, "the world" is the same word, *kosmos*, in the original Greek. *Kosmos* is probably one of the least understood and misused words in the New Testament and perhaps we should take a short-cut and make statements about *kosmos*, which is usually translated as "world".

- *Kosmos* does not mean every race or the inhabited earth [*oikoumene*]. Nor does it mean the land mass of the earth or its soil [*ge* and *ghay*].

- *Kosmos* has the prime meaning of "order," "arrangement," or "beauty," but never the common multi-racial meaning as taught.

- *Kosmos* often means that particular world which is being spoken about, to the exclusion of other "worlds." In English, we speak of the "world of music" – in Greek, we would say the *kosmos of music.*

- *Kosmos* can mean the whole world of wicked and reprobate men as opposed to the "world" of THE LORD GOD's elect.

- *Kosmos* is used of the Roman Empire [John 8:23].

- *Kosmos* is used of the world that was before the flood [II Peter 2:5]. That world was destroyed [Hebrews 11:7].

- *Kosmos* is spoken of, not only as the world that now is, but also of that which is to come. [Do we preach to the world to come?].

- *Kosmos* can refer to things other than people, for example, the adornment of a woman's hair [see I Tim. 2:9 where *kosmos* is translates as "modest"]. It is particularly difficult to proclaim the Gospel to a woman's hair clip!

- *Kosmos* is used of many other things and these can include either order or disorder, fame and honour, the orderly universe, the stars in the universe and even heaven!

So, which "world" of all these "worlds" did GOD *so love*? From the Scriptures, we can see that there are differing kinds of worlds. Think about this and how this relates to what has been shown as written in The Law, The Psalms, and The Prophets. In the Old Testament, we are told that THE LORD GOD loved Israel. There does not seem to be a single direct reference to THE LORD GOD loving any other race. Let us consider the Israel order whom THE LORD GOD says He loved in the Old Testament.

Deut. 7:8 *But because THE LORD **loved you**, and because He would keep the oath which He sware unto your fathers*...[that is, of Israel].

Psalm 47:4 *...the excellency **of Jacob** whom **He loved**.*

Isaiah 63:7-9 *I will mention the **loving kindness** of THE LORD...and the great goodness toward **the House of Israel**...in His **love** and in His pity, He redeemed them...*

Hosea 3:1 *...according to the **love** of THE LORD towards the **children of Israel**.*

Hosea 11:1-4 *When **Israel** was a child, then **I loved** him...I drew them with cords of a man, with bands of **love**:...*

Zeph. 3:17 *THE LORD GOD thy THE LORD GOD in the midst of thee* [that is, Israel] *is mighty, He will save, He will rejoice over this with joy, He will rest in **His love**...*

Malachi 1:2 *...yet **I loved Jacob**, and I hated Esau, ...*

In the Old Testament, we have these expressions of the Israel people that THE LORD GOD *so loved.* Cast your mind back to all the Scriptures in the New Testament we have looked at which show the exclusive nature of Israel. Both tell of the love of THE LORD GOD for Israel in a way which separates them from the other races. Are we now to believe that this people Israel have somehow disappeared, despite prophecy to the contrary? If THE LORD GOD said that He **hated** Esau, the Edom could not be included in the "**all**" or "**the world**" of *Go ye into* **all** *the world and* GOD **so loved the world.**

Just in case anyone still has reservations about "the world" having different meanings, we will look at pairs of verses each of which contain the words, "the world."

Pair One:

John 7:7 ***The world*** *cannot hate you, but Me it hateth,…*

I John 3:13 *Marvel not, my brethren, if* ***the world*** *hate you.*

If both of these two "worlds" were the same, then the disciples could not be hated by a world that was not able to hate them. Both worlds are *kosmos.*

Pair Two:

John 17:6 *I have manifested Thy name unto the men which thou gavest Me out of* ***the world****…*

John 17:14 *…they are not of* ***the world****, even as I am not of* ***the world.***

In one verse, they are out of "the world" and in the second, they are not of "the world."

Pair Three:

John 17:9 *…I pray not for* ***the world****, but for them which thou hast given Me, for they are Thine.*

John 3:16 *THE LORD GOD so loved* ***the world****,…*

Might it not be blasphemy to suggest that JESUS would not pray for that world He loved. So, He must pray for one "world" and not for another! Here are demonstrated three pairs of Scriptures which show contrasts in the "worlds" they are talking about.

THE WORLD – *KOSMOS* OR *OIKOUMENE*?

These two words are both translated "world," but they are different in application and meaning. The meaning of *kosmos* is determined by its context to identify which particular world is under discussion, whereas *oikoumene* means the inhabited or civilized earth of the Mediterranean region. We can see *oikoumene* easily in

verses such as Luke 2:1, where Caesar was to tax *all* **the world** and Acts 11:28 about a famine throughout *all* **the world**. In Acts 17:6, we read where the disciples *turned* **the world** *upside down.* In Acts 19:27, we read about *all Asia and* **the world** *worshipping the goddess Diana,* and in Acts 24:5 about Paul being said to be *a mover of sedition throughout* **the world**. In Rev. 3:10, JESUS speaks about the *hour of temptation which shall come upon all* **the world**. In Romans 10:18, we are told the Word of THE LORD GOD went *into all the earth* and *unto the ends of* **the world**. When we remember that both parts of Israel were scattered among the nations, this is easily understood. We might say that the *kosmos* of Israel was scattered throughout the *oikoumene*. JESUS came into the *oikoumene* [Heb. 1:6] to minister to the *kosmos* of Israel.

Once we understand this, we can correct verses which the universalists use, such as IJohn 2:2: *And He is the propitiation for our sins, and not for ours only, but for* [that is, the sins of] *the whole world.* Here, the world for world is *kosmos*, not *oikoumene.* The "whole" is *holos,* which means every bit and every whit of the *kosmos* it refers to. The context shows John is saying that the propitiation applies to all of Israel.

It also helps with Matthew 24:14, where JESUS speaks about the Gospel being *preached* (proclaimed) *in all the world*. Here, we find *oikoumene* for "world," not *kosmos*. The expression *in the world* is not *to the world*. Here, JESUS was addressing Israelite disciples about the Gospel being a witness to all the Israel nations, who were dispersed in the *oikoumene* at that time.

WHAT "WORLD" DID THE LORD GOD SO LOVE?

- Does all mankind belong to that "world"?
- Do only certain men belong to that "world"?

- Who are those people then that THE LORD GOD loves? Where do they come from?

These are very important questions which have to be answered and faced up to, like it or not. A very solid foundation has been established from both Testaments to build upon and this shows the world of an exceedingly exclusive, chosen, called, predestined, and elect race of people. Most people have some thought about the existence of a "chosen people," and somehow, they come with the label, "The Jews," for these people. "The Jews" is a generalization which cannot equate to Israel! And, JESUS always condemned "The Jews" for what they were [John 8], so "The Jews" [as the popular term] cannot be Israel!

THE TWO VIEWS OF "THE WORLD" ARE TWO DIFFERING GOSPELS

The two views commonly taken are really two separate Gospels. One of them must be *another Gospel*. Those who believe *another Gospel*, the Apostle Paul states, are accursed! This is really very serious, so to not be accursed we have to look well at both Gospels! Both cannot be right. One is the *Gospel of the Universal*. One is the *Gospel of the Particular*. So, think this through well. Either THE LORD GOD loves all men, [including those THE LORD GOD says that He hates] or He loves only His Elect.

Gal. 1:8 *But though we, or an angel from heaven, preach* (proclaim) *any other Gospel unto you than that which we have preached* (proclaimed), *let him be accursed.*

After a few more paragraphs, we will have summaries of these two different Gospel options to consider.

DOES THE LORD GOD LOVE THOSE HE DECLARES THAT HE HATES?

The Bible tells us of THE LORD GOD's hatred as well as of THE LORD GOD's love. So, if THE LORD GOD hated even one man, He would not *so love the world.* He does say *Esau have I hated.* If THE LORD GOD **hated** just Esau, then Edom could not be included in the "**all**" of *Go ye into* **all** *the world* or "the world" of *GOD so* **loved the world**. If THE LORD GOD failed to save all mankind, then He is not almighty and unchangeable. He must be powerless if *The World* means all mankind. All men are not saved. Could the death of JESUS and the redemptive Love of THE LORD GOD ever be in vain? Quoting from R.K. and R.N. Phillips in "The Book of Revelation," Part Two:

For those who are convinced that the one who was crucified is Gentle JESUS, meek and mild, please note that He is capable of hate. The Greek word is *miseo*, to hate, regard with ill-will, to detest, to abhor. This puts the followers of the Nicolaitanes in the same category as Esau [whom THE LORD GOD hated before he was born]. If deeds have nothing to do with resurrection, why does JESUS make such a statement about the deeds of the Nicolaitanes? If all men are equal before THE LORD GOD, why did THE LORD GOD hate Esau before he was born?

THE LORD GOD's love of the Elect is in no way limited. He so loved this "world" of His Elect. This is the order of Israel He loved and sent His Son to redeem. This is for whom JESUS died. We are told He come to save HIS PEOPLE from their sins.

Scripture says, *Whosever believeth on Him shall not perish, but have everlasting life.* We have to look at which "world is being addressed and see that the "whosever" refers to "all" of that part being spoken about and not "all" of everything. The context here is Israel. The *whosoever* is a mistranslation; it literally means *the entire one* which refers to the entire nation of Israel, as determined by the context.

Now, we can go back to the Old Testament Scriptures with understanding and see just why it was so important to quote all the

Scriptures, which show that the Law and the Ten Commandments were given to Israel alone. It is vital to understand this. Redeeming Love can only mean redemption from the curse of a broken Law. This Law Covenant had not been made with all races. Israel is the world JESUS came to save. He *bought back* or redeemed Israel. That redemption price, by Law, could be paid only by a kinsman – according to the Law THE LORD GOD gave Israel. Hence, JESUS is the kinsman of Israel (He is David's greater son). JESUS is not the kinsman of any other race.

JOHN CHAPTER THREE

Let us go back to John 3, where JESUS was talking to Nicodemus, a Master of Israel. In context, Israel is the "world" they were talking about. Consider, *For THE LORD GOD so loved the world;* the word "for" refers to the immediate, preceding discussion. This provides the context. To whom is JESUS speaking? This tells us which *kosmos* is under discussion. The whole subject matter concerns Israelites and a master in Israel, Nicodemus.

v. 3	They have to be "begotten from above" [not *born again* as translated] to be able to perceive [in their mind's eye] the Kingdom.
v. 5, 7	Unless this spirit is inherited FROM CONCEPTION, none can enter the Kingdom [I John 3:9].
v. 8	Those who are thus born of the Spirit (Israelites) respond to the call of the Spirit.
v. 14, 15	And even as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

To which race did Moses lift up that serpent? Which race was then healed and cleansed from the serpent bites? It was only Israel.

WHICH "WORLD"?

At the beginning of this chapter, we quoted Mark 16:15 in connection with going into all the *kosmos* and "preaching" [that is, proclaiming] the Gospel to every creature. Which "world" were the disciples to go into? This is a fair question. When the disciples were sent to the *lost sheep of the House OF ISRAEL*, to whom and to which "world" were they sent? When JESUS said in Matthew 15:24: *I am not sent BUT unto the lost sheep of the House of Israel*, to what race was He sent? Are we to say JESUS was wrong and that He was sent to every race? Are we to say JESUS was wrong in sending His disciples only to Israelites? If they were told *go ye into all the world*, why did they not go to the Negroes, The Chinese, or the Indians? Why did they choose only one direction and proceeded to where the Children of Israel were? The location of the House of Israel at that time can be easily established historically.

Matt. 11:1 *...He departed thence to preach in their* [disciples'] *cities.*

Matt. 10:5-7 *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach* (proclaim), *saying, The kingdom of heaven is at hand.*

The disciples were instructed specifically not to go to certain peoples. The disciples of JESUS went out from Galilee knowing exactly where to find these "lost" sheep. They were not so "lost" that they could not be found!

"ALL," "EVERYONE," "WHOSOEVER," ETC.

Consider again these two verses:

John 3:16 *GOD so loved the world... Mark 16:15 Go ye into all the world...*

Such verses are the basis of the thought that the *go and preach the Gospel to every creature* of Mark 16:15 refers to going to every person of every race on earth. Let us consider some of the words in these verses.

[a] Preach or *kerusso* means to proclaim, or to announce good news like a town crier. It does not mean "to make disciples" or "to evangelize," as many teach.

[b] But where were they to make their proclamations? Was it to every one of every race? Let us look at *every creature*. The Greek word *ktisis* is given by:

Strong's G3936-7:	As original formation, building, creature, and ordinance
Vine's:	*Ktizo* is used among the Greeks to mean the foundation of a place, a city, or a colony…It is significant confirmation of Romans 1:20-21 that in all non-Christian Greek literature, these words (*ktizo* and its derivatives) are never used by Greeks to convey the idea of a Creator or of a creative act by any of their gods. The words are confined by them to the acts of human beings.

This is the *creature* [or rather, *creation*] of Mark 16:15. The word, *ktisis,* in the Greek is used to indicate the product of human building or formation. In this context, it refers to a village, or place where people live. A *ktisis* is built by man, not THE LORD GOD. The disciples were to go specifically to the places or the villages where Israelites lived.

Matt. 10:23 *Ye shall not have gone over the cities* ***of Israel****, till the Son of Man be come.*

We cannot make *the cities* **of Israel** mean the cities of every race. Note here that JESUS is speaking of the time of the end.

What is the area of proclamation?	Is it not all the world of Israel?
What were they proclaiming?	Was it not the Gospel of the Kingdom?

The Kingdom is what JESUS and John the Baptist came proclaiming *repent: for the kingdom of heaven is at hand.* Who proclaims that today? It is impossible to believe and teach both the modern universal Gospel to all races and the exclusive Kingdom of Heaven at the same time. He confines *all the world* to the cities of Israel! In other words, it is to be proclaimed in the dwellings or places where the Israelites live right up to the end of the age.

ARE "ALL" AND "EVERY" LIMITED EXPRESSIONS?

Does "all" usually mean "all of everything" or "all of that part being spoken about"? Does *all the world* mean all the planet, or just all of that part of the planet being spoken about. A look through Young's Analytical Concordance will show how these words are used. This will give an indication without having to go into the Greek. Being certain on this topic is well worth the time involved researching lexicons to determine the correct meanings of the words used. The words for *all, every,* etc. are often singular, NOT plural. Thus, they refer to:

[a] "All" the one [group] or

[b] "The whole" of the class or

[c] The entire" of the class.

To grasp the use of *all* in Greek and Hebrew, consider Deut. 28.10 *and all the people of the earth shall see that thou art called by the name of THE LORD GOD, and they shall be afraid of thee.* Here, *all the peoples of the earth,* does NOT include Israel. In the same

way, *go ye into all the world* is NOT inclusive of every race. Failure to understand this is the source of error in the modern popular teaching. JESUS says that it is not given for everyone to hear or to understand. Immediately, we have just one exception, then "every" and "all" cannot include that exception, or the other exceptions. If an exception is made about the Edomites who cannot find repentance, or of those JESUS said, *leave them alone*, then these cannot be part of the "all" being addressed. JESUS did not proclaim to certain peoples, as we have seen. JESUS said He was sent to Israel to save *His people* from their sins. Are we to be wiser than JESUS? And, what are the two differing Gospels?

GOSPEL NUMBER ONE [THE FALSE GOSPEL OF THE UNIVERSAL]

This is that Gospel which cannot be found throughout The Law, The Psalms, The Prophets, or through the New Testament. So, it must be false. It says:

1. The Law and The Ten Commandments were given to every race, as a covenant.
2. JESUS gave His Life so that He becomes the Redeemer of all men, to redeem them from the curse of that broken law, even if the other races did not have the covenant-law relationship.
3. THE LORD GOD loves all men and every individual member of all the human races, including those THE LORD GOD says He hates.
4. The Gospel is for all sinners of every race, [not the *sinners of My people*, Amos 9:10].
5. All are called. There are no Tare or Goats, despite what JESUS says to the contrary.
6. All are chosen. There are no inferior vessels, despite what Paul says to the contrary.
7. There are no Twelve Tribes of Israel anymore – even if they are throughout the New Testament.
8. All men are supposed to have faith – even if the Bible says *all men have not faith.*
9. The Father gave JESUS to *all men* of all races, not *all men* of Israel

only.

10. All races are predestined – THE LORD GOD must have been wrong to expect Israel to destroy certain mixed races; all are the same now.
11. There are no elect people nor any election according to grace.
12. THE LORD GOD has mercy on everyone, not just on whom He chooses or elects.
13. There are no Scriptural differences between men of different origins.
14. *Men* always includes *women.*
15. Non-Israel races can be adopted into Israel – even though the Bible says *who are Israelites, to whom pertaineth the adoption,* [Rom. 9:4] and *of whom concerning the flesh Christ came.*
16. THE LORD GOD may be worshipped acceptably within any culture and religion; all being paths to THE LORD GOD.
17. All races are the same in THE LORD GOD's sight.
18. It is now up to all sinners of all races to embrace the love of THE LORD GOD or not to embrace it.

This Gospel says it is up to every one of every race to either have eternal life or to perish. This would mean THE LORD GOD is not sovereign in giving the choice only to Israelites. This is the Gospel of individual universal salvation.

This false Gospel claims that, in general, mankind is sovereign and makes the choices.

GOSPEL NUMBER TWO [THE TRUE GOSPEL OF THE PARTICULAR]

This is the everlasting Gospel, the true Gospel in which we stand if we continue in *The Faith* that was once delivered unto the saints and delivered to no one else. This says:

1. THE LORD GOD loves only the "world" of His elect nation and that election is established before having done good or evil. There is no reference to THE LORD GOD loving "all mankind".

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2. JESUS came to those chosen from before the *foundation of the world* (which should read: overthrow of the order).

3. JESUS is the shepherd of the sheep only. He said *I lay down My life for the sheep* [John 10:15]. He did not add "for the goats and everyone else as well"!

4. JESUS came to save His people from their sins. They were already His people. The Gospel is for

5. *the transgression of my people* {Isa. 53:8].

6. It is the Gospel of grace – *and I will be gracious to whom I will.*

7. It is not of ourselves; it is the gift of THE LORD GOD.

8. THE LORD GOD is merciful to whom He will [Rom. 9:18].

9. The sons [*huios*] of THE LORD GOD are "adopted" out of the Children [*tecknon*] of Israel, not out of other races.

10. The Potter makes different vessels, according to His purposes, some for glory and some for destruction [Rom. 9:21].

11. All races are not equal in THE LORD GOD's sight.

12. THE LORD GOD does not accept mixed worship of Ba'al and Himself.

13. The gift is given only to the elect, through regeneration and efficacious calling of THE LORD GOD.

14. JESUS is the Redeemer of both Houses of Israel.

That is, the true Gospel says that THE LORD GOD is absolutely sovereign and particular!

This is no new doctrine. It can be found even in the songs of the redeemed people who constitute only one race of people:

*Ye chosen seed **of Israel's race**,*
A remnant weak and small
Hail Him who saves you by His grace,
And crown Him Lord of all.

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CHAPTER 5

STUMBLING BLOCKS TO AN EXCLUSIVE ISRAEL

Earlier, we looked at the general reactions which immediately spring to mind when the consistent pattern of Scripture about *The Exclusiveness of Israel* is introduced to people. It is time now to look at the stumbling blocks that modern teaching put in our way. It is appreciated that people's objections and concerns are very genuine and that such people are sincere. It is also recognized that it is difficult for people to "unlearn" what they have been taught for years. It is necessary to look at a selection of stumbling blocks, which would represent most of those that are raised, so that they will not be hindering progress through the main part of this book.

1. IT IS CONTRARY TO THE NATURE OF THE LORD GOD

This is a sincere feeling that many have, but it has its origin in an unbalanced view of the character of THE LORD GOD. Where there is continual emphasis on the Love of THE LORD GOD and almost total neglect of the Righteous Judgements of THE LORD GOD, is understandable. The wrong teaching about "all" and "every," together with the absence of teaching about the sovereignty of THE LORD GOD, are the root cause of this feeling. In His nature, THE LORD GOD is unchanging. That THE LORD GOD should create vessels for different purposes is not readily acceptable to many people, but it is the clear teaching of Scripture. For example:

1. It is THE LORD GOD who put the perpetual enmity between the *seed of the serpent* and the *seed of the woman* [Gen. 3:15].

2. It was THE LORD GOD who put a mark upon Cain [Gen. 4:15].

3. It was THE LORD GOD who saved Noah and his family

because Noah was *perfect in his generations* [Gen. 6:9].

4. THE LORD GOD gave different destinies for Noah's sons Ham, Shem, and Japheth.

5. THE LORD GOD even placed different "last days" destinies on each of the 12 Twelve Tribes of Israel [Gen. 39 and Deut. 33].

6. We find Scriptural discrimination between "men" as *enowish* or *adam*, etc.

7. We find words for "men" that do not apply to women in both Hebrew and Greek (*iysh* and *aner*).

8. *Jacob have I loved and Esau have I hated* [Malachi 1:2,3 and Romans 9:13].

9. THE LORD GOD chose Israel and said they should not be *reckoned among the nations* [Num. 23:9] and *THE LORD GOD of this people Israel chose our fathers* [Acts 13:17].

10. *And she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins* [Matt. 1:21]. They were and are THE LORD GOD's people before they are saved.

2. "OF EVERY KINDRED, TONGUE, PEOPLE, AND NATION"

Rev. 5:9, 10 *...for thou wast slain, and hast redeemed us to GOD by the blood out of every kindred, and tongue, and people, and nation, and hast made us unto our GOD kings and priests: and we shall reign on earth.*

Rev. 7:9 *I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne...*

NOTE: Attention is drawn to *out of* in the first verse and *of* in the second

verse. Both are the same Greek preposition, *ek,* with the literal meaning showing it is not all the nations, peoples, etc. but a people taken 'out of' them and not 'of' them.

These two passages appear to stand out against what has been written so far. It looks conclusive as a statement to say that before the Throne of THE LORD GOD will stand people from every race on earth. This appearance is used as a basis for the teaching about universal, racial, or national salvation. Because this does not fit with any foundation in the Law, the Psalms, and the Prophets, these verses require closer examination. Firstly, we must look at what this verse is fulfilling. We must ask if there is any stream of prophecy confirming the popular multi-racial view. If there is none, we must go back to the original prophecies.

Exodus 19:5, 6 ...ye shall be a peculiar treasure unto Me above all people: for all the earth is mine, and ye shall be unto Me a kingdom of priests, and an holy nation...

NOTE: In the Hebrew *all people* is plural with the article giving the meaning *all the peoples*.

These verses are addressed only to Israel, as are a multitude of other Old Testament prophecies.

This is also confirmed in the New Testament by the Apostle Peter regarding the same singular, peculiar people.

I Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.

Although there is reference to every tribe, tongue, people, and nation, these are all nation, not racial, terms. It must be remembered that Israel had twelve tribes, which became scattered among nations and peoples. Their languages became those spoken by their captors, and later those of the nations, amongst whom they were dispersed or scattered. This is from whence the people of Israel

were regathered. They were from among every tribe, tongue, people, and nation, as was prophesied. It is repeated again that there is no prophecy about all races being in the Kingdom of Heaven or of ay race being redeemed other than Israel. Others had no broken Law-Covenant that required redemption. But Israel is redeemed *out of* [not *of*] every kindred, tongue, nation, and people.

Quoting R.K. Phillips in *Incontrovertible Facts Of The Bible*, we find:

> This 'Holy Nation' was to be the next stop in the re-establishment of the Sovereignty of The Kingdom of GOD on the Earth. This Sovereignty of GOD denotes a sphere of GOD's rule and requires that:
>
> 1. It has a territory;
> 2. It has a people;
> 3. It has laws;
> 4. It has a King;
> 5. It has an economy; and
> 6. It has an administration.
>
> All these things, THE LORD GOD was now about to give to the Children of Israel, and at Sinai, the people accepted THE LORD GOD as their King, thus making them a Holy Nation. THE LORD GOD has never rejected that Sovereignty over that throne or that nation.

If every race were included, then this would all be meaningless. A number of commentaries refer to the redemption as that of the people who had once been redeemed from Egypt. The Exodus is the first place where there is mention of redemption [Exodus 15:13]. The redemption in Scripture is always that of Israel, and of Israel only. The issue of the redemption of Israel is stated before the Covenant of the Law.

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E.W. Bullinger comments:

> But now the People had been scattered among every kindred, and tongue, and people, and nation, and therefore they must be redeemed from out of these the second time, like at it was to Israel in the day that he came up, out of the land of Egypt.

Isaiah 11:11 *And it shall come to pass in that day that THE LORD shall set his hand again the second time to recover the remnant of His people from Assyria,...and from the islands of the sea.*

The regathering is always of *His People* and not of other races. Contrary prophecy does not exist!

The scene of Revelation 5:9 is in heaven as it is in Revelation 7:9. Here, there is a great multitude *out of* all nations, and kindreds, and peoples, and tongues. It does not say of all races; the word *genos* (races) is not used in this passage.

It may not be appreciated that Israel is spoken of as the *families of Israel*, the Tribes becoming Nations.

Jeremiah 31:1 *At the same time, saith THE LORD, I will be THE GOD of all the families of Israel, and they shall be My people.*

3. "ALL THE ENDS OF THE EARTH"

Isaiah 45:22 *Look unto Me and be ye saved,* ***all the ends of the earth****.*

The word translated as the earth is the Hebrew word, *erets*, which is mostly translated as "country" or "earth" in the sense of a localized are or that earth belonging to a people [for example, the land, or earth, of Israel]. In context, this whole chapter is about Israel and no other. It certainly is not used in the generalized sense as the universalists who try to prove the expression *the ends of the earth*

means every race or place on Earth.

4. THE EXODUS

When Israel made the Exodus from Egypt, it is evident that some Egyptians or some of the mixed blood, came out with the Israelites. The claim has been made that these saw the miracles that THE LORD GOD had done in the Land of Egypt, and so they joined themselves to Israel. These are then said to be a type of *non-Israelite Gentiles joining the Church*. This mixed multitude was continually a problem within Israel. It should be remembered that these were not permitted to assemble with Israel, before THE LORD GOD, because they were not Israelites. There are two expressions translated, *The congregation of THE LORD GOD*, namely the *edah* of Israel and the *cahal* of Israel, and this difference is important because they separate the mixed multitude travelling through the wilderness from the Israelites themselves.

5. "EVERYONE THAT THIRSTETH"

Isaiah 55:1 *Ho, everyone that thirsteth, come ye to the waters…*

The context shows this is addressed to Israel alone. The sure mercies of David [v. 3] indicate the people of whom He is commander. The everyone [*kole*] of this verse is touched upon at the end of the previous chapter. Concordances do not convey the meaning of this word, but there is a parallel where the Greek equivalent is considered in the next objection.

6. CORNELIUS

This man is used by many as an example of a so-called "Gentile" non-Israelite being saved. The place of birth, or citizenship tells us nothing about race. But this man's race can be determined by Scripture, even if he is not described as a "Jew" [or "Judaean"]. In the A.V. of Acts 10:28, Cornelius is described as being of *another*

nation but, the Greek text uses the word *allophulos* which is a compound of *allos* [another of the same kind], and *phulos* [a kindred tribe (*phule*)].

Cornelius was a devout man, we are told, and he feared [the] THE LORD GOD, therefore, he was one who could believe. According to Vine, *devout* means *careful as to the presence and claims of THE LORD GOD.* So, Cornelius knew the Old Testament claims of GOD upon Israel. We do not find *devout* being used of people other than Israelites. Also, he feared "GOD" [Acts 10:2] and he prayed to [the] THE LORD GOD and was heard by [the] GOD. "GOD" here is *ho theos*, the term used to denote the one true LORD GOD. So, Cornelius was not a Roman polytheist! He was an Israelite!

7. PETER'S SHEET VISION

Universalists use the account of Peter's sheet vision to suggest that the unclean animals in the sheet represent peoples of all races, but the rest of the chapter shows otherwise. That they are called Gentiles by translators in verse 45 only confirms that the wrong meaning is put on this word *Gentile.* Historically, the House of Israel, which was scattered among the nations, was considered unclean and common by those practicing the Jewish (Edomite, Tradition of the Elders) religion. In saying that it was unlawful, Peter knew that what he was doing was contrary to the Tradition of the Elders in Judaea. As will be shown later, Peter was being shown that the ten Tribes of The House of Israel would be cleansed under the New Testament. The animals in the sheet represented the unclean and uncircumcised members of The House of Israel.

This vision in Acts 10 is also used to promote the idea that the prohibition against eating certain unclean meats is no longer valid. The symbol is taken literally! When Peter declares what THE LORD GOD has shown him, THE LORD GOD does not tell him

that he should eat unclean meats, but that, *THE LORD GOD has showed me that I should not call <u>any man</u> common or unclean.* The word, *another,* in *another nation* [v. 28] has already been covered in [6] above to show that this refers to people of the same kind. "Nation" here is *phulos,* and not *ethnos* or *demos,* which are often translated as "nation" and "people". The distinction is noted by Vine under "nation" and refers to *allos* (another), and *phulon* (a tribe).

Acts 10:36 *The Word which GOD sent unto the <u>children of Israel</u> preaching* (proclaiming) *peace by JESUS CHRIST.*

This follows on to say that a start was made in the Holy Land and continued to the uncircumcised Grecians of the House of Israel [Acts 11:20]. This fulfilled the Word as being sent to all Israel, both circumcised and uncircumcised. In verse 35, we have *every nation* which, as the next verse explains, are the nations of Israel [the former tribes of Israel which were dispersed among all the other nations]. This confirms what the Old Testament says about the Law and THE LORD GOD's Word being given only to Israel. Israel was scattered among "every nation" [v. 35], and the Word [*logos*] was sent to Israel specifically, according to this verse. The Word of THE LORD GOD was sent to Cornelius, as an Israelite. The *in every nation* of verse 35 is commonly and incorrectly given the general meaning of *every* as being every race, as explained in the previous chapter. Cornelius was one of those who feared and believed THE LORD GOD. He had that spiritual capacity within him from his conception. These men had the capacity to believe THE LORD GOD and so could accept the 'good news' and be reinstated as THE LORD GOD's people. "All men" is thus all the men of dispersed Israel and all the men of the Judaean nation who were of Israel.

Acts 10:43 *To Him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*

The prophets did not witness or prophesy of redemption and remission of sins for all races. Evidently, it is thought that they should have, according to the common popular doctrine. The prophets were giving witness about JESUS and Israel [v. 43].

8. THE ETHIOPIAN EUNUCH

Here, we have a man who went to Jerusalem to worship and was returning and reading the Scriptures in his chariot. It is impossible for a pagan to be returning from an Israelite feast, let along reading the Scriptures. Although he was *of Ethiopia*, this says nothing about his race or genes; it only tells us where he was living. If he had been a black man, he would not have been allowed near the temple as he would have been an alien. The Jews would have killed such a person immediately. We can see this when the Apostle Paul tried to take one who was suspected of not being an Israelite into the temple [Acts 21:8]. Would Phillip be sent to one who was not called by THE LORD GOD and to one who "could not" receive the Word? The weight of this passage says the Ethiopian was an Israelite, even if his residence was in Ethiopia.

9. THE WIDOW OF SAREPTA

Again, there is nothing conclusive to say the widow was not an Israelite in this passage [Luke 4:24-28]. The principle is not different to that given in Matthew 13:57 where JESUS did few mighty works in His hometown. There was however two points that should be noted:

1. The widow woman obviously knew that Elijah was a man of THE LORD GOD, and she knew about sin and therefore the Law which was given only to Israel [I Kings 17:18].

2. Elijah was a prophet of Israel sent to Israel and he said to the woman, *Thus saith THE LORD GOD of ISRAEL*.

10. "GO INTO THE HIGHWAYS"

Matt. 22:9 *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

Again, the standard universalist doctrine teaches this Scripture wrongly in an endeavor to say every one of every race is included in this call. There is a lot more in these verses than meets the eye. The servants were told to go to the cross-roads [*diex*], but instead, they went to the ways [*hodos*]. Both words are translated as *cross-roads* in the KJV. At the cross-roads there is a separation place, but on the ways, or the path between two places there is no separation place. The consequence of going to the wrong place to invite people to the wedding was to bring in people where were an un-separated mixture of two kinds. In verse 11, there is *a man not having on a wedding garment.* This suggests that one group does not have on the wedding garments and the consequence is that the evil or the bad quests are to be cast into outer darkness.

Where do the churches go today to preach? Do they go to the *hodos* or the *diex*? Should we be going to the lost sheep of the House of Israel as JESUS commanded His disciples? Should it not be to Israel to whom the New Testament is made? The New Testament still pertains to those who had the Old Testament and direct statements to the contrary cannot be found in Scripture. [Please read Jeremiah 31:31-34 to review the limitation given].

11. "EVERYONE THAT ASKS RECEIVES"

Luke 11:10 *For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

In the New Testament, there are many like Scriptures that use the words *all* and *everyone, whosoever,* etc. In the Greek, the situation is similar to that already pointed out to be the case in the

Hebrew. We could take the meanings of these words as either:

[a] All of everything or

[b] All of that part being spoken about.

We are not at liberty to choose which meaning suits us to prove a doctrinal position, but this is what most do. Usually, it is done in ignorance or without thought because of the traditional teachings. We cannot misapply these words to suite ourselves. We can read the Scriptures from the viewpoint of generalization or from differentiation, but both cannot be right at that same time. It is always necessary to take note to whom any passage is addressed. This defines the context of the passage. In this passage, JESUS isolates those He is addressing. He says twice, *I say unto you* and uses the pronoun *ye.* He was talking to His disciples as Israelites.

We find that many of the stumbling blocks are based upon misunderstanding of *all, all men, whosoever, every, everyone,* and such words. Lexicons give much space in covering these words. In his coverage of "all" [Greek: *pas*] which is often translated in these various ways. Vine's Expository Dictionary says:

> Before proper names of countries, cities, and nations, and before collective terms like Israel, it signifies either all or the whole, for example, Matt. 2:3, Acts 2:36. Used with the article, it means the whole of one object. In the plural, it signifies the totality of the persons or things referred to.

This totality only refers to that part which is the subject of the context. Thus, all men [of Israel] cannot mean all of every race in the world.

Thayer confirms this [under ref 3956]:

> The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken

> individually. The words are generally used to signify that Christ has redeemed some of all sorts – some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile…

Thayer quoted the last sentence from one of Spurgeon's lectures and this book shows that view to be incorrect. However, the important point to note is that the "all" is recognized as not being a universal "all". Its precise restriction is the purpose of this book. From a not from Josephus [Wars 2:19.1] we read:

> Here, we have an eminent example of that Jewish language, which Dr. Wall truly observes, we several times find used in the sacred writings; I mean where the words "all" or "whole multitude," etc., are used for much the greatest part only, but not so as to include every person, without exception;…

In considering all similar objections listed, this must be taken into account.

12. "WHOSOEVER SHALL CONFESS ME"

Luke 12:8 *And I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of THE LORD GOD.*

The "you" JESUS is addressing is not the multitudes, but the disciples only. The word, "men," is one of many words translated as "men". There are differing kinds of "men" and different words for "men," in the original languages. Men may have differing origins and be of differing seeds and plantings. To deny this is to deny JESUS' words. To deny and to teach differently is to deny *Me before men.* These things are not being taught today because they do not fit in with the "all" of the *all the world* universal doctrine.

13. THE WOMAN OF SAMARIA

This passage in John 4:12 is easily satisfied in the words, *Art*

thou greater that OUR FATHER JACOB who gave us this well. She was a descendant of Jacob and thus was an Israelite. How anyone can use her place of residence to say she was a non-Israelite is hard to comprehend. Samaria contained a mixture of races. In Acts 8:14, we can see that certain of the Samaritans *received the Word of GOD*. In the first verse, we find evidence of the scattering abroad to Samaria. Philip proclaimed the Word in Samaria as did Peter and John. Their proclamation was concerned with The Kingdom of GOD.

14. PENTECOST

Acts 2:21 *And it shall come to pass that whosoever shall call upon the name of GOD shall be saved.*

Here we have another *whosoever* and so we must determine to whom the *whosoever* relates. This whole chapter is exclusive to the people to whom the prophet Joel made his prophecy. This was made to Israel so how can any say it was made to others? If every prophecy is made to everyone, then we have a grey mass, and everything is likewise an obscure grey. Nothing is ever clear! What would be the point of prophets giving different messages to different people if all people were the same?

The *whosoever* relates only to those to whom it is spoken. Peter makes this very clear in verse 36 *Let ALL THE HOUSE OF ISRAEL know that GOD*...Who was he addressing? The *whosoever* and "all" is exclusive to that group. The *whosoever* and the *all flesh* do not allude to anyone other than genetic Israelites.

At Pentecost some scattered Israelites came to Jerusalem from different countries. This does not say that they were from different races. Would they have come to the feast if they had been pagans or if they were following other cultural beliefs? Such would not even be permitted to enter the temple [Acts 21:28]. Yet, this is

said to be so to try to prove the generalization that people of all races came to the feast. The bulk of the House of Israel had become *scattered* among other nations and the majority of these were to be reached later.

The Gospel was to be proclaimed *which began from Galilee* {Acts 10:37} *and was published through all Judaea.* JESUS sent His disciples away to the *lost sheep of the House of Israel* and it is not unreasonable to suggest that some among those sought out attended the Feast of Pentecost. We read about Jews [Judaeans] "dwelling" (*katoikeo*) in Jerusalem [Acts 2:5] and of others "dwelling" in other countries [Acts 2:9] attending Pentecost. To infer that nationality and race are always the same thing is far from honest! And, of course, the notion about the "Church" being a "Gentile" Church of non-Israelites following Pentecost is nonsense simply because there were Jews there.

15. ALL MEN JUSTIFIED BY THE FREE GIFT

Romans 5:18 *Therefore at by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.*

Our prime consideration in this verse is the latter part because we are establishing the identity of these *all men.* In all this Book of Romans, the subject people are of the seed of Abraham *according to the flesh* [Rom. 4:1] and so this Book is not written to any others than Israelites. The subject people are indicated as *we* in this chapter and these people are identified as being Israelites. If there is any hesitation in acceptance of this statement, you should go back and re-read the sections on the exclusive nature of Israel in the Book of Romans. In Romans 4:16, we read *that the promise might be sure to all The Seed.* It is not to all seeds on earth, but to that particular seed or *sperma* being addressed. A similar situation occurs in Romans 7:6 *That we being delivered from the Law.* The pronoun, *we,* only refers to those to whom the Law had been given and we have given

proof that the Law was given to Israel only. Because of this, the *all men* in this verse applies only to the seed of Abraham through Isaac and to nobody else.

16. "WHO WILL HAVE ALL MEN TO BE SAVED…"

I Tim. 2:4 *Who will have all men to be saved, and to come unto the knowledge of the truth.*

The notes on "all" and "every" in the last chapter, and within this chapter, apply here. That it does not mean a blanket *every person on earth* is obvious from the fact that all men are not saved. In the following verses, there are the words *who gave Himself a ransom for all…*and these words show that the *all* concerns only those who needed to be ransomed, that is, *those who were under the Law* that which is exclusively to Israel.

17. SALVATION TO ALL MEN

Titus 2:11 *For the grace of THE LORD GOD that bringeth salvation hath appeared to all men.*

The *all men* in this passage is the same as that in the passage above. It is again limited by those to whom it is addressed, namely GOD's elect [Titus 1:1], and in Titus 2:14, we can see that this again limits the scope of *all men* to those who were given the law…*who gave Himself fur US, that He might redeem US from all iniquity*…

18. "BUT THAT ALL SHOULD COME TO REPENTANCE…"

Peter 3:9 *...But is longsuffering to **us**-ward, not willing that any* [that is, any of us] *should perish, but that all should come to repentance.*

Here, we do not have the word "men" mentioned, but in its

place, we have the indefinite pronoun *tis* which denotes *some or any person or object…any man…whomsoever, or certain men,* etc…see Strong G5100. *Certain men* are not *all men in general.*

> Thayer [5100] It indicates that the thing with which it is connected belongs to a certain class or resembles it.

In this book, Peter is writing to the one Holy Nation. He is writing to the *strangers* of his own blood. Peter again refers to *Our Fathers* indicating that the people to whom it was written were the children of the Fathers, and so the "any" is racially exclusive. All men on Earth do not have "The Fathers" Abraham, Isaac, and Jacob as their progenitors. In this passage, Peter is pointing out that THE LORD GOD is long-suffering to "US-ward" and not to "THEM-ward". Peter is writing to *an Holy Nation.* He is not writing to "The Church" as a multi-racial group.

19. THE KINGDOM NOW INCLUDES EVERYONE

JESUS spoke of *The Kingdom*. The disciples where told to go and proclaim *The Kingdom* and that the time *was at hand.* After His resurrection, JESUS spoke to the Apostles about this Kingdom.

> *Acts 1:3* *...being seen of them forty days and speaking of the things pertaining to the Kingdom of THE LORD GOD.*

This appears to be the prime message of JESUS and He taught it right up to His Ascension. But who is willing to teach this today? We hear much about the Gospel of universal salvation, but this is not what JESUS taught. Try to find the Gospel of universal salvation in the Law, the Psalms, and the Prophets. Then, try to find it in the New Testament as the fulfillment of the Old Testament. "The Church" might seem to be an answer, but the fulfillment still has to be *in us their children* [Acts 13:32, 33]. If this is so, then *The Church*

still has to be racial; the members still have to be the children of *The Fathers.*

The disciples asked JESUS before His Ascension, *Lord, wilt thou at this time restore the Kingdom TO ISRAEL?* [Acts 1:6]. Look again at this. To whom is the Kingdom to be restored? Is there ever a suggestion that any but genetic Israel will be included in that Kingdom? The meaning of *Israel* includes *ruling with GOD.* If Israel was made up from all the nations, then who are the other nations over which Israel is to rule with GOD? JESUS used the word 'salvation' only twice, but 78% of the Gospels are about the Kingdom.

Consider these expressions:

The KING	Is the King of ISRAEL.
The REDEEMER	Is the Redeemer of ISRAEL.
The HOLY ONE	Is the Holy One of ISRAEL.
The FATHER	Is the Father of ISRAEL ["My Son"].

Look in vain for these titles to apply to other than Israel.

20. THE LORD GOD'S PRAYER

When we pray as JESUS taught, *OUR Father which art in heaven, hallowed by Thy Name, THY KINGDOM come*, what are we saying?

Is the pronoun *our* referring to all races or to Israel?

Is GOD ever called the Father of races other than Israel?

Is *Thy Kingdom* every other than the Kingdom over which the King of Israel will reign?

A close examination will indicate that the particular "Father" referred to is *Our Father, the One in The Heavens*. It is not "their" father.

21. THE ISRAEL OF THE LORD GOD [GAL. 6:16]

It is common to hear that *The Israel of THE LORD GOD* means *The Church.* This statement is used as a basis for sermons about universal salvation. It is so easy to make a wrong statement and then use that statement as a foundation. But being based on a wrong foundation, this doctrine cannot stand. The Israel of THE LORD GOD means the Israel of the Supreme Divinity. It says nothing about being THE LORD GOD of all the races. This Book of Galatians is written to *them that were under the Law*, that is to Israel. There will be those who say that there is now a spiritual Israel as well as a natural Israel, as a way of promoting universal salvation. So, let us look at this.

22. THERE ARE TWO ISRAELS: ONE NATURAL, ONE SPIRITUAL

To say that there is a natural Israel and a spiritual Israel is the only way out of the dilemma some people have in trying to fit their doctrines and prophecy together. Their dilemma arises from the wrong basic traditional teaching that:

[a] The Jews are National Israel, [or "Natural Israel" or "THE LORD GOD's natural people"].

[b] The Gentiles are The Church, [or "Spiritual Israel" or THE LORD GOD's "heavenly people"].

In a later chapter, we will labor to show that "The Jews" are not Israel and that "Gentiles" may be Israelites. Obviously, there are two groups of peoples concerned. There is no denying this. This is why it is so important to determine exactly who the two groups are.

In the Old Testament, there is no dispute about this. Israel separated into two Kingdoms, which were basically:

[a] The House of Israel [ten Tribes]…known as *Ephraim.*

[b] The House of Judah [two Tribes]…known as *Judah.*

These two Houses had enmity between them, and according to prophecy, they retain this enmity until unity is restored under the New Testament, which the two Houses receive nationally. The timing of the reunion is at the time of the regathering of both Houses of all Israel. Ephraim and Judah are unique identities, through Scripture from the time of the division of Israel into two kingdoms, until the regathering of Israel as a whole.

Isaiah 11:12, 13 *...and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

Here is the Old Testament, we find two groups within all Israel which stay two national groups until the time given to once again become one group. They are still the two groups to whom the New Testament was given.

Heb. 8:8-9 *Behold the days come, saith THE LORD, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;...*

There is no record in Scripture of the new Testament being made with any other two groups. This verse says that they are the same race with which THE LORD GOD was involved in the Exodus from Egypt. Again, we have definition in the words *their fathers.* This gives a racial statement of meaning that cannot be spiritualized.

The problem that then arises is, that if the covenant people were to be spiritualized into two different groups, one Israelite and the other non- Israelite, then one of the original two national groups would have to have vanished or the two combined. Despite the fact that this cannot be found in prophecy in the Old Testament, or in the New Testament as fulfillment of prophecy, the belief about Jews and non-Israel Gentiles is still taught as being truth. In order to accommodate all races, another doctrine had to be created and this is actively promoted.

This non-Scriptural doctrine pre-supposes that non-Israel races need salvation from a broken law which they were not given to break in the first place. This cannot be found as a doctrine in either Testament.

> NOTE: No statement about the final destiny of non-Israel races has been made or suggested in this book. The idea about all races needing redemption comes mainly from the misuse of *all, whosoever,* etc., in the New Testament. But there is no denial that the non-Israel nations should be made subject to the Law of Christ. JESUS will rule with a rod of iron, and the nations will bring their glory to the New Jerusalem, but we are told that the other nations will be outside that City.

The extra-Scriptural doctrine about "Jews and Gentiles" arises from interpretations of the Books of Romans and Galatians. But the racial statements cannot be eliminated from these Books, even if it is thought THE LORD GOD should have given the covenants to every race on Earth. The expressions, *The House of Israel* and *The Twelve Tribes* still exist through the New Testament.

In concluding his argument about the so-called "Jews and Gentiles," the Apostle Paul says:

Rom. 11:26 *And so **all Israel** shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness **from Jacob**.*

There is no mention about any but *all Israel* being saved. None other than the seed of Jacob are included in being turned from Ungodliness. Other races can never be part of *all Israel* or *Jacob.*

Rom. 3:30 Seeing that it is one GOD, which shall justify the circumcision by faith, and uncircumcision through faith.

Those whom THE LORD GOD would justify are shown to be:

[a] The circumcision…The House of Judah.

[b] The uncircumcision…The House of Israel.

The House of Israel had become dispersed among the nations and were known as the uncircumcision. They had become as *strangers and aliens* to the Judaeans, but they were still Israelites by race. To the Judaeans, who had the temple worship, the House of Israel was unclean and was despised.

Rom. 4:13 For the promise, that He should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

It is still to Abraham's seed that the promises were made. This includes all from Jacob to JESUS who believed THE LORD GOD. All Israel was saved by JESUS. But it is belief in THE LORD GOD that saves the individual person within that seed. The popular doctrine says the seed is only a spiritual seed, which can be made up from all races.

Rom. 4:16 …to the end the promise might be sure to all the seed;…

Paul is not talking about other races. It is always to the one seed of Abraham through Isaac and Jacob. These are the children of promise. Prophetically, the New Testament is made only with the two Houses, the House of Israel and the House of Judah. Hebrews

8:8 shows the promise of the New Testament concerns only these two Houses. This is the fulfillment of Jeremiah 31:31. Paul sums up the two parties, and declares:

Rom 9:4 *Who **are Israelites**; to whom pertaineth the adoption,…*

All the objections in the world are not going to change what pertains to Israel or to the Word of GOD. This verse says *Who ARE Israelites.*

23. STRANGERS CAN BECOME ISRAELITES

It is claimed by many that word *strangers* indicates other than Israelites. In the Book of Peter, we find this Apostle to the circumcision writes to *strangers scattered* as also does James, in the first verse of his Book. *The strangers scattered,* contains the same word that is used in James, who addresses his Book to the Twelve Tribes. Please look this up and make sure about this. So, these strangers are still of the Twelve Tribes!

If any want to consider this matter further, they can find that looking at the word *pilgrim* as used by Peter will help. This is exactly the same word that is translated as *stranger* in I Peter 1:1. The words, *pilgrims* and *strangers,* also appear in Hebrews 11:13, which clearly isolates them as being Hebrews [that is, Israel]. A later chapter titled *Pilgrims, Strangers, and Israel* examines this in more detail.

This again is the language of the Old Testament, where David says:

Psalm 39:12 *…for I am a stranger with thee, and a sojourner, as all my fathers were.*

My fathers, gives immediate racial identity. But, further to

this, the Hebrew words used for *stranger* and *sojourner* are:

Ger Meaning a stranger (an unknown person) of one's own blood, tribe, or race.

Toshav Meaning only a pilgrim or a temporary resident, and one who has no rights OR KINSHIP in any way at with the people of the land in which they have taken temporary residence.

In this Psalm, David is saying that he is a stranger away from his home with THE LORD GOD and he has no kinship with any other race around him. Peter makes this same distinction.

I Peter 1:2 ***Elect*** *according to the foreknowledge of GOD the Father…*

In Chapter 2 of this book, we looked at this word "elect" and the elect nation, whom THE LORD GOD is saying that He foreknew in the Old Testament.

Rom. 11:2 *GOD hath not cast away His people which He foreknew.*

I Peter 2:10 goes on to quote from Hosea, (which is a book dealing primarily with the ten- tribed House of Israel).

Peter 2:10 *Which in time past* ***were not a people*** *but* ***are now the people of GOD****: which had not obtained mercy, but now have obtained mercy.*

In Hosea and Peter, the, *not a people,* refers to the same people and hence, cannot be non- Israelite "Gentiles". Peter would have had trouble in convincing the Judaeans that they had become *not a people* at some past time.

24. JESUS IS NOW THE KING

Remember, how THE LORD GOD said that David would

never want for a descendant upon his throne until JESUS came to take this throne?

Jer. 33:17 For thus saith THE LORD; David shall never want for a man to sit upon the throne of the House of Israel.

At the time of JESUS, the throne of the Kingdom of Judah and Solomon's line had long gone from Judaea. The throne must therefore be manifest somewhere else and within the ten tribes headed by Ephraim. The Epistles are in full accord with The Law, The Psalms, and The Prophets. But they are not in accord with tradition!

The people to whom Peter was writing had a King [I Peter 2:13 and I Peter 2:17]. This again confirms that these people were not the Judaeans, although they were Israelites. The people addressed had a king they were to honor. Peter tells us who they were racially. The indicators are given in the expressions *an Holy* [that is, set-apart] *nation* and *a peculiar people* as pointed out in the early chapters of this book.

25. "IN THEE SHALL ALL NATIONS BE BLESSED"

The phrase, *all nations*, is supposed to mean 'every race'. The reason why this cannot be so is presented at the end of the chapter entitled *Galatians and Israel Exclusive.*

CONCLUSION

We can see that the churches today have a major problem in doctrine. This is simply through wrong teaching that has arisen through failure to base doctrine upon the same basis used by JESUS and the Apostles. The basis must ever be The Law, The Psalms, and

The Prophets.

The Law and The Word of GOD were given only to Israel among the nations. Because of the misuse of the word, *all*, particularly within the New Testament, the presumption is made that The Law of Moses, together with the associated covenant with Israel, was given to every person of every race. In this way, *all have sinned* is taught forgetting the context statement *whatsoever the Law saith, is said to them who are under the Law* [Rom. 3:19].

Look at this quotation, which is one of many, which shows "all" in the reverse situation.

> *Deut. 28:10* *And all the people of the earth shall see that thou art called by the name of THE LORD, and they shall be afraid of thee.*

Here, *all the people of the earth,* does not include Israel! This same situation exists more often the other way around with *all* being Israelites. There is yet one more important impediment preventing people accepting an exclusive Israel. It is addressed in the next chapter, *That Unfortunate Word "Gentile"*. The unity of the Scriptures is made or broken upon this word, *Gentile*, and what that word actually means.

CHAPTER 6

THAT UNFORTUNATE WORD "GENTILE"

When we establish the exclusive nature of Israel as being a *holy* (set apart) race among all the other races of this globe, we find conflicts with the common belief about "Jews and Gentiles". The common teaching is that "The Jews" are Israel and the "Gentiles" are everyone else. Thetwo views are against each other; one cannot be held together with the other because we will show that "The Jews" cannot equate to all Israel and that some "Gentiles" may be Israelites in Scripture. Because the traditional teaching is so ingrained in commentaries, concordances, Bible dictionaries, books, and in people's minds, it is very hard for anyone brought up with this belief to shake it off.

Accordingly, we will make an examination of both the words "Jews" and "Gentiles" as used in Scripture.

That that are two parties in the New Testament does not mean to say the two parties have to be Jews and Gentiles in the way that this is taught. Rather than that, the existence of the two parties confirms what is taught in The Law, The Psalms, and the Prophets, about the division of Israel into two kingdoms from which arose the House of Israel [ten tribes] and the House of Judah [two tribes]. These two houses are shown in prophecy to be a continual vexation to each other, with a wall of partition between them, until they are reconciled together under the New Testament [Isaiah 11:13].

WHERE DID "GENTILE" COME FROM?

This word, GENTILE, originated from the Latin Vulgate translation, where the Roman doctrine said that the Roman Church had become the Israel of the Bible. Even more recently, Pope Pius XI reinforced this saying, "Spiritually, we Christians are Semites."

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The inference of the word, Gentile, in the Roman Catholic context is *one who is not of Rome*. In the English translations that were based upon the Latin Vulgate, this Latin word has carried on with a similar meaning, but instead of meaning *not of Rome*, it has become to mean *not of Israel.* In the minds of those to whom Rome and Israel were synonymous, there was no difference; to be of the Roman Catholic Church was to belong to and to be part of Israel. Rome accommodated all races who could buy citizenship. Rome calls herself a universal church with a universal Pontiff and is the originator of both modern and ancient universalism in the Christian religion.

But unfortunately, translators have transliterated this Latin word, Gentile, into their versions, and it has carried forward even into recent translations. By transliterating the Latin form, it has allowed scope for the idea that it referred to Roman and non-Roman to continue. Switch the "Roman" to "Israel" [because Rome said she was Israel] and we then find how Rome expressed the two parties as "Israel" and "non-Israel". This has continued even to this day. This doctrine has found its way into commentaries and Bible dictionaries and through these media, most Christians are still influenced.

The Latin meaning of Gentiles is confusing in its own right – it does not mean 'nations'. The Latin noun *gen* means 'a nation' and is equivalent to *ethnos.* However, the word, *gentiles,* does not come from the noun, but from the adjective, *gentilis*, which means *of* or *beginning* to a nation. In his Epistles, Paul does not write to nations as a whole, but to individuals within, or *belonging to* other nations. As all his writings are to Israelites, he uses *ethnos* to refer to his outcast kinsmen of Israel because that is how they were addressed in the Old Testament Scriptures – Gen. 19:4-6; 18:18; Deut. 32:41 (the "with" is not in the Hebrew text); Ps. 22:27-28; 57:9; 67:4; 81:8; 108:3; 117:1; Is. 5:26; 11:12; 34:1; and Jer. 1:5, 10. The Latin

distorts and obscures these facts and we need to check its context every time it appears in the text.

HOW "GENTILE" IS MISUSED

In both the Hebrew and the Greek, there is no word even approaching the way "gentile" is used today. In the concordances, we can see the influences of the religious teaching of the day and age where the Roman influence is manifest.

Strong H1471 — Gowy or goi [Goyim Pl.]: a foreign nation, hence a gentile, also a troop of animals, or a flight of locusts, heathen.

Strong G1484 — Ethnos [Ethne Pl.]: a race [as of the same] habit, that is, a tribe; spec. a foreign [non-Jewish] one [usually by impl. pagan] gentile, heathen, nation, people.

We must remember that concordances give usage rather than definitions but within these we can see part of the true meaning like *of the same habit* and *tribe.* The lexicons are more definitive.

Thayer — A multitude [whether of men or beasts] associated or living together…of the same nature or genus.

Vine — Denotes firstly a multitude or company, then a multitude of people of the same nature or genus. It is used in the singular of the Jews for example, Luke 7:5; 23:2; John 11:48, 50-52.

Wine goes on to show that *Gentile is used in Scripture of both Jews and non-Jews.* [Strong and Vine use the word "Jew" for "Israel" following the understanding of the periods].

HOW THE HEBREW AND GREEK WORDS ARE TRANSLATED

It is time to look at the words translated as Gentile in the

KJV translation of the Bible and immediately something strange will be seen:

Hebrew: Gowy, Goi, Goyim	Greek: Ethnos, Ethne
374 Times as *Nations*	64 Times as *Nations*
143 Times as *Heathen*	5 Times as *Heathen*
30 Times as *Gentile(s)*	93 Times as *Gentile(s)*
11 Times as *People*	2 Times as *People*

In a later chapter, *Galatians and Israel Exclusive*, we will look at the "Greeks." In the original text, the word *Hellen* is used thirty-five times, but our translators have also chosen to translate this word (wrongly) as "gentile," particularly in the Book of Romans. *Ethnos* and *Hellen* are quite different words! Sometimes, the justification is to say that the Greeks were not Jews, and therefore they must be Gentiles. This is not translating; rather it is interpreting Scripture in the translations. There is no rhyme nor reason for all these various translations and mistranslations, other than to perpetuate a belief!

The commonly accepted meaning of the world "gentile" immediately falls flat from the translation point of view alone. When we add the fact that the word in Hebrew is used also of Israel it falls even flatter! When we show the real meaning from the New Testament, it becomes so flat that it cannot be seen! The Hebrew and Greek words mean "nations" as races and peoples. They mean any group of a common origin, including Israel. Let us look at some Old Testament Scriptures where the words *Gowy, Goi,* or *Goyim* are used. If we apply the logic concerning Gentiles for these verses, we can see the ridiculous conclusions that could be reached. Remember that *Goi* and *Ethnos* are used of Israel as well as of other races.

Gen. 12:1-2 *Now THE LORD had said unto Abram…and I will make of thee a great nation…*

Gen. 17:5 *…a father of many nations have I made thee.*

Did THE LORD GOD make a great non-Israel "gentile" nation out of Abraham and did Abraham father many Gentiles? Was the great nation other than Israel?

Gen. 25:23 *And THE LORD said unto her* (Rebecca), *Two nations are in thy womb…*

Could Rebecca have known what would become two non-Israel "gentiles" were in her womb?

Gen. 48:19 *…and his seed shall become a multitude of nations.*

There is no evidence in Scripture that Ephraim would produce a lot of non-Israelites.

Gen. 46:3 *And he said, I am GOD, THE GOD of thy father* (Isaac)*fear not to go down into Egypt; for I will there make of thee a great nation.*

Could the sons of Jacob be non-Israel "gentiles"?

Jer. 31:36 *If those ordinances* [the sun and the moon] *depart from before Me, saith THE LORD, then the seed* ***of Israel*** *shall also cease from being a nation before Me forever.*

As the word for "nation" is the same as that translated "gentile," we could equally read *the seed of Israel shall not cease from being Gentiles before Me.* We could even say Israel would not cease from being heathen! This is absurd!

When we consider the word *ethnos*, which is sometimes translated "gentiles" in the New Testament, we have another block of translations among which we could make transpositions. The

consequences are equally absurd!

Luke 7:5For he loved our nation and has built for us a synagogue.

Would that section of Jewry be pleased if the Centurion had built a synagogue for the so- called gentiles or the heathen? "Nation" is the word *ethnos*.

Luke 23:2 *We found this fellow perverting the nation…*

Would "The Jews" care so much if JESUS was perverting the "Gentiles"?

John 11:48 *…the Romans shall come and take away both our place and nation.*

For the Romans to come to Judaea and take away "our" gentiles gets a little silly.

John 11:49-50 *Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*

Caiaphas did not know that this world *ethnos* would be translated as Gentile and heathen and note he use "nation" in the singular. JESUS did die for the sheep, which the Father had given Him and only that many. He gave Himself a ransom *for many*; but not every race on earth. It has been explained that the Law and Covenants were given to the seed of Israel only.

Acts 10:22 *Cornelius…of good report among all the nation of the Jews…*

"Nation" is *ethnos* which is often translated as "gentiles," so could we possibly have "Gentiles of the Jews"?

Acts 24:17 *…I came to bring alms to **my nation** and offerings.*

Here, Paul would be saying that he brought alms to his "Gentiles" in Jerusalem. Paul was an Israelite.

We just have to admit that there is no such word in all of Scripture, which matches up with the common acceptance of the word "gentile". We can now see that *goi* and *ethnos* can mean both Israelites and non-Israelites.

Some teachers, who admit to *goi* and *ethnos* being used of Israel, declare that in the singular, they refer to Israel, and in the plural, they refer to all the non-Israel nations. *Galilee of the Gentiles* in Matthew 4:15 is said to refer to "gentiles" because it is the plural. When we make a comparison with Acts 1:11, *ye men of Galilee*, and Acts 2:7, *are not all that speak Galileans*? It has to be admitted that the disciples were Israelites even if they were from Galilee.

POPULAR THEOLOGY ABOUT "GENTILES"…IS IT RIGHT?

We have already made comment on the origin of the word "gentile." We have pointed out that there appears to be no evidence that the Apostles could properly distinguish between Israelites and non-Israelites in the nations, to which they went. Hence, the message had to be taken to the nations in order for the message to reach "all men" of the descendants of the outcast Israelites. These men had the capacity to believe THE LORD GOD and so could accept the 'good news' and be reinstated as THE LORD GOD's people. But the Roman error was picked up and it has come to prevail. Luther, Knox, Calvin, and Wesley, together with cult leaders such as William Miller, accepted the error. Of course, the originator, the arch-cult-type, the Roman Catholic Church, keeps on its unchanging doctrine. But she is the one with whom the kings of the earth have committed fornication and by whom they have been deceived through her sorceries [Rev. 17:2 and Rev. 18:23]. It was Rome who originated the error in doctrine. But we are told to come

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out of her *My people* [Rev. 18:4]. This is the time to come out. THE LORD GOD's chosen people are warned to come out of all of Rome's doctrines, including Rome's universalism! Multitudes today are going Rome's way. What religion leads the ex-communist states? What is sweeping the earth? But the great whore will be cast down; THE LORD GOD has so decreed, and none need be partakers of her plagues. Who rejoices when Babylon is cast down? Is it not the holy [set-apart] Apostles and Prophets? [Rev. 18:20]. One has to *come out* to be set-apart! The Faithful and True will come to judge and make war on that false prophet Rome [Rev. 19:11]. The "wife" must get ready. It is the Saints [Israel by Bible definition – see Psalm 148:1] who wear the white linen [Rev. 19:8]. The voice from out of the Throne addresses *His servants*. This is why time was taken in Chapter Two to establish clearly just who is the servant race and who are the Saints in Scripture. They are the ones who have the right to enter the city through those twelve gates. Would there be much point in mentioning this if every race went through those gates?

Rev. 21:12 *And a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of* ***the twelve tribes of the children of Israel.***

Rev. 21:27 *And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.*

Who works the abomination in doctrine? Is it not the *mother of harlots and abominations*? Who spreads the doctrine of universalism? Who originated it? The meaning of *Catholicism* is universalism! Search the Scriptures and see which race is the only race, written in the Book of Life!

THE KINSMAN-REDEEMER

JESUS IS THE REDEEMER OF KINSMEN. This is another view some take. If anyone believes the *go ye into all the world* and *JESUS died to save the world* doctrine in the way Rome interprets *the world*, then that person cannot believe that He is our [that is, Israel's] Kinsman- Redeemer. At the Second Advent, JESUS will ignore those who are not His kinsmen.

TO WHOM DID THE APOSTLE PAUL WRITE?

In our second chapter, *The Exclusive Nature of Israel in the New Testament,* many New Testament Scriptures were quoted to show that the Apostle Paul wrote to Israelites and that he could not have been writing to anyone else.

Gal. 2:7 *...the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter.*

Rom. 11:13 *For I speak unto you Gentiles, inasmuch as I am the Apostle of the Gentiles,...*

It is important to remember that the word translated as "gentiles" in these verses is *ethnos* in Romans and *hellen* in Galatians. *Ethnos* refers to Israelites by the same term that applied to them in the old Testament. *Hellen* will be discussed in the chapter *Galatians and Israel Exclusive.* Everyone who has been taught that the Gentiles are always non-Israel does experience difficulty in "unlearning". This is understandable, because this doctrine is what theology has taught; this is written into translations in a way which makes unlearning difficult.

Now, we can look at some other Scriptures from the New Testament that show Israel as the only people being addressed.

Acts 10:36 *The word which GOD sent unto* ***the children of Israel****, preaching* (proclaiming) *peace by JESUS CHRIST.*

Acts 10:43 *To Him give all the prophets witness, that through his name, whosoever believeth in Him shall receive remission of sins.*

Acts 13:23 *Of this man's seed hath GOD, according to his promise raised up* ***unto Israel*** *a Savior, JESUS.*

Acts 13:32-33 *...how the promise which was made unto* ***the fathers****, GOD hath fulfilled the same* ***unto us their children****...*

Here, we see direct Scriptures that are particular and exclusive. In Chapter Two, many such Scriptures were pointed out. We also have a *whosoever* to which all the prophets of Israel give witness. Now, in the Old Testament books, to what *whosoever* does the Redeemer of Israel come? Is it *whosoever* of Israel as the prophets say, or is it the *whosoever* of every race as translators think it should say? A positive decision has to be made!

Someone might be thinking, *Yes, but there are still two parties.* This problem completely disappears when we take note of the historical fact that Israel separated into two Kingdoms and became known in prophecy as:

[a] The House of Israel [10 Tribes].

[b] The House of Judah [2 Tribes].

Subsequently, both Kingdoms went into captivity in Assyria and Babylon, respectively. Following the captivities, all of the 12 tribes (except for a small remnant) went North and were dispersed among the nations. These became known as the Dispersion or Uncircumcision. A small remnant of the Babylonian captivity of the Southern Kingdom returned to Palestine and formed the Judaean nation. The ruling classes of the Judaean nation were dominated by Edomites and their subversion of the Scriptures, the Traditions of the Elders, became the religion of the land. The Judaean nation practiced circumcision and hence in the Scriptures, are referred to

as the Circumcision. Consequently, the New Testament refers to two groups – the Uncircumcision (the Israelites outside the Judaean nation) and the Circumcision (the Israelites inside the Judaean nation).

The other uncircumcised races are not included in the *uncircumcision*, because the sum of the two groups addressed is *all Israel.*

JESUS' MINISTRY WAS NOT PRIMARILY TO THE JEWS OR IN JUDAEA

Most people would question this statement without even thinking about it! But, let us look at this matter more closely. In the Gospels, JESUS makes a clear distinction between Galilee and Judaea, the latter being the territory of "The Jews."

John 7:1 — *After these things JESUS walked in **Galilee**: for he would not walk **in Jewry**, because the Jews sought to kill him.*

John 11:53, 54 — *Then from that day forth they took counsel together for to put him to death. JESUS therefore walked no more openly **among the Jews**; but went thence unto a country near to the wilderness, into a city called **Ephraim.***

Matt. 19:1 — *And it came to pass, that when JESUS had finished these sayings, he departed **from Galilee**, and came into the coasts **of Judaea**, beyond Jordan.*

Matt. 4:12 — *Now when JESUS had heard that John was cast into prison, he departed **into Galilee*** [from Judaea].

Acts 9:31 — *Then had the churches rest throughout all **Judaea and Galilee**…*

The highlighted words show clearly that the two territories are treated differently. There was a clear barrier between the two.

Matt. 4:23 *And JESUS went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom…*

Matt. 4:15, 16 *The land of Zabululon and the land of Nepthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light…*

The latter verse identifies these Israelites in Galilee and calls them "gentiles"! In the Thompson Chain Reference Bible, the footprints of JESUS are presented graphically on Pages 274 and 275 showing that Galilee was the major area of JESUS' ministry.

Matt. 4:13 *And having Nazareth, he came and dwelt in Capernaum…*

Most Christians seem to think that JESUS dwelt among "The Jews" in Jerusalem, but this is not so. Christians seem to think that Jerusalem was the center-point of JESUS' teaching ministry. JESUS went to Jerusalem at particular times for particular purposes. His disciples did not appreciate these times about going up to Jerusalem, as JESUS once told them, *Your time is always now, but My time is not yet* [John 7:6]. JESUS fulfilled the Old Testament times exactly regarding the Sabbaths and the feasts of Israel. JESUS said He knew the exact day of His crucifixion at Jerusalem [Matt. 26:2]. He went to Jerusalem on exactly the right day [Nisan 10th] to be chosen by the Israelite people among the population as their King, and He was delivered to become the all-sufficient sacrifice for the redemption of His people.

Jerusalem was the center-point where JESUS would fulfill His mission and His Father's Will to be the Passover Lamb for Israel. The institution of the Passover Lamb was only to Israel.

Across the border from Judaea, mention is made of Ephraimites and Galileans [Benjamites].

JESUS was safe amongst the Israelites in Galilee whereas He was not safe amongst the Judaeans. This fulfilled the prophecy made by Moses:

> *Deut. 33:12* *And of Benjamin He said, the beloved of THE LORD shall dwell safely by Him; and the LORD shall cover him all the day long, and he shall dwell between His shoulders.*

We have seen from Matthew 4:15, 16 above that these Israelites in Galilee are called Gentiles. It was Galilee from whence JESUS picked out eleven of His disciples. Judas, the Judaean, was the one who betrayed JESUS! Eleven of the disciples were not of "The Jews" and were not *of Judah* either. When JESUS ascended, the witnesses are descripted as *Men of Galilee* in Acts 1:11 and Acts 2:7. In Acts 2:22, those addressed were *Men of Israel*, but not "Jews". But, whilst addressing the *Men of Israel,* the disciples soon came up against "The Jews" in the national leadership. The more we look into this matter, the more impossible it becomes to say *The Jews* and the *Men of Israel* refer to the same people. Today, most denominations insist that "The Jews" and "Israel" are the same! We read that some of the priesthood believed in JESUS; all were not Edomites or other proselytes. Nicodemus was a *ruler of the Jews* and so was among the leaders. But his counsel was somewhat different as a non-Edomite! JESUS was speaking primarily of the leadership in general when referring to "The Jews". JESUS described these leaders as *hirelings, and not the shepherd whose own the sheep are not.* Each such person in the religious leadership *was climbing up some other way* and each was a thief and robber [John 10:1]. In Verse 5, JESUS calls them strangers and they are identifiable because of what they were doing as making them different.

COMMENT

THE LORD GOD says that Israel would always be a nation. The word *ethnos* could not apply to a multi-racial church. Israel is a separate people of a common racial origin. They would remain a nation [or nations] as long as the sun and the moon are shining [Jer. 31:36].

The Hebrew and the Greek words, which are sometimes translated "gentile" have both pagan and Israelite connotations. The words *goi* and *ethnos* are used of any group of a common racial origin. The idea that the word refers only to non-Israel people comes from the translators, who took their lead from the Latin Vulgate whose interpretation of "gentile" was one who was not of Rome. This can never mean *not a Jew* in the sense it is given today. There are other words that apply to heathen and barbarians and Paul could have used these to describe non-Israelites if that had been his mind. But he did not! What the word "gentile" has come to mean to not the original meaning and therefore not the true meaning.

It is necessary to point out:

[a] If "The Gentiles" does not mean what we have been taught, then the word "Church" may not mean what tradition teaches either.

[b] If we want to declare that "The Gentiles" are non-Israel, then why does THE LORD GOD say something different and still isolate Israel and Judah from the other races?

[c] If any want to say that Israel is now "The Church," called out of every race, then they have a problem understanding the difference between race and nationality. These are not identical. Israel was scattered among the nations and is regathered *out of* [not *of*] them. This means that they are separated from other races.

The Apostle Paul concludes his argument in the Book of Romans by saying:

> *Rom. 11:26* *And so shall all Israel be saved: as it is written, Then shall come out of Sion the Deliverer, and shall turn away all ungodliness from Jacob.*

It is not said that the Deliverer will turn away ungodliness from others as well as from Jacob or that other than all Israel will be saved. We cannot somehow change all races into "Jacob". The parties that make up *all Israel* are still the House of Israel and the House of Judah. Thus, says The Law, The Psalms, and The Prophets! Thus, says The New Testament also! Therefore, the two groups are not "Jews and non-Jews," or "Jews and Gentiles" in the popular concept.

WHAT IS BEING SAID?

This chapter says that the so-called "gentiles" being addressed cannot possibly be other than Israelites. In general, they represent the House of Israel as opposed to the Judaean nation. The Bible is a Book about the whole nation of Israel and the covenants and promises made to that nation, either as a whole nation or to individual parts of it. The other races are mentioned in the Bible only as they affect Israel.

In the second chapter, we looked at many Scriptures that show the exclusive nature of Israel through the New Testament. The term "Greeks" will be examined in the chapter *Galatians and Exclusive Israel.*

The popular modern use of "gentiles" is wrong!

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CHAPTER 7

COULD THE MODERN JEWS BE ISRAEL?

Although the Bible is the main source of information in this paper, there are quotations given in support from various Jewish Encyclopedias, as well as from the Roman historian Josephus. Modern Jewry should find no offence at direct quotations from their own encyclopedia. Modern Jewry talks about being the singular ancient people chosen by THE LORD GOD, about being Edom and about being multi-racial, all at the same time. Christians and non-Christians have been misled into thinking that world "Jews" refers to a singular race of people being THE LORD GOD's chosen people, but in fact, this is not so. The "Jews" returning to the Israeli state today are multi-racial and we could hardly admit that a Chinese Jew and a Negro Jew are of the same race!

We will start with three references from "Jewish" sources which may help those who have been led to believe that the word "Jews" relates specifically to Israelites.

1. From Alfred M. Lilenthal's book *What Price Israel:*

   Here's a paradox: an anthropological fact, many Christians have more Hebrew-Israelite blood in their veins than their Jewish neighbors.

2. The Jewish author Yair Davidy in his book, *The Tribes – Israelite Origins of Western Peoples*

   [Forward by Rabbi A. Field] tells in much detail that the Saxon folks are Israel.

3. Jewish author Harry Golden wrote in 1967:

   Isaiah the prophet wrote that the remnant of The LORD God's people would be found in the Islands of the Sea.

These Islands are shown to be North and West of Palestine, that is, the United Kingdom.

4. Modern Jewish authorities who say, *Modern Jewry is Edom* [That is, they descend from Esau, not Isaac].

Quoting from the modern Messianic Jewish writer John Fischer in his book, *The Olive Tree Connection*, we find:

Page 96: The Jews of today are truly a people from many ethnic, cultural, and racial backgrounds.

Page 97: Jewishness, however, consists of many elements: sociological, cultural, ethnic, religious, national, racial, historical, psychological, and intellectual. The strength and mixture of these elements varies from person to person. This variety, therefore, makes Jewishness elusive to define.

Jewishness is elusive to define simply because many racial and ethnic backgrounds cannot be one singular racial and ethnic background at the same time. At the time of the Gospels, a similar situation existed. The reader might readily see the multi-racial situation with the modern Jew, but at the time of the First Advent, this was not so obvious.

Mr. Fischer goes on to say:

Perhaps the Jews of the world are best described as a large community of people undergirded by a strong set of traditions.

These traditions were, and still are, a strong deceiving spiritual force. Traditions or religion do not specify race; traditions do not make any people The People of The Book. JESUS had problems with the Jewish traditions, and we will see that the principles behind these traditions prompted JESUS to say some very disparaging things about the Jews in Judaea that highlight both racial and belief factors.

The very title to this chapter might well astound those who have been brought up to believe that "The Jews" always means Israelites. One of the strange things about the words *Jew, Jews,* and *The Jews* as used today, is that these terms are not generalized in the Hebrew and Greek originals the way they are commonly used today.

According to the popular concept, the word "Jew" is supposed to relate to Israel or to all of THE LORD GOD's *chosen race* as a single entity. But prophecy from Moses onwards gives separation between each tribe of Israel and separation in destiny between the House of Israel and the House of Judah, right into the *last days*. Yet, the Churches lump all the tribes of Israel together and call them "The Jews" and add in any person of any race who calls himself a Jew. Most Christians talk a lot of nonsense when it comes to the subject of Jews. They can talk about a non- Israel "Church" which is supposed to have inherited the same promises that were made to Israel and at the same time, talk about Jews being Israel. In effect, Christians talk of two Israels. Furthermore, we hear popular but nonsensical sayings such as *Abraham was the first Jew.* If "Jew" is supposed to relate to Judah, then how could Abraham descend from his own great-grandson, since Abraham pre-dated the Tribe of Judah by three generations?

So, there is much misconception about the word "Jew". In the Book of Revelation, JESUS says that there are people who call themselves "Jews", but who are not Jews in fact. The Greek text uses the term Judaeans, not Jews – there are those who call themselves Judaean (of the Judaean nation sept up by the remnant from Babylon) who are not Judaeans. Let us work through this to determine the identity of these false Judaeans.

Quoting from R.K. and R.N. Phillips in "The Book of Revelation," Part Two:

> The word Jews in verse 9 should be translated *Judaeans* – this is a direct

reference to John 8:25-59 and John 10:25-39, where JESUS unmasks the Edomite interlopers. In the letter to Smyrna, He shows the activities of these interlopers are well known to Him and will not go unpunished in the fullness of time. Mentioning them in this letter sets the contrast between the deeds of the Pharisees with their Traditions of the Elders and those who obey THE LORD GOD. The same Judaeans are named again in the Letter to Philadelphia.

IN THE OLD TESTAMENT

We find the words, *Yehuwdah* or *Yehuwdiy*, used 813 times in the Old Testament and they are usually translated as Judah, but as "Jew" or "Jews" in the Books of I Chronicles, Esther, Ezra, Nehemiah, Jeremiah, and Daniel. In the remainder of the Old Testament, "Jews" usually refers to the remnant of the House or Tribe of Judah, which returned to Palestine from Babylon. *Yehudah* simply means 'Judah' and is the name of the patriarch Judah. It is used to refer to the tribe, which stemmed from him. It is also used for the land or territory occupied by that people, and following the division of Israel after Solomon's death, it was used for the House or Kingdom of Judah. This was the only term used in this way up to the time of the Babylonian captivity. Following their deportation into Babylon, another term was employed. This was *Yehudi* [plural: *yehudim*]. Originally, this word meant an inhabitant of Judaea, or the people who came from that country. As such, it does not necessarily represent descendants of Judah, but can include any people of other races who resided there. It applies to the Edomites who moved into the land vacated by the Southern Kingdom when it was taken to Babylon. It has come to represent any persons, irrespective of racial origin who embraced the Jewish religion, Judaism.

From Josephus' *Antiquities of the Jews,* Book 11.5.7, we read,

> So the Jews prepared for the work; that is the name they are called by

from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation.

By the time of our Lord, this mixed Edomite/Israelite population had absorbed proselytes from many other sources and made Judaism (the Edomite corruption of the Pentateuch) their religion. The explains the antagonism of the Jews towards JESUS – He made many references to their practice of encouraging proselytes into the nation.

The nation that formed in Palestine after the captivity of the Southern Kingdom in Babylon, was made up initially of people from the Tribes of Judah and Benjamin, together with some Levites. They settled in two regions, with the Judahites primarily in Judaea and with Benjamin in Galilee. Internally, they are referred to as Judaeans and Galileans in the New Testament. The Judaeans of the region of Judaea came to include all the people living there, regardless of their racial origins. All these people are referred to by translators as "Jews", because they were "of Judaea". But this does not mean "of Judah" only. Included in the population, were the leaders whom JESUS said could not hear [and understand] His words.

This is the view of modern Jewish authorities:

Encylopaedia Judaica 1971, 10, 21:

From the division of Israel and Judah, the term Yehudi applied to all the residents of the Southern Kingdom, irrespective of tribal status.

The words "Jews" and "Judaean" did not apply to the Northern Kingdom. They never have!

IN THE NEW TESTAMENT

In the New Testament, we have two different words rendered as Jews:

Strong's G2455	*Ioudas*	*Of the descendants of Judah [Hebrews 8:8 where it is a racial term].*
Thayer's		*Praised or celebrated...see Gen. 29:35 – the tribe of Judah, the descendants of Judah.*

Ioudas is the Greek equivalent of the Hebrew *Yehudah.* In the nine New Testament references, it is rendered as Judah, Judaea (the land of Judaea) or Judas, always in reference to Judah, his descendants, or their country.

Strong's G2453	*Ioudaios*	Belonging to Jehudah or of Judaea [in the sense of as a country].
Thayer's		The word is also used of Christian converts from Judaism [Gal. 2:13] – of Jewish Christians.
Vine's		It especially denotes the typical representatives of Jewish though contrasted with believers in Christ.

Ioudaios is the Greek equivalent of the Hebrew *Yehudi.* It is translated as "Jew" and includes proselytes to Judaism. This then is more a matter of being a Jew by religion or region, rather than by race.

Thus, we can see that the generalization of the word "Jew" cannot be sustained in Scripture. One Greek word covers all the peoples occupying the former land of the covenant people, while the other word covers the covenant House of Judah in isolation. *Ioudaios* does not specifically refer to race at all and usually refers to people who are not of the descendants of Judah. This does not

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mean to say that there were no *Ioudas* [Judahites] or members of other tribes amongst them. From all this, we can see that Jew and Judah are not synonymous terms and that there is a sharp distinction between them. It follows that the name, Israel, should not be applied to the Jewish people as a whole or to the country they occupy.

Historically, in the land of Judaea, in addition to Judahites, there were Canaanites, Edomites, and others, all of whom were proselytes to the Jewish religion. As a consequence, these were labelled "Jews" since they were "Jews" by religion and they lived in the land of Judaea. But they were not of the descendants of Judah! The territorial term explains how Paul could be called a Jew. Paul was a Benjamite [Philippians 3:5]. Paul and eleven of the disciples did not descend from the Tribe of Judah.

To help with understanding here, it must be pointed out that the word *Ioudaios* can cover a mixture of races which may include some of *Ioudas*, both of which were in the territory of Judaea. In the New Testament, the words translated as "The Jews" are used in a bad sense, whereas, today they are commonly used in a good sense. JESUS continually condemned "The Jews" [plural] as did the Apostle Paul. "The Jew" [singular] as used in Romans is used in a different sense. First of all then, we will consider the bad sense in which "The Jews" is usually used in Scripture.

> IMPORTANT NOTE: This territorial term for *Jews* in Greek is in line with the United Nations and Race Relations Conventions. Under auspices of these bodies, the dictionary definition of *ethnic*, which used to mean *peoples who are other than Christians or Jews*, has been changed. The reinterpretation refers to any group's common or characteristic customs, culture, classification, traditions, beliefs, speech, descent, color, or ethnological division or national origin. In this context, multi-racial Jews can thus now be claimed to be an ethnic group. *Anti-Semitic* now is made to refer to anything against the new concept of having this "Jewish" ethnic group.

In Judaea, there were many races, and these could all be called Jews in the sense of being "Judaeans", having this territory and/or a religious belief in common. Hence, the phrase *The Jews* does not necessarily mean any common genetic origin such as physical descent from Abraham through Isaac. In John 8, JESUS was talking to the Judaean leadership, who historically were mainly of Edomite extraction, and hence, this majority were not Israelites in the racial and Biblical meaning. Israelite is a genetic racial-tribal term through Scripture.

In this book, the word translated as "The Jews" and "Judaeans" refers to the Judaeans <u>of any race</u> in the territorial *or religious sense* **[not the racial sense]** and this must be taken this way. It does not relate to Israel racially at all. The word "Judahite" is used in this book to refer to the House of Judah, which is racial.

THOSE WHO SAY THEY ARE JEWS, BUT ARE NOT

Rev. 2:9 *...I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.*

Rev. 3:9 *Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie;...*

At face value, the translation is saying that there are people who say that they are Jews, but who are not Jews in fact. The common acceptance of the word "Jew" says every Jew, regardless of race, is a good Jew, and that everyone who says that he is a Jew is a Jew. JESUS is contradicting this. Let us go a little further and see some other things JESUS says about "The Jews."

JOHN CHAPTER EIGHT

John 8:21 *...ye shall seek Me, but **shall die** in your sins...*

This thought might upset some Christians who generalize everything and teach that *everyone who seeks will find* in the way they do. The ye is to the particular people being addressed. JESUS says of the Jews that they *shall die* in their sins. So, it does not include everyone in Judaea. The Judahite by race and the "Jew" by religious

tradition are not the same thing. We will again see that amongst the Judaeans there was a racial mix and that those of the Judahites could believe, whereas, the non-Israel proselytes to Judaism could not believe [see v. 31].

v. 21 *...whither I go, ye **cannot come.***

JESUS is saying that it is impossible for the Jews to go where He was going.

v. 23 *...Ye are **from beneath**;...*

This is in contradistinction to "from above" in the same verse or the term Christians usually, but incorrectly, refer to as "born again". The Greek text reads *begotten from above.*

v. 44 *Ye are of **your father the devil**,...*

v. 47 *...because ye are NOT OF GOD.*

These are clear statements about who they are; that they are not *begotten from above,* nor *of* GOD.

v. 19 *...Ye neither know Me, nor My Father, if ye had known Me, ye should have known My Father also.*

This matter of knowing and being known of THE LORD GOD has already been touched upon in an earlier chapter. *Oida* (know) signifies primarily to have seen or perceived, or to know from observation.

vv. 37-39 *I know that ye are Abraham's **seed**...If ye were Abraham's **children**...*

Here JESUS makes a distinction between Abraham's seed and Abraham's children. All of Abraham's offspring were not heirs of the promises made to Abraham, for it was *in Isaac shall thy seed be called* – these are the children of the promise.

v. 43 *Why do ye not understand my speech? Even because **ye cannot hear my word**.*

Some might like to rationalize this away, but it has earlier been pointed out that only Israel can *hear* [hear and understand and act upon] THE LORD GOD's Word. We have seen that The Word and The Law are stated in the Old Testament as given only to Israel of all the races on earth, as a covenant.

v. 47 *He that is of THE LORD GOD heareth THE LORD GOD's words: Ye therefore hear them not, because ye **are not of GOD**.*

In these last two verses, there is the word "hear". Thayer's Lexicon gives several meanings, among which we find:

1. To be endowed with the faculty of hearing [not deaf].

2. To attend to [use the faculty of hearing].

3. To understand, perceive the sense of what is being said.

The *cannot* and the *not of GOD* indicate that the Jews JESUS was addressing could physically hear but could not use their full faculty of hearing. Because they were not begotten from above, they do not have the innate spirit that provides the capacity to hear and understand and act on what JESUS is saying.

v. 55 *Yet ye have not known him; but I know him: and if I should say I know Him not, I shall be **a liar like unto you**:…*

JESUS says here, as well as in Revelation 3:9, that the Jews were liars. If we took "Jew" to refer to Israelites, we have to come to a decision about, *them which say they are Jews, but do lie* [Rev. 3:9]. Do false "Jews" [as translated] exist or not? Why should the churches continue to teach that "The Jews" must never be condemned because *they are THE LORD GOD's chosen race*? Did

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JESUS condemn this section of the Judaean nation, or not? This matter is of huge importance as a matter of fundamental understanding. It has a great bearing on prophetic interpretation. It has a bearing upon what is going on in the Israeli state today. This is no minor doctrinal point! Incidentally, "The Jews" are never called THE LORD GOD's chosen people in the Bible!

John 10:26 *But ye believe not, because ye are **not my sheep**, as I said unto you.*

JESUS is talking to the Jews in Judaea. Is it not a peculiar thing that the Churches teach that "The Jews" are THE LORD GOD's sheep and are THE LORD GOD's *natural children*? We have to decide if we are to agree with JESUS or with Christian tradition.

Matt. 23:15 *...ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the **child of hell** than yourselves.*

For JESUS to say that the Jews, who held sway in the temple were Children of Hell might be a bit much for most Christians to handle, but this is what the record shows. JESUS does not say that all the descendants of Judah in the Judaean nation are Children of Hell, but He says that "The Jews" are. It is clear that the two cannot be the same people or that they were capable of believing the same things. The inhabitants of Judaea were a mixed bunch of races which included some of the descendants of Judah. JESUS was not talking to the inhabitants of Judaea, who were the descendants of Judah. In the leadership of the nation, at that time, there was a minority of Judahites amongst the Edomites and the Judahites did not hold the balance of power.

Matt. 21:41, 45 *They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen...and when the chief priests and*

Pharisees heard His parables, they perceived that He spake of them.

This is too telling to ignore. The wrong people were in charge of the Vineyard! They were wicked and unbelieving.

In the Old Testament, in persons like Doeg the Edomite and the Amalakite who killed King Saul, the influence of non-Israel in high places of the government of Israel can be seen. In the New Testament, likewise, non-Israelites had become "leaders" and occupied positions of influence. The Herodians were a totally Edomite party. The descendants of Herod Antipater *the Idumean* and how they took control of the Sanhedrin, is detailed in the Encyclopedia Judaica, 1971, 8, 376-390. They were not only non-Israelite but were people *against whom THE LORD GOD hath indignation forever* [Malachi 1:2-4]. Since Edom and "The Jews" are so intimately connected, how can the churches preach that "The Jews" always means "Israel"?

WHENCE THE TARES?

Matt. 15:13 *Every plant which my heavenly Father hath not planted, shall be rooted up.*

So, there are those in the field who are not planted by our Heavenly Father! This is not commonly believed.

Matt. 19:11-12 *All men cannot receive this saying, save they to whom it is given…He that is able to receive it, let him receive it…*

Everyone cannot receive JESUS' sayings! This is contrary to the popular teachings! In the parable of the sower and the seed, JESUS explained:

Matt. 13:38 *The field is the world, the good seed are the children of the Kingdom, but the tares are the children of the*

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wicked one.

The religious churches might not like to think that there are people on Earth who are classified as tares. There are two plantings of different kinds, in the *field*. A "tare" cannot hear or believe. Paul confirms this when he talks about *vessels fitted for destruction* [Romans 9:22].

JESUS states that every plant is not planted by His Heavenly Father. JESUS says that it is the enemy who plants the tares. JESUS also makes it very clear that *every plant, which my heavenly father hath not planted, shall be rooted up* [Matt. 15:13]. So, it is very clear that there are two kinds of people, one *from above*, and one *from below*, in the vineyard. It must still be so today on Earth since the two kinds continue to grow together until the harvest. This harvest is at the end of the age; so it is yet to happen. The Churches will never allow this separation of kinds in their teachings and they include everyone as being able to receive the Word. The prophets and JESUS agree that the Word was given to Israel alone. That is why JESUS said to Nicodemus that it was necessary to be *begotten from above* to be able to perceive The Kingdom of THE LORD GOD. [The Greek *anothen* is erroneously rendered as "born again" in the traditional teaching].

The problem is to determine whether a tare originates from having a biological beginning or whether it is only a matter of belief. The answer is that both factors are involved. Esau rejected his birthright and founded a line of *sperma* or seed, which was not intrinsically good seed. Although tares are not said in Scripture to be "seed", they are sown in the field in the same way as the good seed, although they may not have been sown at the same time. The two were different in their character. The term, *sperma*, is used in Scripture to identify genetic groupings and to separate one group from another. Esau founded a dynasty through rejection of his birthright.

THE LORD GOD calls Esau *the border of wickedness and the people against whom THE LORD GOD has indignation forever.* In Malachi 1:4, both the words, border (*gebawl*) and people (*am*) show that the word 'Esau' represents a people. Since Jacob and Esau had the same biological parents, with wheat representing Jacob and tares representing Esau, we can see why tares and wheat are difficult to separate by appearance as they are sprouting up. Both are sown in one field. [Note that a field where the sowing was done was an enclosed are – only a small portion of the whole Earth]. It is at the time of bearing fruit that a physical separation is to be made.

Some of the Judaeans were tares and could never be anything else. A tare cannot turn into a wheat plant, but both must grow together unto the harvest when the tares are FIRST gathered and set aside for burning. The religious denominations partly recognize that the tares come from those who have turned away from THE LORD GOD. Like Esau, who could not find repentance, the tare cannot find repentance [II Peter 2:15-22; Heb. 10:26-29; 12:16, 17]. Among the Judaeans, were descendants of Esau who had inherited a disbelief problem. These descendants are known as Edomites and although they are of the same biological line as Abraham and Isaac, we are told that they [Isaac and Esau] are two *nations* and two *manner of people* [Gen. 25:23].

THE LORD GOD says that He hates Edom and that Edom will be destroyed at the time of the harvest. It will be shown how some of Edom have become "Jews" and we have seen that some of the Judaeans were not Israelites, even though they descended from Abraham. JESUS told them that much in John 8:37 when He said *I know that you are Abraham's seed* [*sperma*], *but you are NOT ABRAHAM'S CHILDREN* [*teknon*]. The inheritance continued from Isaac through Jacob, not Esau. Esau is not Jacob (who was renamed Israel).

CAN THE JEWS BE IDENTIFIED?

Who were these people against whom JESUS spoke so vehemently? Who were these people the Apostle Paul declared were *contrary* [or antagonistic] *to all men*? {I Thess. 2:15]. Let us explore the connection between "The Jews" and Esau. [Note: Jews are also derived from other races."

Malachi 1:2-4 *...Was not Esau Jacob's brother? Saith THE LORD: Yet I loved Jacob, and I hated Esau...They shall build but I will throw down; and they shall call them, the border of wickedness, and, The people against whom THE LORD hath indignation forever.*

Romans 9:13 *As it is written, Jacob have I loved, but Esau have I hated.*

Heb. 12:16, 17 *Let there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

It is contrary to popular evangelical thought to say that one can reject his birthright and not be able to find it again. Esau knew what he was doing and despised what THE LORD GOD had to offer hi. This is why THE LORD GOD hated him. Esau "sold" his birthright. He did not just backslide! But Scripture teaches that THE LORD GOD has indignation against Esau forever [Mal. 1:4]. There is a whole line of prophecy against Esau's descendants, which is studiously avoided today. This is because of the widely held belief that the modern Israeli state represents the beginning of the regathering of Israel. And so, every reference to anyone else being regathered to Jerusalem to be burnt, must be hidden. It is time this was uncovered!

In Scripture, the descendants of Esau are also presented by some other names:

Gen. 36:8	*...Esau is Edom.*
Gen. 36:9	*...the father* [or progenitor] *of the Edomites. Gen. 36:43 ...the father of the Edomites.*
Deut. 2:5	*...I have given Mount Seir unto Esau...*
Eze. 35:15	*...O Mount Seir, and all Idumea...*
Jer. 49:13	
Amos 1:12	*Bozrah* [city in Edom] *and Teman* [a people descended from Esau].

They are also known as Temanites, Amalakites, and other descendants of the twelve Dukes of Edom [Gen. 36:11-42]. It may include the Horites amongst whom Edom settled in Seir. Job's comforters were Temanites and from this, we can see their religious bent, but they did not speak that which was right, as did Job [Job 42:7]. Here, we find many names where we can look for prophecy about the descendants of Esau. Before we do so, let us look at Esau a little further.

Esau married the daughter of Ishmael, a Hittite, and other Canaanites. His sons married Canaanites. This is a further reason for isolating all his descendants. Israel was later told to exterminate the Canaanites before taking the "Holy Land" as an inheritance. The consequences to Israel of mixed marriage with the Canaanites was known, but it did not stop Esau. This is one of the reasons why THE LORD GOD cut him off. The Canaanites were not to enter the congregation of THE LORD GOD for all generations. Even if Israel did not finish this task of destroying the Canaanites, they will yet be destroyed. They cannot be converted. Try telling the Churches today there is a family of people who cannot be converted. The *all the world* doctrinal interpretation prevents understanding. The Churches refuse to believe Zechariah who says that after the regathering of Israel, *there shall no more be the Canaanite in the House of THE LORD of Hosts* [Zech. 14:21]. We will shortly look

at the destiny of Edomite-Jewry.

In Genesis 27:40-41, THE LORD GOD said that Esau was destined to serve his brother and Esau hated Jacob because of this. Esau has been against Jacob ever since. But here Isaac prophesied of Esau that he would break Jacob's service and take the dominion. So Biblically, and historically, the Edomites became the outward religious rulers of the inheritance [the birthright land]. This possibly applies to the "church" scene today because those controlling doctrinal issues have taken the dominion in the same way. These are the Nicolaitanes whom JESUS says He hates with intense hatred [Rev. 2:15].

King David conquered Mount Seir and the Edomites and compelled them to obey the Mosaic Law. It was later, after the captivity and under the guise of the new Jewish religion that the Edomites took dominion in "the land' and they became *the rulers of the Jews* over a period of time. Through the New Testament, they are referred to as Jews, but never are they spoken of as being the descendants of Judah.

So, let us see some things that the modern Jews themselves have to say:

Encyclopaedia Judaica 1971, 6, 376:	David made Edom into an Israelite province ruled by appointed governors…
I Samuel 8:14	*…and all they of Edom became David's servants…*
Jewish Encyclopaedia 1904, 4, 51:	The Edomites were incorporated into the Jewish nation, and their country was called by the Greeks and Romans 'Idumea' [Mark 3:8].
Encyclopaedia Judaica 1971, 6, 378:	John Hyrcanus conquered the whole

> of Edom, and undertook the forced conversion of its inhabitants to Judaism.

These quotes show that the authors of these articles in the encyclopedias saw the Edomites as being different from the Israelites at that time. The Judaeans became a racial mixture. Today the modern Jew does not admit outwardly to having any part of descent from Edom.

However, we will be looking at statements from Jewish authorities that say, *Modern Jewry is Edom.*

These presentations do not demonstrate how Edom gained control over the nation or temple or how much mixing of races ensured, but Mark 3:8 says that the multitude that followed JESUS came from Galilee, Judaea, Idumea, beyond Jordan, Tyre, and Sidon. This indicates the level of integration at that time.

JOSEPHUS AND HIS COMMENTS ON THE JEWS

[Quotations are from the 1993 printing of the New Updated Version by William Whiston]. The historian Josephus [*Antiquities of the Jews* 13.9.1] tells of the Idumeans [Edom] submitting *to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them,* **that they were hereafter no other than Jews.**

The translator's note on this passage states:

> This account of the Idumeans admitting circumcision, and the entire Jewish law, from this time, or from the days of Hyrcanus, is confirmed by their long history afterwards. See *Antiq. 14.8.1; 15.7.9. War 2.3.1; 4.4.5.* This, in the opinion of Josephus, made them proselytes of justice, **or entire Jews**, as here and elsewhere, *Antiq. 14.8.1.* However, Antigonus, the enemy of Herod, though Herod were derived from such a proselyte of justice for several generations, will allow him to be no

more than a half Jew, *15.15.2.* But still, take out of Dean Prideaux, at the year 129, the words of Ammouius, a grammarian, which fully confirm this account of the Idumeans in Josephus: "**The Jews**," says he, "**are such by nature, and from the beginning, whilst the Idumeans were not Jews from the beginning, but Phoenicians and Syrians; but being afterward subdued by the Jews, and compelled to be circumcised, and to unite into one nation, and be subject to the same laws, they were called Jews**." Dio also says, as the Dean there quotes him from *Book 36.37, "***That country is called Judaea, and the people Jews; and this name is given also to as many others as embrace their religion, though of other nations**." But then upon what foundation so good a governor as Hyrcanus took upon him to compel those Idumeans either to become Jews, or to leave the country, deserves great consideration. **I suppose it was because they had long ago been driven out of the land of Edom, and had seized on and possessed the tribe of Simeon, and all the southern parts of the tribe of Judah, which was the peculiar inheritance of the worshippers of the true GOD without idolatry**, as the reader may learn from Reland, Palestine*, 1.154, 305;* and from Prideaux, at the years 140 and 165.

In *The Wars of the Jews 4.4.4*, one of the commanders of the Idumean army gives an appellation to Jerusalem as being the *common city* to their own nation. This is confirmed in *Wars 2.20.4,* and in a comment by the translator:

> We may observe here, that the Idumeans as having been proselytes of justice since the days of John Hyrcanus during about 195 years, were **now esteemed as part of the Jewish nation** and here provided with a Jewish commander accordingly.

Also:

> *Wars 6.8.2* At the time when Titus attacked Jerusalem, the Idumeans were the chief defenders of Jerusalem.

In 15.7.9, Josephus tells how an Idumean priest, Costobarus, received Jewish law and custom, became governor of Idumea, and married Herod's sister, Salome. Antipater, **the Idumean** was Herod's father! [This is confirmed at length in Dissertation 7]. Then,

Josephus gives examples of other races being circumcised to receive the Jewish religion and this includes royalty [for example, Queen Helena of Adiabene and her son, King Izates – *Antiq. 20.2.1-5*].

> *Wars 7.3.3* They also made proselytes of a great many of the Greeks perpetually, and therefy, after sort, brought them to be a portion of their own body.

The racial mixture of the Judaeans as containing Israelites and non-Israelites is shown by the following:

> *Wars 28.2* For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, and called Essenes. These last are Jews by birth and seem to have a greater affection for one another than the other sects have.

It would seem that Josephus is indicating that the Essenes were Israelites and the Pharisees and Sadducees were not.

Elsewhere, Josephus refers to Idumeans as Syrians. He calls Doeg, the Edomite, a Syrian [Antiq. 6.12.4]. Wars 6:2.1 indicates that the common language of the Jews in Judaea at that time was Syriac dialect.

In Antiq. 13.11.3, Hyrcanus' son, Aristobulus,

> …made war against Iturea, and added a great part of it to Judaea, and compelled the inhabitants, if they would continue in that country, to be circumcised, and to live according to the Jewish laws.

Iturea was North-West of Palestine and this quotation shows that peoples becoming subject to Jewish laws and thus, becoming known as "Jews" came from lands both North and South of Palestine. Becoming "Jews" does not make them into Israelites or descendants from Isaac by race.

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In these historical records, we can see important facts:

1. That the descendants of Esau [Edomites or Idumeans, as well as many others] became known as "Jews".

2. That "Jews" [by religion], many of whom were not of Israel stock, and included the descendants of Esau, existed both inside and outside of Judaea, in those times. Even today, we do not know the proportions!

3. That in those days, the words "Jew," "Jews," and "Judaeans," did not equate solely with Judah or with Israel, by race – any more than they do today.

The control of Judaea by Edom started from the time of the captivity of Judah and the Edomite aristocracy eventually gained ascendancy over the returnees from Babylon. From this position of power, they set about expounding their territory and power base by compelling all and sundry to follow their system of political and religious power.

THE DESTINY OF THE EDOMITES ["THE JEWS"]

This is new ground for most people, so the Scriptures below need to be read word for word. There is much detail and identification in them. Esau sold his birthright, but the Scriptures tell us that Edom would try to regain the sold inheritance [The Land] in the last days. This will be done by them as "The Jews". Peoples purporting to be Jews will return to the Holy Land, but they will be a racial mixture containing the offspring from Esau's mixed marriages, and proselytes to Esau's religion. JESUS continually condemned this religion and pronounced woe upon woe upon the teachers of this Jewish religion. There certainly is no reason to suspect that this might have changed in the present day. JESUS said of them *Bring them hither* [to Jerusalem] *that I might destroy them* [Luke 19:27]. It has to be questioned who is returning and who is being *brought hither* to the Israeli state today and why.

Mal. 1:4 *Whereas Edom says, We are impoverished, but we will return and build the desolate places; thus said THE LORD GOD of hosts, They shall build, but I will throw down; ...*

Eze. 33:24 *...they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land; but we are many, the land is given us for inheritance.*

Note, the "one" and "many" because this will come up again. Here, we see what Edom says and what THE LORD GOD also says on the same subject.

Eze. 35:10-15 *Because thou* [Esau] *has said, These two nations* [that is, Israel and Judah] *and these two countries shall be mine, and we will possess it...and thou shalt know that I am THE LORD and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are desolate, they are given us to consume. ...as thou didst rejoice at the inheritance of the House of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am THE LORD.*

Eze. 36:2-7 *Because the enemy has said against you, Aha, even the ancient high places are ours in possession: ...Therefore, thus saith THE LORD GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea* ***which have appointed my land into their possession*** *with the joy of all their heart, with despiteful minds, to cast it out for a prey.*

Obad. 1: 8, 9 *Shall not I in that day, saith THE LORD, even destroy the wise men out of Edom, and understanding out of the Mount Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter.*

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Obad. 1:12, 13 *But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;*

Isaiah. 34:5 *For My sword shall be bathed in Heaven: behold it shall come down upon Idumea* [Edom]*, and upon the people of My curse, to judgement.*

Hab. 3:3 *GOD came from Teman…His glory covered the Heavens, and the earth was full of His praise.*

These Scriptures also give the timing when this is to happen. It is the end of this age when the stars fall from heaven. The judgement is against Idumea, who is occupying "The Land". "FOR IT IS THE DAY OF THE LORD GOD'S VENGEANCE AND THE YEAR OF RECOMPENSES FOR THE CONTROVERSY OF ZION."

Even today, there is this controversy about who should be in possession and control of the Holy Land. Today, the Pope is seeking control of the holy places and the Papacy has never renounced the Popes' false claim as King of Jerusalem. The prophecy in this chapter alone is not pretty. Like so many other Scriptures, the picture is of a land becoming devoid of grass, birds and even fish. There has never at any time in history been such a judgement upon the Holy Land. But THE LORD GOD's nation will return to a cleansed land and will dwell secure without any enemies at all after all this destruction and cleansing by fire. Some might like to say that the grass, birds, fish, and the fire are symbols, but they do not appear to be so. This is to happen at Jerusalem! This is not the present situation

in the Israeli state. We are not witnessing a return to a land totally cleansed by fire happening first!

Amos 1:2 *But I will send a fire upon Teman, which shall devour the palaces of Bozrah.*

This judgement upon Edom is the consequence of Esau's anger, which *did tear perpetually against Jacob and for Edom's wrath which he kept.* The destruction of Edom in prophecy is always by burning.

Isaiah 63:1-6 *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength?...for the day of vengeance is in Mine heart, and the year of My redeemed is come…and I will tread down the people in Mine anger…*

Jer. 49:7-10 *Concerning Edom…for I will bring the calamity of Esau upon him, the time that I will visit him…but I have made Edom bare…he shall not be able to hide himself:…*

Edom is certainly hiding himself behind a false identity now but is nevertheless an impostor in the Holy Land. Any serious study of the *regathering of Israel* will show that the timing factors are ignored in the majority of the books found in Christian bookshops. Edom does not seem to exist in all the popular books on prophecy that relate to end-of-age events. Neither does the time and the place of Edom's destruction ever get a mention. If there is one major reason for this, it is because Edom is hiding himself as the latter Scripture says. From his hidden position, he promotes what must be a lie in saying that "The Jews" and Israel are one and the same people. This continues to influence much New Testament doctrine and what is taught in the denominations today.

In the New Testament, much about this matter can be found

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in the parables of JESUS, but this study would take a special chapter. When JESUS spoke in parables against the Scribes and Pharisees, *they perceived that He spake of them* [Matt. 21:45]. They were to be *cast out into outer darkness* [Matt. 8:12]. They could not bring forth good fruit because it was impossible for them to do so. They were destined to be hewn down and cast into the fire. They were *The Children Of The Wicked One* [see John 8:44].

The Edomites were occupying the vineyard, but when THE LORD GOD of the vineyard comes, *He will miserably destroy those wicked men*. The word *wicked* is definitive [see Matt. 21:41 where the Pharisees perceived JESUS spake of them].

Proverbs 16:4 *THE LORD GOD has made all things for Himself: yea, even the wicked for the day of evil.*

Psalm 58:3 *The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.*

These particular wicked ones were born that way. They have a destiny.

DOES EDOM HAVE ANY MARKS OF IDENTIFICATION TODAY?

The word, *Edom* or *Esau*, as used in both Hebrew and Greek, refers to the descendants of Esau as a racial group.

Heb. 12:16-17 *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have received the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.*

Esau was a fornicator. He married "different" or outside his own bloodline. Esau was profane. He had crossed a threshold

according to the meaning of this word. Now, remember what JESUS said of certain of the Judaeans in John 8:21 – they could not go where He was going. The descendants of Esau must exist today. Esau cannot find repentance, even with tears, right up to today apart from one provision THE LORD GOD has made. The children of Edom may enter the congregation of Israel three generations after marriages with Israelites [Deut. 23:7, 8]. Debate about whether or not this is genetic or by belief will not alter the fact about it being so. Now, this is quite contrary to popular teaching and contrary to the *all the world* teaching. What is quoted above is a New Testament quotation!

Identification of "The Jews" as Edom is found in many places and indeed in places where it might be least expected. Few would expect this statement…**EDOM IS MODERN JEWRY**…in Jewish Encyclopaedia:

[a] New Standard Jewish Encyclopaedia, 1977, page 586.
[b] Jewish Encyclopaedia, 1904, page 41.
[c] Jewish Encyclopaedia, 1925, page 13, 5-41.
This encyclopaedia claims that today Edom is modern Jewry but it also speaks about Jew and Edomite as being separate entities.
[d] Encyclopaedia Biblica 2, Column 1187…says the same thing.

These are not the sorts of things that are told by the popular schools of prophecy, because they do not fit in with the *all the world* doctrine. But even the Jewish Encyclopaedia says modern Jewry is Edom!

Let us look at this from another angle. Edom has always been very jealous and has opposed Israel. Even from the time the Children of Israel were on their way to inherit the promised land, Edom came out to prevent the passage of the Children of Israel.

Num. 20:18-21 *And Edom came out against him with much people, and with a strong hand. Thus, Edom refused to give Israel passage through his border.*

Has anything changed? Who are among the main enemies of Biblical Christianity in the West today? Who was JESUS continually up against when He walked the Holy Land? It was always "The Jews". The Pharisees and Sadducees were at odds over teachings, but they were united against JESUS.

Encyclopaedia Judaica, 1971, 6:

John Hyrcanus conquered the whole of Edom and undertook the forced conversion of its inhabitants to Judaism [Josephus, Antiq. 13.9.1]

The same account can be found in The New Standard Jewish Encyclopaedia 1977, page 589 states: Thenceforth, the Edomites became a section of the Jewish people. These Jewish people then were not Israelites and cannot be Israelites today.

Encyclopaedia Judaica, 1971, 6, Column 370:

Bozra is Edom.

It quotes Genesis 36:1: *Esau which is Edom,* and then points out that Esau married a Canaanite/Hittite [Gen. 36:1, 2], and also an Ishmaelite [Gen. 28:9] and Hivites [Gen. 36:2, 3].

Encyclopaedia Judaica, 1971, 6, Column 378:

Edom is frequently mentioned in Latin Poems of the period, usually as a synonym for Judaea. Also, Edom appears sometimes in the Aggadah referring to actual Edomites, and sometimes to the Romans who are identified with them.

After the death of Herod in 4 B.C., Edom was included with Judaea and Samaria in the Ethnarchy of Archelaus – Edom became part of the Roman province of Judaea. Thus, Edomites and Judaeans became affiliated.

> In the next column we find, the overwhelming majority of homilies about Edom speak explicitly of Rome. Then, it is stated that Rome was founded by the children of Esau. The continuing attack of Edom against true Israel [not the Israeli state] comes also through Rome.
>
> Encyclopaedia Judaica, 1971, 6, Column 857:
>
> In the Aggadah, Esau is discussed…as identical with Edom, and sometimes with Rome with whom Edom was identified.

The "Dukes of Edom" is translated from *Alluph,* which is the name used of the Commander-in-Chief of the armed forces of the Israeli state today. *Alluph* is used in Scripture 57 times referring to the leaders of Edom and sometimes this refers to the *governors of Judah.* Gesenius states that *Alluph is especially used of the leaders of the Edomites.* Thus, we find identification of Edom as being "Jews". This connects with modern Jewry. But few Protestant denominations will allow it.

JEWS WHO ARE NON-SEMETIC

Jewishness today is primarily related to Edom according to these Jewish sources, but it can also be a matter of religion and upbringing. Jews also come from Ham and Japheth. Thus, they cannot all be from Shem, and those not from Shem, certainly cannot be from the Tribe or House of Judah or be Israelites.

> Encylopaedia Judaica, 1971, 6, Column 143:
>
> The history of the Falashas [Ethiopian Jews] speaks of their Hamitic origin.

Thus, these are not Semitic! It is suggested in this source that they may have come from the marriage of Solomon's son, Menelik, to the Queen of Sheba.

There are strong indications that the Eastern European Jew originated from Japheth, and NOT from Shem. If this is so, then this

part of modern Jewry is dominated by a non-Semitic people. They certainly could not then be Israelites. We do know for certain that the two major groups in modern Jewry are the Ashkenazim [that is, Eastern] and the Sephardic [that is, Western] Jew and that anthropologically they are not the same race! So, both could not be who they claim to be if they both claim to be Israel and of the same race.

There are United Nations papers concerning this matter, and one of their researchers, Raphail Patai declares, in the well documented book, *The Thirteenth Tribe*, by Arthur Keostler:

> The findings of physical anatomy show that, contrary to popular view, there is no Jewish race [that is, that among those who call themselves Jews]. Documentation suggests that Jews living in one culture are similar anthropologically to the culture in which they live, rather than all being similar to each other in differing cultures.

Keostler offers proof that the Eastern European Jew is descended from the large Khazar Kingdom, which existed in Russia in the early centuries. The Khazars adopted Judaism as the State religion prior to the Eighth Century, as a political move to create a buffer between Muslims on one side and "Christians" on the other. Documents and correspondence from that period are still available from as far away as Spain and Egypt. One important fact is that the Khazar people themselves claim descent from Japheth. This means that they were not Semites, so they did not descend from Abraham! Yet, they are known today as being "Jews" and to speak against them is said to be anti-Semitic!

The Compact Oxford English Dictionary, Second Edition, 1992 (containing the entire multi-volume set of The Oxford English Dictionary) gives the following definitions:

> Semite: A person belonging to the race of mankind, which includes most of the peoples mentioned in Gen. 10 as

descended from Shem, son of Noah, as the Hebrews, Arabs, Assyrians, and Aramaeans. Also, a person speaking a Semitic language as his native tongues.

Anti-Semitism: Theory, action, or practice directed against the Jews. Hence, an anti-Semite, one who is hostile or opposed to the Jews.

It is a sad, but nevertheless fact of English language usage, that these two words co-exist without proper connection in terms of their definition. One is a racial term, the other is a religious term that is misconstrued as being a racist term.

It is common for certain traditionalists and Jews to declare that it was only the Khazar leaders who adopted Judaism, but records indicate that the state religion was enforced on all the Khazar people.

Encyclopaedia Judaica, 1971, 10, Column 944:

Leading Khazars professed Judaism and in Column 948 says, Khazars became known to their neighbors as Jews.

Jewish Encyclopaedia, 1905, 4, page 1 – CHAZARS:

A people of Turkish origin, whose life and history are interwoven with the very beginnings of the history of the Jews in Russia…Historical evidence points to the region of the Urals as the home of the Chazars.

The historian, H.G. Wells, in *The Outline of History,* page 494:

The Idumeans [Edomites] were…made Jews…and a Turkish people [Khazars] were mainly Jews in South Russia…The main part of Jewry never was in Judaea and had never come out of Judaea.

History details the fall of the Khazar Empire and how they were driven Westward towards Poland, the Baltic States and Western Russia.

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Mr. Keostler says that all the facts about the Jews being one people *looks like the cruelest hoax which history has every perpetrated.* But what do the Jews themselves have to say about who is a Jew?

> Encyclopaedia Judaica, 1971, 10, Column 23:
>
> A child born of Jewish parents or a convert to Judaism are considered Jews.

Here, we have an important statement from modern Jewry, which declares that **Jewishness is not just a matter of race**.

An old definition of who is a Jew was *one who had a Jewish grandmother*, but now, we can see a new definition emerging. The New Zealand Jewish Chronicle of May 1994 states a Jew is a person whose children and grandchildren will be Jewish! That is, they will be Jewish in religion and practice. They may be of any race at all. So, the Jews themselves are confirming and teaching that the term "Jew" is not a racial term. They are admitting that the term "Jews" does not relate solely to Israelites.

The widest, most all-embracing definition is given in the Encyclopaedia Britannica CD 1997:

> JEW – Any person whose religion is Judaism. In the broader sense of the term, a Jew is any person belonging to the worldwide group that constitutes, through descent or conversion, a continuation of the ancient Jewish people who were themselves descendants of the Hebrews of the Old Testament.

The definition is capable of embracing the whole of mankind – in absolute contradiction of what we have seen that THE LORD GOD says on the subject!

SOME COMMENTS FROM HISTORY

There is much evidence from recorded history that the seed of Esau may certainly and safely be identified with "The Jews" and modern Jewry. There is much in the Encyclopaedia Britannica that points this out – look up any of the key words we have seen in this chapter [see also "Ottoman"]. The historian Josephus details much about Esau and gives much coverage of wars and the Amalekites' continuous hatred of Israel through the time of Antiochus Epiphanes IV until after the fall of Jerusalem. He does not identify Esau with Israel, but with those he calls *the Jews* whom he says were not Israelites.

The Idumeans came also to be known as "Jews" when John Hyrcanus destroyed their cities and incorporated them into the Judaean state. He forced observance of circumcision and Jewish laws upon them and to all outward appearances they became as Jews.

As we have seen, Aristobulos annexed Iturea and forced them to accept Judaism in 105 They were no longer a separated people and they were considered one people by virtue of their embracing Judaism. This mixture, together with others who later took on Judaism, constitute modern Jewry. As such, they have absolutely no right or claim on Palestine under the Abrahamic Covenant.

THE RELIGION OF THE JEWS

The binding force of the Judaean religious leaders was the Babylonian Talmud. The name suggests that this started to develop when Judah was in captivity in Babylon. It migrated to the religious leaders in Judaea well before the time of JESUS. Their religion, The Tradition of The Elders, was condemned by JESUS. The practice of this religion by peoples of various races has created a pseudo-race which has perpetuated isolation through religion. Marriage was mainly confined to be with people of the same religion and hence,

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with the pseudo-race. This creates the appearance of being a race, but it is not.

Using their interpretation of the Old Testament as their religion, the Jews appear to worship THE LORD GOD THE LORD GOD. It may be remarked that Roman Catholicism does likewise. But JESUS says they worship THE LORD GOD IN VAIN. Some may thing that they are worshipping THE LORD GOD, but they are in the synagogue of Satan. JESUS says this is so!

Copies of the Talmud are not easy to secure, and it is spread over many volumes, but there are hundreds of quotations that show that the Talmud is essentially at odds with the Christian Bible. For instance, the following are condoned:

Sodomy	Sanhedrin 54b
Bestiality	Yebamoth 59b
Harlotry	Abodah Zara 62b-63a
Not Keeping Vows	Nedarim 23a-b
Murder by Multiple Attackers	Sanhedrin 78a
Cursing Parents	Sanhedrin 66a

Some of these items are what we see being promoted by those pushing for Human Rights and for Children's Rights. We can see the United Nations Covenants progressing towards the elimination of Christianity and the institution of Talmudic values. The Talmud seeks to convey some deviation or exception to every Biblical moral law. Christianity did not originate from Judaism, whose followers state, *The Talmud is to this day the circulating heart's blood of the Jewish religion…It is our common law* [Herman Wouk, New York Herald-Tribune 11/17/59].

Universal Jewish Encyclopedia, Volume 8, page 474:

> The Jewish religion, as it is today, traces its descent, without a break, through all centuries, from the Pharisees…The Talmud is the largest and most important single member of that literature.

JESUS said that the Pharisees rejected the commandments of THE LORD GOD so that "The Jews" might keep their own traditions [of Babylon]. The Talmud represents a defiance towards THE LORD GOD. "The Jews," therefore, are still the enemy of THE LORD GOD's people. Any show of their using the Old Testament is a mechanism of deceit!

JESUS is referred to in the Talmud as a sorcerer, a fool, an idolater, and a blasphemer, and that JESUS committed those things listed above. JESUS said that their father is a liar and that they are the same. Many Jewish works, including the Talmud, show the hatred of "The Jews" towards Christianity. This is inherent in the nature of "The Jews" according to Ezekiel 35:5. This is a perpetual hatred.

WHAT IS THEIR BLASPHEMY?

JESUS says in Revelation 2:9 that He knows the blasphemy of those people calling themselves "Jews". Let us look at this. In publications from pro-Zionist sources, Messianic Jewish sources, and sometimes in Christian media, we can find an unusual insistence in saying that JESUS was a "Jew". This is used in the sense of JESUS having a common racial blood relationship with those who call themselves "Jews" today. The so-called Jew of today is not of one race, and so this insistence cannot be true. JESUS was not *made like* unto this people of highly mixed blood.

JESUS was *made like* unto His brethren:

Heb. 2:14-18 *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that*

> *had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels: but* ***He took upon Him the seed of Abraham****…Wherefore in all things it behooved Him to be* ***made like unto His brethren****…*

His brethren are not what we know today as "The Jews" who are of multi-blood stock. *His brethren* are not Edomite; they are Israelite, the kinsmen of the womb of Jacob's line. It is blasphemy to say JESUS was a Jew of any variety.

Another blasphemy has already been quoted, as given in Ezekiel 35:12, *And thou shalt know that I am THE LORD GOD and that I have heard all thy blasphemies which thou has spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.* Many Christian Churches might be agreeing with this blasphemy in their support of the Israeli state. This Scripture has a partial fulfillment in Edom's take-over of Judaea following the captivity.

EDOM, THE ETERNAL ENEMY OF ISRAEL

Jewish authorities agree with Scripture where THE LORD GOD states that Israel would have *war from generation to generation* against Esau and his descendants [Exodus 17:16].

> Encyclopaedia Judaica, 1971, 6, Column 379:
>
> Edom is the eternal enemy of Israel and Judah.

It continues on to link Rome and Esau, both of whom destroyed the temple. Both use Eagles as symbols, and then says:

> The similarity to the name Rome and Romans in several verses that speak of Edom, Seir, and Esau – all these combined to cause the application of Rome to the Biblical references to Edom, the eternal enemy of Israel.

Compare the first Encyclopaedia Judaica quotation with the following:

Amos 1:11 *He did pursue his brother with the sword...and he kept his wrath forever.*

Eze. 35:5-7 *Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their captivity, in the time that their iniquity had an end: Therefore as I live, saith THE LORD GOD, I will prepare thee unto blood, and blood shall pursue thee; since thou has not hated blood, even blood shall pursue thee. Thus, will I make Mount Seir most desolate...*

"The Jews" [Edom] are ever at war with THE LORD GOD's people, propagating doctrine that our THE LORD GOD is not a THE LORD GOD of righteousness and justice, but only a THE LORD GOD of love and mercy only. THE LORD GOD says He actually hates Edom and so Edom is concerned to try to eliminate any reference to hate. From modern "Jewish" sources, we are seeing increasing anti-hate statements such as, *Christians hate homosexuals* and that any attempt to reveal Edom is construed as *hating Jews*. In this, the perpetual hatred of THE LORD GOD's real people and Bible teaching is demonstrated.

ANTI-SEMITISM

It has already been pointed out that the United Nations Conventions have the effect of changing race into any group having an ethnic belief, religion, common customs, national origins, etc., so that in this context, multi-racial Jews can now claim to be an ethnic group. As we have seen, *anti-Semitic* is made to refer to anything against the concept of this "Jewish" ethnic group.

The word, "anti-Semitism" was first printed as late as 1880, according to the Jewish Encyclopaedia 1901, 1, page 641. The

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Compact Oxford Dictionary gives an example of its usage in 1881. The word is used as a cover-up by those claiming to be Israelites or Shemites, *but who are not* [Rev. 2:9]. These are those who are known and identified as International Jewry today; they themselves state that they are Edom, as has been shown.

Today, we find a push for world government by these people – usually through the socialist platform. For example, Jewish Encyclopaedia, Volume 11, page 418:

> Jews have been prominently identified with the modern Socialist movement from its very inception.

We also find evidence of the Communist ideal surfacing in the United Nations Conventions. Very soon after the Communist Revolution in Russia, the Jewish Chronicle of April 4, 1919 said:

> There is much in the fact that the ideals of Bolshevism are at many points, consonant with the finest ideals of Judaism.

The essence of The New Age teachings, although couched in different language, are the same as Communism. An earlier quotation spoke of the affinity of Bolshevism and Talmudic Judaism. The New Age association with Jewry goes back a long way. For example, from The American Hebrew newspaper of September 10, 1920:

> The Bolshevik Revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal was to create a new world order. What happened in Russia, shall also, through the same Jewish mental and physical forces become a reality all over the world.

From 1994, we have been seeing more open mention by world leaders of the "New Age," global politics, and global economics. We can read statements of politicians made to Jewish and Zionist organizations, which leave us in no doubt that the statement quoted above is becoming a reality. We now see the

potential through the 1995 World Trade Organization for a completely managed world society modelled upon the Soviet pattern, supported in the same way by force of arms. This time, it is the armies of the United Nations. Note the quote above, *"what happened in Russia*," and who made that statement.

Communism sought to eliminate all opposition to its control and objectives, and we find a similar operation emerging today against those who would contravene the UN conventions. Zionism and the United Nations have dominating "Jewish" contents. We will soon see more worldwide cries of anti-Semitism against those who oppose Edom in their war of extermination against Biblical Israel and Christianity.

Further to this, we have the recorded statement of Pope Pius XI, who said that Christians *are spiritual Semites* and it would be logical to say from this that to speak against Christian [meaning Roman Catholics] would also be anti-Semitic!

NON-ISRAELITE JEWS

There are Jews of many racial origins.

1. THE ASHKENAZIM JEWS

Some claim a link between Edom and the Khazars, but apart from that, there is more than one identity calling themselves "Jews;" none of these have claim to the name 'Israel.' Regarding the Ashkenazim Jews who speak Yiddish, most dictionaries and encyclopaedias define Ashenazim in words like *after 'Askenaz,' the second sone of Gomer.* This confirms Scripture concerning the sons of Noah, [Shem, Japheth, and Ham], and their offspring:

Gen. 10:1-3 *...the sons of Japheth, Gomer,...the sons of Gomer, Ashkenaz.*

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2. THE KHAZAR JEWS

The Khazars claimed descent from Japheth, and from their adoption of Judaism, they became known as Jews. But they did not descend from Shem, and therefore, they are not Semitic in origin. To relate the term "anti-Semitism" to Jews of this origin in nonsense and part of the great deception! Eastern European Jews of this origin have no Israelite connection. Anti-Semitism could not apply to them! These are the majority in the Israeli state.

3. THE SEPHARDIM JEWS

The American People's Encyclopaedia, 1925, indicates that these people descended from Edomites, who were cast out of Palestine by Prince Titus in A.D. 70. From thence, they spread to North Africa and to Spain, converting Berber Tribes and others to Judaism. There were Cardinals and Popes who were Sephardim Jews. They have no simple blood line, being Edomites diluted with Syrian, Canaanite, Phoenician, and North African blood.

4. THE SEPHARDIM/ASKENAZIM JEWISH MIXTURE

It is impossible to determine the degree of intermarriage between these two groups of non- Israelites, but there is evidence that this has been common.

5. THE ETHIOPIAN DESCENDANTS OF HAM [THE FALASHAS]

These are known as "Jews" because of acceptance of Judaism. The Encyclopaedia Judaica states:

> The history of the Falshas speaks of their Hamitic origin.

The joke, here, is that Ham, as a son of Noah, was not a black

man. It is amazing that these people, who are supposed to be the educated and erudite, could make such a stupid statement.

6. BABYLONIAN JEWS

In the days of Mordecai and Esther – many who obviously were not of Judah took up Judaism.

Esther 8:17 *And many of the people of the land became Jews.*

7. PROSELYTES TO JUDAISM

These are people from other Semitic and non-Semitic origins, who became known as Jews because of religious spirit and belief. There are Asiatic Jews and Jews of almost every race on earth.

8. THE SHEMITE DESCENDANTS OF ESAU

These people are also known as Edomites and some other names in Scripture. Historically and Biblically, most of these were made proselytes to Judaism and became known as "Jews."

RELIGIOUS AND POLITICAL NONSENSE

The points raised in this chapter render the following as being religious and political nonsense:

[a] The popular use of the term "anti-Semitism" as meaning "anti-Jew" (and suggesting "anti-Israel") and using it as a racial term.

[b] The popular use of "Jews" implying "Israelites" in the way it is used, (even if it is a common understanding and usage) in our denominations and in Messianic circles. It is also used politically through Zionism and Jewish control in United Nations to further the end of those against the Israel of THE LORD GOD.

[c] The Israeli state represents "The regathering of Israel."

[d] "The Jews" are a single race.

Anyone who wants to identify the Jews as "Israel" is not speaking about the true Israel of THE LORD GOD, as defined in the Bible. If we have another Israel, we have another Gospel. But the same people will insist that Jews of much racial mixture are a single race when they are not. They want it both ways.

The term, *Ioudaios,* [Judaean] is wrongly accepted as the "racial" term *Ioudas* [Jew] when reading the New Testament and is the root of the misunderstanding. The use of the territorial term, Judaean, is not a measure of race, although some Israelites were amongst the proselytes to Judaism in Judaea.

The local New Zealand leader of the Messianic Jewish Alliance, Mr. Murray Dixon, writes in his book, *The Rebirth And Restoration Of Israel:*

It is very important for us to understand the extent of the Gentile's separation. Gentile is the Greek word of the Hebrew equivalent *goyim,* meaning the people of the nations, or anyone who is not Jewish.

We have covered this wrong meaning of "gentile" earlier. The interesting observation is that *goi* and *goyim* are used in Scripture of Israel also, so Mr. Dixon's statement cannot be correct unless "Jewish" is interpreted in the multi-racial context. The explanation that the word *has come to mean non-Jewish*, will not change original Scripture. The wrong use of the word is the political and religious usage, not the Scriptural usage.

Goi in Scripture conveys the sense of being a defined group of people politically, ethnically, or territorially, without any religious or moral connotation. Thus, we find *goi* is used of Israel in Scripture [for example, Gen. 12:2; 17:20; 21:18; Ex. 33:13; Is. 1:4;

etc.] The plural form is used of Jacob and Esau as two nations.

Therefore, in Mr. Dixon's eyes, Jacob (and Esau) are non-Jewish – that means the Jews cannot claim descent from Abraham via these two lines – Yet John 8:33 shows us they do claim descent from Esau. Esau was the line that descended from the promised son but was never in bondage in Egypt. Mr. Dixon does not know his "Jewish" history very well. On the other hand, if Mr. Dixon considers that "being Jewish" means belonging to a religion, rather than a race, then he can certainly label Jacob as non-Jewish. But where does that leave Esau, who the Pharisees claimed as their father?

ARE THE CHURCHES TEACHING THESE THINGS TODAY?

What are some of the things the churches teach or infer today?

That "The Jews" are Israel. Some teach that there is no racial Israel today and that there is no synagogue of Satan.

That every one of every race can hear and understand THE LORD GOD's words. That *All the world* means every one of every race.

That Abraham's seed and Abraham's children are the same. That all the people who listened to JESUS were Israelites.

That every plant is planted by THE LORD GOD [see Matt. 15:13]. That Esau's physical descendants no longer exist.

That people today cannot ever become like Esau and not be able to find repentance. That it is not THE LORD GOD's nature to condemn anyone of any race.

That there is no racial Israel today [that is, the church has taken Israel's place]. That the Jews are THE LORD GOD's natural children.

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That the Church is THE LORD GOD's spiritual children. All who say that they are Jews are Jews.

That the Jews have no blasphemy.

That the Seed of Abraham is now the seed of JESUS through belief only [that is, race is no longer relevant]. That the throne of David does not exist.

That the Gentiles are never Israelites.

That the Old Testament promises are not exclusive to Israel.

That there is no difference between the House of Israel and the House of Judah, and so prophecy addressed to one House applies equally to the other House, in all cases.

That JESUS was a Jew.

That the regathering of Israel is now taking place – simply because people calling themselves "Jews" are gathering in Palestine.

That Israel is a place, as well as a people.

That the promises made to Abraham's seed apply to all other seeds of all races. All *sperma* are the same. That Christianity sprang out of Judaism.

That Judaism and Hebraism are the same thing and originate from the same source suggesting that "Judeo- Christian" is a valid term.

If all these things are generally believed, then they must be cultish beliefs!

IS THIS THE MASTER DECEPTION OF SATAN?

Rev. 2:9 *...I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

Just as Satan wanted JESUS to bow down and worship him, and as Lucifer (Satan) wanted to be like THE LORD GOD and be worshipped, so Satan still wants to be worshipped today. JESUS

refers to people calling themselves "Jews" (*Ioudaios* or Judaean) who "are not" as being of the synagogue of Satan. So, JESUS says Satan has a synagogue among people calling themselves "Jews" today. As JESUS said in John 8:44, their father was, and still is, the Devil. Would there be a better place to start a deception, than to begin with the seed of Abraham? The denominations still refuse to agree with JESUS that the synagogue of Satan exists and is active right through the latter days against THE LORD GOD's people.

The word, "Jews," cannot always be taken in the way that is commonly accepted. Modern international Jewry is primarily of Edomic or Japheth/Ashkenazim or Sephardim origin, and the Jewish Encyclopaedia states that *Edom is modern Jewry*. Edomites are not Israelites; it was Esau who sold his birthright. The descendants of Japheth cannot be Israelites. Neither are "Jews" of other races Israelites by race.

Modern Jewry relates to Edom, Zionism, World Government, and the Israeli State, but not to Biblical Israel. At the end of the age, it will be the Edomite-Jewish association with their Babylonic enmity that will be burned by fire [Obadiah 1:16-18; Rev. 18:6-8].

But there is a final twist declared in the Encyclopaedia Judaica, 1971, 10, Column 23:

> **JEWS BEGAN IN THE 19TH CENTURY TO CALL THEMSELVES HEBREWS AND ISRAELITES IN 1860.**

This coincides with the cry, "anti-Semitism." If Zionists began so late in history to pretend that they were Hebrews or Israelites, this confirms the hoax that claims "The Jews" are the Israel of the Bible.

CHAPTER 8

GALATIANS AND ISRAEL EXCLUSIVE

The righteousness, which is by faith in JESUS and the Gospel of free grace is not questioned. The identity of the two parties involved is the vital issue. To whom is the righteousness of faith given? Is it available to everyone on Earth? That there are two parties involved is not questioned and cannot be questioned. In the majority of our translations, the two parties are called "Jews" and "Gentiles" supposedly meaning Israelites and non-Israelites. The contention is that the two parties are the Israelites in Judaea and the Israelites of the Dispersion among the nations, both being of Israelite racial stock and totaling all the tribes of Israel. It is also contended that these are the ones from whom "The Church" [not in the common concept] is drawn, and from whence the Sons of THE LORD GOD are to be manifest.

So far, this book has tried to establish the following major facts, which are not generally accepted:

1. The Law and the Word was given as a covenant to Israel only.
2. That Israel in the New Testament is still the same people they were in the Old Testament.
3. That the so-called Gentiles could only be Israelites.
4. That "The Jews" are not Israelites.

The foundations of these facts are summarized below.

1. THE LAW AND THE WORD GIVEN AS A COVENANT TO ISRAEL ONLY

Many simple, direct Scriptures have been quoted detailing how the Law and the Word were given to Israel alone. These also

show the peculiar place of Israel among the other races. There are no direct statements in Scripture to the contrary. There are no indirect Scriptures to the contrary either, other than manufactured 'types' and the misuse of words. That this exclusiveness holds true in the New Testament is shown clearly by the New Testament passages quoted earlier.

The overall position of the whole Bible might be summed up by:

Psalm 147:19, 20 — *He showeth His word unto Jacob, His statutes and His judgements unto Israel. He hath not dealt so with any nation: and as for His judgements, they* [the other nations] *have not known them.*

This verse relates exclusively to Israel as a race. The "word" here is *dabar*, the spoken word in the sense of a specific direction, charge, instruction, or covenant. "Statutes" here is *choq,* which relates to commands that are engraved upon something. This does not say that other nations are not judged by THE LORD GOD, but that the basis is different.

2. ISRAEL IN THE NEW TESTAMENT IS THE SAME AS THE OLD TESTAMENT

This has been shown to be the case from several aspects:

[a] That the parties concerned could not have had a new covenant given without first having had an old covenant. So, in the New Covenant could only be made with Israel.

[b] That there is no direct Scripture in either Testament to state that the new covenant is made, or would be made, with any other but the House of Israel and the House of Judah [Heb. 8:8]. Together, these sum up to the original party which is Jacob-Israel.

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[c] That the promises made to *The Father* are always shown as being fulfilled in *us their children*. This indicates the genetic nature of the fulfillment.

[d] That the *middle wall of partition* that is broken down is the wall that was between The House of Judah and the House of Israel, not between Israel and non-Israelites [see the nature of this partition in Isaiah 11].

[e] That the people addressed in the Epistles were all Israelites by race.

[f] That JESUS came to redeem *His people.* There is no record of redemption being spoken of, or being needed, by those who did not have the broken Law Covenant from which to be redeemed.

3. THE GENTILES ARE ISRAELITES

This has been shown from the following aspects:

[a] From the translations of *goi* and *goyim* [Hebrew] and *ethnos* [Greek] being also used of Israel racially. These words do not apply only to non-Israelites.

[b] The direct statements of the Apostles, as already quoted in the chapter entitled *That Unfortunate Word "Gentile."*

[c] A good look at *all, whosoever, every,* etc., "all" being all of that part being addressed and not "all" of everything.

[d] There is no prophetical stream about the non-Israelites being redeemed or otherwise being included within Israel.

[e] The conventional, religious view is not supported by The Law, The Psalms, and The Prophets. The traditional view can only be supported by spiritualizing away national Israel as being types and shadows.

[f] Typical reactions to this teaching, as presented in the chapter entitled *Reactions to an Exclusive Israel.*

[g] Specific stumbling blocks, as presented in the chapter entitled, *Stumbling Blocks to an Exclusive Israel.*

4. "THE JEWS" ARE NOT ISRAELITES

There are several obvious differences to be found:

[a] The words for Jews [Judaeans] and Judah are not the same.

[b] There are those of the *Synagogue of Satan* calling themselves "Jews," but who are not [Rev. 2:9 and Rev. 3:9]. They must exist today in this age.

[c] The non-Semitic Jewry (that is, by religion) could not be Abraham's seed. (The Israelites, who adopted the Jewish religion, could be classed as Semite Jews, but that is not relevant to the discussion about Jewry versus Israel.)

WHAT IS BEING DISCUSSED

Having reviewed the four major points through this book, we can now have a look into the Book of Galatians and examine it on the foundation of The Law and The Prophets.

This chapter will examine some of the commonly misunderstood terms, such as *Christ* and *Greeks* to further our understanding of who was talking to whom throughout the remainder of the New Testament Scriptures, following the Resurrection of JESUS.

CHRISTOS WITHOUT IESOU [OR CHRIST WITHOUT JESUS]

Sometimes one of these words is used in isolation from the other and at times they are combined. To say that the words are always interchangeable is a presumption. But we are taught the presumption, even if it is an error, as we will see.

A reading of Bible translations does not make clear the differences between:

Christ *and* *JESUS*

JESUS Christ *and* *THE LORD GOD JESUS Christ*

Christ JESUS

In Galatians 3:26 and 3:29, the same word, *christos*, is used. The word simply means "anointed." The concordances erroneously present things like, *Christ, The Messiah, an epithet of JESUS.* This is saying that "Christ" is a surname of JESUS. This stays in people's minds as if it were a truth, because we have been taught to think that way from usage. This is far from right. When we see the expression "JESUS CHRIST," it is hard to imagine why the Apostle Paul chose to leave *Iesou* [JESUS] out in some passages, whereas, he chose to put it in others, without having some reason for doing so. In both Galatians 3:16 and 3:29, the word, *Iesou*, (JESUS), is not there:

Gal. 3:16 *...and to thy see which is Christ.*

Gal. 3:26 *For ye are all the children of THE LORD GOD by faith in Christ JESUS*

Gal. 3:29 *And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.*

In these two critical verses, we have something else which is anointed! What can it be? What is the subject? Is it not the seed of Abraham, in their generations, according to the original promise? Hence, Galatians 3:16 reads, *and to thy seed which is anointed,* and Galatians 3:29 reads, *and if ye be an anointed* (people) *then ye are Abraham's seed.*

CAN THE PROMISES MADE TO ABRAHAM'S SEED BE SPITURALIZED?

This is a major issue! That is, are people of every race who are "converted" now the seed of Abraham? Is JESUS the epitome of the whole group? They say this as if JESUS had a seed in fact!

Answers in the affirmative are the foundation of the traditional teachings. They have become the standard teachings since the Reformation. In essence, they teach a generalization that THE LORD GOD does not [and did not] exhibit His Sovereign Nature and make any choices on a national or racial basis. That this is clear in the Old Testament is partially accepted by them, but any suggestion that THE LORD GOD has not changed in the New Testament is rejected absolutely. Historically, Rome brought in the teaching that she was the one true church and that anyone of any race could be converted into the Church by acceptance of that Church's dogmas, sacraments, and traditions. The Roman church taught that she was Israel. Anyone who was not of the *Holy Apostolic Roman Catholic Church* was stated to be a Gentile. [Remember, "Gentile" is a transliterated Latin word, not a Greek word]. This concept has carried into Protestantism from Bible translations based on the Latin Vulgate. Instead of meaning a non-Roman, "Gentile" has come to mean a non-Israelite. This was the concept that Martin Luther had, as did some of the reformers. The word "Gentile" has been a problem ever since. The present view held by the Churches has its origin with the Roman Mother of Harlots and is not in Scripture.

Translators render *ethnos* (nations) in different ways. They do likewise with the word, *hellen*, (Greek). Both *hellen* and *ethnos* are translated as "Gentile" when it suits the translators, in order to perpetuate the Roman doctrine. Presumably, it was considered that, because the Greeks were not of the Jewish nation, they were not considered to be Israelites.

In the Old Testament, we find promises that are made to

Abraham, which carry through to Abraham's seed, through Isaac. That is, they are made to the people of Israel. The question that arises is, ***If the promises were made to JESUS, as being that promised 'seed' of Galatians 3:16, does this mean that JESUS is Israel?*** As a matter of fact, as He had no earthly father, He could not be the actual 'seed' (*sperma*) of Abraham, or of any other man. However, He was of Israel [and hence an Israelite] by virtue of the fact that He was born of Mary, who was a princess of Judah. The teaching that JESUS was the promised seed of Galatians 3:16 is seen to be false, when the verse is carefully translated, directly from the Greek:

Galatians 3:16 is seen to be false, when the verse is carefully translated, directly from the Greek:

> *Now to the Abraham and to the seed of him, the promises were spoken. He says not, And to the seeds as of many, but as of one, and to the seed of these which is anointed.*

Galatians 3:29 supports this translation and a careful translation gives:

> *But if you are belonging to an anointed* [people], *then you are of the seed belonging to Abraham, and heirs according to promise.*

Note well that it is "you," not JESUS who is Abraham's seed. "You" here is emphatic **and plural**.

In the Authorized Version verses, we find interesting words like, *Abraham and his seed, promises, as of one, Christ,* and *heirs according to the promise.* Each of these phrases in the Greek presents a different picture from what is presented by the churches.

In Scripture, JESUS is, amongst other things:

[a] The Redeemer of Israel

[b] The Savior of Israel

[c] The King of Israel

Through Him were all things created, but He is not His own creation [other than by bringing about His incarnation by His Own Will]! JESUS is the Eternal Son of THE LORD GOD, not a created being. If the seed of JESUS is now spiritual Israel, then JESUS would have to be His own redeemer. But in fact, JESUS had no "seed".

WHO ARE THESE "HEIRS ACCORDING TO THE PROMISE"?

This latter part of verse 29 tells us a lot more, and it helps us to understand more about the *but as of one* in verse 16. The word, *kleronomos,* (heir), means *a sharer by lot or getting by apportionment* [Strong's G2818] and Thayer confirms, *one who receives by lot.* The promise is *epaggelia* [Strong's G1860] and means *a divine assurance or pledge.* What was the pledge THE LORD GOD made? To whom was it made? To whom was it later confirmed? To find out and to be certain, we must consider the original covenant.

WHO IS THE SEED TO WHOM THE ORIGINAL COVENANTS WERE MADE?

Addressing Abraham, THE LORD GOD says,

> *Gen. 17:7* *And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a GOD unto thee, and to thy seed after thee.*

Here, we have to note some important things.

If JESUS is the *one seed*, then all generations between Abraham and JESUS have been disinherited from the covenant! If

we say that this promise was made only to Abraham and to "Christ," then it could not have been also confirmed to Isaac and Jacob and their descendants. But it was in fact confirmed to Isaac and Jacob; thus, it includes those living between Abraham and JESUS and to Jacob's descendants after the time of JESUS.

> *Romans 15:8* *Now I say that JESUS CHRIST was a minister of the circumcision for the truth of GOD, to confirm the promises made* ***to the fathers****:..*

Scripture says the promises were made to *The Fathers,* and not "JESUS CHRIST." We are not told that JESUS came to confirm the promises made to Himself, are we? So, the fulfillment must be taken the way it is stated in Scripture. It is fulfilled in the seed of the Fathers. Looking again at the Authorized Version of Galatians 3:16, *now unto Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, and to thy seed which is Christ,* we can see by this statement that there is a limitation of the promise to just one party, namely "the fathers." Being of Israel, JESUS would be of that party. Here, we have to ask a very simple question, and that is, if "Christ (an anointed) means "JESUS CHRIST," would this not mean, that as JESUS is THE LORD GOD manifested in the flesh, He would be making a covenant with Himself? Sincere seekers are misled by this translation, which puts in a capital "C" in Christ, because it tries to say that the seed of Abraham is now the seed of JESUS. There is no *in their generations* when taken this way. The divine pledge of Genesis 17:7 was made to Abraham and would not be valid if it was not for all generations, or *in their generations. In their generations* is plural! Yes? JESUS is singular! Yes? Therefore, the interpretation of *and thy seed which is Christ,* must be wrong. That the usual interpretation is quite unacceptable can be concluded without great depth of Greek study. THE LORD GOD did not make it that complicated. But the verses can be translated, rather than transliterated.

R.K. Phillips in his *What Saith The Scriptures* reads the Greek text of Galatians 3 this way:

Verse 26: *For ye are all Sons of GOD through faith, in an anointed* [people] *of* [belonging to] *JESUS*

[Christo is representing a noun in this phrase].

Verse 29: *And, if ye belong to an anointed* [people] *then are ye Abraham's seed, heirs according to the promise.*

Now, before anybody rises up in wrath and indignation, let me agree at once that 'Iesou' is the same for the Dative form as for the Genitive form, so 'en Christo Iesou' has two possible translations:

1. *In an anointed* [one] *JESUS*…[which simply means JESUS Christ].

2. *In an anointed* [people] *of* [belonging to] *JESUS.*

Then, Mr. Phillips asks what excuse there might be for not translating the word, *Christo/s/ou,* pointing out that a transliterated word means nothing in another language. He also points out that checking this with a concordance will only repeat the errors of the translators.

Note: When we consider Galatians 3:26 and 3:29, *christos* is used as the dative and genitive cases respectively. The dative must be used after the preposition, *en,* in verse 26 (in an anointed). In verse 29, it occurs as the genitive, *of,* or *belonging to* an anointed.

If we want to keep on choosing a translation, which is not in context to prove a point, then we must be making a mistake. This trying to make the verse fit the theory! One of the reasons why the latter translation is not acceptable was given by a Greek "expert" as being, *because the Gentiles are not Israelites*. But, as the so-called Gentiles that the Apostle Paul addressed in Scripture were outcast Israelites, then the latter translation must be right in this context. It

is understandable why the first translation is accepted almost universally. Firstly, it is because of the misuse of "gentile," and secondly, because the word, *christos,* has been transliterated to always mean "JESUS Christ," by translators from early times and this is the problem.

"AS OF ONE" AND "THE ANOINTED SEED"

Gal. 3:16 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

The expression, *as of one*, in Galatians 3:16 is taken as *as of ONE*, inferring JESUS is the ONE. This is the historical interpretation and most commentaries and lexicons comment from this basis. Many will make comments like, *a unique use of the singular* [Vine] or will admit that this *tends to be at variance with the genius of the original languages.*

Vine The children of the promise are counted for the 'seed' points firstly to Isaac's birth…The 'children of the promise' indicates that the seed are indeed plural.

From the many meanings of *heis* (one), it is possible to regard either JESUS or Isaac as being the "one" seed of Galatians 3:16. Abraham had seven sons apart from Isaac and these are who Galatians 3:16 refers to *as the many*. But the seed *as of one* refers to Abraham's seed which is IN Isaac [Gen. 21:12], that is, Jacob and his descendants. Romans 9:7 confirms that Isaac is the 'one seed' – *But in Isaac shall thy seed be called.* This shows the fulfillment of Genesis 21:12 as being in Isaac's seed. Then, the Scripture continues on to say that Isaac is the *one* or the "one seed."

Romans 9:10 *And not only this, but when Rebecca also had conceived by one, even by our father Isaac;*

So the *one* here is Isaac, and not JESUS. If we accept the

meaning that it is the seed of Abraham through Isaac, which is anointed, does Scripture make better sense? Do not both Testaments then agree? Do they not then witness together?

If we want to confirm this as being the right meaning, we have to determine if there is such a thing as an anointed seed from conception. That there is, will be shown in a chapter titled, *Seeds, Natural and Spiritual.*

"IN CHRIST" OR "IN JESUS"

The Churches today use the expression *in JESUS* when at times they should use *in Christ* or vice-versa. This is not just splitting hairs. The Bible expression *in christ* may be a far cry from *in JESUS.* The expression *in JESUS* comes from the doctrine that is in question here. *In JESUS*, covers up the meaning of *in christ* (in an anointed), the latter sometimes having to do with a certain anointed people. These people can be found through both Testaments. They are that way from conception. But being born that way [*in christ* (in an anointed people)] does not make them *in JESUS* under the New Testament.

When we consider that *Iesou* (JESUS) occurs 683 times and the word *christos* (christ) only 300 times, why should we treat them as being interchangeable? The text joins them together when they should be jointed together. The Apostle Paul sometimes joined them together and sometimes he did not. He must have had a reason. THE LORD GOD must have had a reason. But the churches think of both of the words as always having the same meaning, despite the variety of combinations and grammar in which the words are used.

Let us consider an example to show the point.

II Cor. 6:15 What concord hath Christ with Belial?...

Young's Concordance points out that '*Belial*' *should not be*

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regarded as a proper name and *Belial simply means a worthless person.* In the Old Testament, Belial categorizes a particular type of person. In this context, we can either assert JESUS has some association with Belial-type people or we can translate it properly as *what concord hath an anointed* (person) *with Belial.* This is in keeping with the context of the chapter, which contrasts several other classes of things with each other. Notice that each class is of the same type:

[a] Righteous with unrighteous (two classes of behavior)

[b] Light with darkness (two components of the visible spectrum)

[c] Believer with an infidel (two types of spiritual attitude)

[d] Temple of THE LORD GOD with idols (two types of attitude)

Therefore, we can go to the other instances and compare "christ" (taken as a specific person) with Belial (a category of person) or we can compare an anointed person (a type of person) with Belial (a type of person).

Heb. 11:26 (Moses) *esteeming the reproach of christ greater riches than the treasures of Egypt…*

What did Moses know at that time about JESUS if JESUS was *Christ* in this context? JESUS had not then been incarnated! His name *shall be called JESUS,* but He was not so named at the time of Moses. What Moses did know about in his day was the anointed people! To deny this is to show an impossible bias and to believe a lie. Strong words? They need to be! Moses esteemed the reproach of an anointed people greater riches than the treasures of Egypt. The account of Moses' life bears this out – Moses left the palace to join his people, rather than live on in the palace and become Pharaoh in due course.

To become absolutely clear about the use of the word,

christos, [Christos], it is necessary to determine if this was the name THE LORD GOD gave to His Son, or if it was a title given Him by men. It can be demonstrated that the word is sometimes a common noun in the New Testament and that it is sometimes a proper noun or title.

THE MEDIATOR

Gal. 3:19-20 *Wherefore serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels, in the hand of a mediator. Now a mediator is not a mediator of one, but GOD is one.*

THE LORD GOD had made a covenant with Abraham and his seed, *in their generations,* which was not displaced through the Law. The Law was added because of transgressions, until the seed arrived to whom the promise had been made in the will [Gal. 3:19, 29]. This seed still has to be Abraham's seed, *in their generations*, for the promise made to Abraham to remain valid. Now, this mediator must be in the middle of two other parties. He cannot be one of the parties, can He? I Timothy 2:5 tells us that there is one mediator between THE LORD GOD and man. JESUS gave Himself a ransom for all, "All" being all of those who were being *brought back*. This is Israel alone. If THE LORD GOD is *one* as we are told, could the Law be directly opposed to the promises? The mediator of the New Testament THE LORD GOD made with Israel was the man JESUS Anointed. The mediation was with the same people who broke the Old Testament. The heirs are still the same people. The next chapter of Galatians confirms them as being those who were under the Law. This is Israel alone. The Law was the schoolmaster to bring *us* to JESUS, who fulfilled the added Law (of sacrifice) by making the ultimate sacrifice, and thereby, doing away with the added law. There is no scope at all to include any other peoples.

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What one believes about this matter is mostly influenced by what is taken to be the meaning of the word "gentile." The wording of the translations is in line with the beliefs of the translators and it is this that creates the difficulties in understanding. Some scholars even say that they translate the way they do because they say the word "gentile" must apply to all non-Israelites. Why ever must it so apply? This is the preconception most Christians have. We have shown that this is not so in the chapter, *That Unfortunate Word "Gentile."* The word essentially refers to Israelites, who were then scattered throughout the nations of the known world and especially the nations of the former Greek empire. When we accept who the Gentiles are, then it is no longer necessary to bend *it is written* to fit the popular belief. Then, we find harmony between the promises and their New Testament fulfillment.

"NEITHER JEW NOR GREEK"

Gal. 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ JESUS.*

If we apply what we have learned about *christos* to this passage, we find it reads: *for ye are all one in an anointed* (people).

This is a parallel with:

I Cor. 12:13 *For by one spirit are we all baptized into one body, whether we be Jews or Gentiles* [*Hellene* – Greeks], *whether we be bond or free; and have been all made to drink into one spirit.*

In saying that, there is no difference between Jews and Greeks, it must be noted that the terms are national, rather than racial. Both are of the one descent from Israel, as Abraham's seed [Gal. 3:29]. All Israelites, whether Judaean or Greek speaking, whether male or female, or whether slaves or masters, are accepted.

These two verses say the same thing and the interesting thing here is again in the translations. In both verses, "Greeks" and "Gentiles" are the same word, *Hellen*, in the Greek text of these verses. Even the NIV translates *Hellen* as "Gentiles" in the Book of Romans more than once because this suits the doctrine of the translators, but they are willing to translate the same word as "Greeks" in Corinthians. How dare they do this? *Hellen* is not even remotely like *ethnos.*

In Galatians 3:28, there is something in common between the "Jews" and the "Greeks" that links them together. In Galatians 3:16 and 3:29, we found it is the anointing [*christos*] and in I Corinthians 12:13, it is *one spirit*. The common linking factor is "anointing" and spirit." Please do not dismiss this subject of the anointed race. Tradition has avoided it to accommodate their form of "Jews and Gentiles" doctrine.

Now, when we go back, it can be seen how this all ties up. As we have seen before, the two parties are:

1. Israelites in Judaea – The Circumcision.

2. Israelites of the Diaspora – The Uncircumcision – or the dispersed amongst the Greeks.

The New Testament reunites the Judaean Israelites and the Dispersion into *One Body* by Calvary. The whole of Israel is the one body. The expression "dispersion" is what we find in John 7:35, where the Pharisees said, *Will He go unto the dispersed among the Gentiles* [better correctly translated as, *the dispersion among the Greeks*].

In Ephesians 2:11-22, it is no different. The Dispersion *had become* [were] as strangers, but through the same Spirit, with which they were anointed, they were able to be reconciled unto THE LORD GOD in one body by "the cross," or stake. In one body, there

is no difference between the Israelite Judaeans and the Dispersion.

Eph. 2:18 *For through Him, we both have access by one Spirit, unto the Father.*

The "both" are the two groups (Judaean and Dispersed Israelites), or two parts of the one body, having access by the one Spirit.

Then, there is also the presentation in Ephesians, where we find, *The Commonwealth of Israel.*

Eph. 2:12 *That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope* (because of your caste off state), *and without GOD in the world* (order)…

This Commonwealth, [according to reference 4174 in Thayer's Lexicon], is spoken of as the theocratic or divine commonwealth. The people being addressed by Paul were not currently subject under this divine administration. When they submitted to this administration, they became one with those who were already subject, so then there was no difference. Paul confirms this in Romans 10:12, where he declares, *For there is no difference between the Jew* (Judaean) *and the Greek* (Dispersion), *for THE SAME LORD over all is rich unto all that call upon Him.* [In context, "all" is all of the "Jews" and "Greeks" meaning all of the Israelite Judaeans and the Dispersion]. The word, *difference,* is used as musical instruments being in tune [Thayer 1293].

Before someone jumps up and down to say that Ephesians 2:12 says these "gentiles" were *without Christ*, therefore, could not have been anointed from physical birth, it must be pointed out that there are two different *withouts* in the verse.

Eph. 2:12 *That at that time ye were **without** Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope* (because of your caste off state), *and **without** GOD in the world* (order)…

The first is *choris* [Strong's G5565], which means "separately" or "by itself." These "Gentile Israelites" were on their own apart and separate from the Israelites in Judaea, but they still had the anointing that came with their birth.

The second "without" is *athoes* and means "THE LORD GOD-less [Strong's G112], but they were still Israelites, although they were THE LORD GOD-less, in this sense. With this understanding, the whole Bible does not conflict any more in this area. The promises made to the Fathers are fulfilled *in us their children* and *in their generations*, and not in some mythical non-Israelite Gentiles or Church that has no 'children' or 'generations.' So, we can see that in no way could non-Israelites be genetic children of the Fathers.

WHO ARE THE GREEKS?

The dispersed among the Greeks [John 7:15] – is a telling expression.

John 7:35 *Whither shall He go that we shall not find Him? Will He go to the dispersed among the Gentiles* [Hellen: Greeks], *and teach the Gentiles* [Hellen: Greeks]?

Who would they be talking about as being *the dispersed*? Historically and Biblically, it cannot be any but the House of Israel and the bulk of the House of Judah. That this is so accords with prophecy. Hence, as we shall see, "Greeks" is used as a synonym throughout the New Testament for the Dispersion located amongst the nations of the former Greek empire. To talk about non-Jews

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being scattered among non-Jews would be silly and meaningless. In this verse, we have another instance of *Hellen* as "gentile" instead of "Greek." If we were to take the meaning of "gentiles" as *belonging to other nations* referring to Israelites scattered among other nations, this would be acceptable. This mistranslation is also found in the following places, where it is rendered as "gentiles." [None: By 'Judaean,' we mean 'Israelites of Judaea' exclusive of other races from Judaea].

Romans 2:10 *To the Jew* [Judaean] *first, and also to the Gentile* [Hellen: Greeks].

Romans 3:9 *...for we have proved both Jews and Gentiles* [Judaeans and Hellen: Greeks], *that they are all under sin.*

I Cor. 10:32 *Give no offence, neither to the Jews* [Judaeans], *nor to the Gentiles* [Hellen: Greeks], *nor to the church* (assembly of called-out ones) *of GOD.*

I Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles* [Judaeans or Hellen: Greeks].

Now, what do these mistranslations do to all that is commonly taught? The mistranslations disguise, who is being addressed each time *Hellen* is used as opposed to *ethnos.* They disguise that they are Israelites of the Dispersion. We are told a Syro-Phoenician woman was a *Greek* by nationality [Mark 7:26]. But she was an Israelite by race, if these "Greeks" were Israelites. That she was born in one place, does not require that she was of that place by race. *Genos* has to do with kin, family, stock, or a particular people. Mark is telling us of two things, her birthplace and her racial origin as being a *Greek.* That JESUS did not, at that time, immediately speak to her, was because He had not yet been rejected by the Judaean side of Israel. This does not say that this woman was not an Israelite. This only shows again that there were the two parts

of Israel. This woman called JESUS *Son of David*, and she came to ask JESUS for something. The word used for "asked" is *aiteo,* which is used indicating familiarity or of being on an equal footing with the person of whom the request is being made. That the Judaeans thought of the Dispersion as "dogs" is well known. She is described as *kunarion*, or a little dog, but these ate from the table of their masters! JESUS told her that her faith was great. She knew from the Word of THE LORD GOD that THE Nations of Israel would be blessed, and she came for her blessing. JESUS said that He did this *for this saying* which she said. There was a reason for Him to say this. Yet, today we are taught that she is an example of a non-Israelite "Gentile" obtaining a healing from JESUS!

IN THE BOOK OF ROMANS, we find that the corrected translation of *Hellen* as "Greeks," rather than "Gentiles" gives a whole new direction. Both "Judaeans and the Dispersion" are parts of the one body. There is a common connection with the Law, which was only given to Israel as a whole. Paul tells *of the work of the Law written on their hearts*. This is a fulfillment of prophecy given only to and about Israel [Jer. 31:31], under the New Covenant. At that time, only one part [the Judaean] side of the whole race of Israel was acknowledging the Law. The other side of Israel was called the Uncircumcision because they were not acknowledging the Law. But both parts are under sin. Throughout this Book of Romans, there is much reference to the Law. The Book is written to those, who were under the Law [Rom. 3:19], that is, to Israel. The Book is not addressed to other races.

IN I CORINTHIANS 12:13, above, is another place where *Hellen* is translated as "Gentile," instead of "Greeks." The section begins with a definition in the first verse as to who these "Greeks" were.

I Cor. 10:1 *...how that our fathers…all passed through the sea…were all baptized unto Moses…*

This could not be said of any non-Israelite race. This whole passage tells that they were Israelites. It tells of their early history!

I Cor. 12:13 *For by one spirit are we baptized into one body, whether we be Jews or Gentiles* [Hellen: Greeks].

That is, whether from Judaea or from the Dispersion. This is what has been shown earlier where the common factor connecting these two peoples was the One Spirit and the Anointing. But, why does the Apostle Paul not use the word, *ethnos*, which is often also translated as "gentile"? Why does Paul specify *hellen* (or Greek) when it comes to important doctrine? Could this be in order that there might be no mistake about his meaning? Is it that there might be no mistake about who he is isolating? Paul was writing to his 'brethren' – fellow Israelites scattered in Asia and nearby areas, as opposed to the former *nations of Israel* as they were known in the Old Testament. (We do not pay sufficient attention to the use of such titles – each one is used in accordance with the subject matter and authority behind the situation).

IN ALL THE NEW TESTAMENT, we must register that the word *Hellen* (Greek) and its variations are used thirty-five times. This is a lot of times! There is never one proposition that the word might mean someone who is not an Israelite. The translators seem to have thought that this should have been so because they at time switch the translation to "gentiles," which they thought might suggest non-Israelites. There is no explanation ever presented to support the view that "Greeks" mean all the "non-Jewish" races.

FROM HISTORY, we find just where the body of the Dispersion was at that time following the captivities in Assyria and Babylon. They were about parts of the old Greek empire – in Northern Greece and Asia Minor. It is not unreasonable then that they should be called "Greeks," because this is where they were found. We can also see this from where the Apostle Paul travelled;

this is the area where they were. It does not say that they were Greeks by race or that they were non-Israelites. The concordances suggest that they were "Greek speaking."

COMMENT: The Apostle Paul came from the city of Tarsus in Cilicia; this made him one of the "Greeks." He was a Hebrew by birth, a Benjamite by tribe, and a Roman by citizenship. And he was a "Jew" (Judaean) because he was brought up in Judaea and a Pharisee, trained in Judaism. [Never forget these dual meanings of "Jew"!]. A national term does not determine racial origin in itself. Can anyone be justified in continuing to say that race and birthplace are always the same to prove a doctrine? Yet, this is what we hear as a common teaching!

CHILDREN OF PROMISE

Gal. 4:28 *Now we, brethren, as Isaac was, are the children of promise.*

This passage is an allegory [v. 24] and a comparison of relationships between those who are under the Law and those of them who have become partakers of the promise under the New Testament. The Law is the issue all the way through. The issue is not Israelites and non-Israelites, because the non-Israelites never had the Law-Covenant in the first place. In verse 5, we are told JESUS came *to redeem them who were under the Law* that *WE might receive the adoption* (placing) *of* (as) *sons.* There is never a suggestion about any who were not "brethren" being redeemed or of receiving the adoption. They all have to be brothers or "brethren" of the same race. They are all *adelphos* or *kinsmen from the same womb*. Some will not like this definition, so let us consider some lexicon and dictionary sources.

THE WORD 'BRETHREN'

Thayer: From the same womb…a brother…any blood relation

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or kinsman…having the same ancestor…belonging to the same people…a fellow-man…one having descended from the same father.

Vine: Adelphos denotes a brother or near kinsman. In the plural, a community based on identity of origin of life.

Davidson: Adelphos [*A* plus *delphus*…the womb] a brother, a near kinsman or relative; one of the same nation or nature.

Bullinger: Adelphos = brother, or gen, near kinsman, then in the plural, a vital community based on identity or origin.

This word is translated over 100 times as *brother*, for example, Peter and James *his brother* [Matt. 4:18]; James and John, *his brother* [Matt. 17:1]. When we read this word, *brethren*, as used in all the Epistles, we can now see exactly what the word means. They are not spiritual brethren!

They are kinsmen. They are all Israelites! In no way can they be *fellow believers* from all non- kinsman races. We will be looking at this again (in the chapter *Seeds, Natural and Spiritual*). These are the ones, who are told to *look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged, look unto Abraham your father, and Sarah that bare you*...[Isaiah 51:1, 2]. This limits the scope to those who came from Abraham and Sarah.

ISAAC…HEARING FAITH…AND FREEBORN SONS

All that will be said here is that again we have, in Galatians 4:29, what was mentioned earlier about *born of the Spirit*. This is the allegorical equivalent of the anointed people being conceived containing that spirit. Those people could remain under the Law or come under Grace. They are the same people who began under the Law [Gal. 3:3]. They were able to subject themselves either to the works of the Law or to *the hearing of faith* [Gal. 3:5] and to become

righteous through hearing, believing, and doing what THE LORD GOD asked, as Abraham did. They were never justified just because they were born Israelites. The term "freeborn sons" that some use is used to suggest that somehow this can refer to other than Israelites.

Acts 13:39 *And by Him* [that is, JESUS] *all that believe are justified from all things, from which you could not be justified by the Law of Moses.*

The Apostle Paul was talking again about the fulfillment of the promises that had been made to the **fathers OF ISRAEL**, as those people who had been given the Law of Moses. Law and grace are an issue to Israel only. The Edomite leaders of the Judaean nation thought that physical birth gave them the right status with THE LORD GOD when they protested that Abraham was their father, but JESUS made it clear to them they were not Abraham's children. [In John 8:37, we can see that there is a difference between Abraham's seed and Abraham's children.] JESUS said to them, *ye cannot hear My words*. Likewise, Ishmael, who was born after the flesh, could not [and cannot] "hear." He is cast out. The linear descendants through Isaac could still be fools and be slow of heart to believe. They could be deceived or be bewitched. The truth is to be obeyed. JESUS had been *evidently set forth crucified among you.* Paul was specific as to whom he was addressing. It is these Israelites, who have to choose, not other races.

James 2:21, 22 *Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and works was faith made perfect.*

Note: In this section in the Book of James about faith and works, the *our* in Abraham *OUR father* is written unto Twelve Tribes [James 1:1]. Be fair here. Where is it declared that this is written to anyone else? *He begat US with the word of Truth* [James 1:18]. Where is it written that He begets any other than Israelites by the

World of Truth?

IN THEE SHALL ALL NATIONS BE BLESSED

Gal. 3:7-9 *Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that GOD would justify the heathen through faith, preached* (proclaimed) *before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So, then they which be of faith are blessed with faithful Abraham.*

This verse, together with the verses below, are favored by universalists because they seem to present a universal Gospel for all races. "Nations" is sometimes translated emotively as "Heathen" to try to add weight to the universal argument. To understand any passage of Scripture, it is necessary to look at it as a whole by going back to the prophecy behind it to see what it is fulfilling.

To Abraham:

Gen. 12:2, 3: *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and will curse him that curseth thee, and in thee shall* ***all the families of the earth*** *be blessed.*

Gen. 18:18 *Seeing that Abraham shall surely become a great and a mighty nation, and all* ***the nations of the earth*** *shall be blessed in him?*

Gen. 22:18 *An in thy seed shall all* ***the nations of the earth*** *be blessed; because thou hast obeyed my voice.*

To Isaac:

Gen. 26:3 *Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed,* ***I will give all these countries****, and I will perform the oath that I*

sware unto Abraham thy father.

To Jacob:

Gen. 28:14 *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the* ***families of the earth*** *be blessed.*

To Israel:

Psalm 22:27 *All the ends of the world shall remember and turn unto THE LORD; and all* ***the kindreds of the nations*** *shall worship before thee.*

Here are six important verses, which are used to support the doctrine of universal racial salvation. Indeed, they do appear to give valid support on the surface. But do they actually say what the religious translators make them say? Is this the problem here?

THE "FAMILIES OF THE EARTH" BEING BLESSED IN ABRAHAM

The major source of error in these *blessing* passages is what we mean by certain words. We have different words translated as *earth* and the *ground, countries,* and the *land*, as also occurs with the words translated *nations, families,* and *kindreds.* Although an extensive technical Hebrew language exposition is beyond the scope of this book, there are things that need to be pointed out.

Originally, Abraham was told to go from his father's house unto an *eretz* that THE LORD GOD would show him. If *eretz* here is the whole Earth, then Abraham must have gone to another planet! Abraham was told *all the 'Earth' which thou seeth, I will give thee.* He was told to arise and walk through the Earth. Did he walk across the whole globe? So, we have to ask if this 'earth' is the whole earth or the promised land. It is not all the '*erets'* of all the races on earth. Abraham

was told to get himself out of his present *earth* and to go to *THE earth.* There are many references, which give confirmation of the meaning. *THE earth* does not mean the whole globe, but rather that portion belonging to the particular area or person under consideration.

Contrary to popular presentation, we must note that in Genesis 12:3, the 'them' in *I will bless them* is plural, whereas, the 'him' in *I will curse him* is singular. The Hebrew allows for two possible translations of *be blessed,* namely:

May be blessed in, or by, association with thee, and

May bless themselves [as the Revised Standard Version footnote says].

Some awkward questions could be posed here if it were to be taken that *all nations* had the meaning of "every race on the earth":

1. If those who curse Abraham are cursed, how could those so cursed by part of *all nations,* which were to be blessed.

2. Were the Egyptians blessed or cursed through Israel's presence during their captivity and also in the Exodus?

3. When the Children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of *all nations*. Likewise, Amalek was to be exterminated.

4. In Deuteronomy 23:6, GOD commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 indicates similar treatment of the non-Israelites in the land. This is hardly a blessing on those nations, is it?

5. When The House of Judah was in captivity in Babylon, is there any evidence of Israel being a blessing to Babylon?

6. When The House of Israel was in captivity in Assyria, did this make the Assyrians blossom?

7. In prophecy, why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This so right up to the end of the age.

8. The promise to Abraham was to "ALL" nations without any exceptions. "All" cannot include those who are cursed, and those THE LORD GOD says that He hates. Hence, "all" means *all the nations of Israel*.

Throughout Scripture, Israel was *to dwell alone and shall not be reckoned among the nations* [Num. 23:9]. Prophecy sustains this to the end.

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve Him.*

Isaiah 60:12 *For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

Zech. 14:16-17 *And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, THE LORD of Hosts, and to keep the feast of tabernacles. And it shall e that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, THE LORD of Hosts, even upon them shall be no rain.*

Israel and Judah were scattered among *all nations*, but are these other nations to be blessed? Jeremiah does not agree.

Jer. 30:11 *…though I make a **full end of all nations whither I have scattered thee**, yet I will not make a full end of thee…*

Jeremiah repeats this in Jereremiah 46:28, addressing this to Jacob.

In all these Scriptures, we can see the unique place of Israel among the other nations. This continues after JESUS returns and Israel reigns with THE LORD GOD over the other nations. Finally, there will be no more death. What a blessing! The blessing is either given by this seed, or by the Act of THE LORD GOD.

THE PROMISE AND "THY SEED" IN THE NEW TESTAMENT

Acts 3:25 *Ye are the children of the prophets, and of the covenant which GOD made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed.*

Only Israelites are being addressed here! We can find references in Scripture to the families [plural] of Israel. "Kindreds" is *patriai*, which all lexicons give as kindreds from one ancestor. The Hebrew *mishpachah* supports 'family' 288 times and it is used of the subdivisions of Israel. The Tribes became national identities but were of one racial group from one ancestor. Israel is still an exclusive race existing as families or nations. It is unto these, JESUS was sent.

Acts 3:26 *Unto **you** first GOD, having raised up His Son JESUS, sent Him to bless **you**, in turning every one of **you** from his iniquities.*

In context, *you* still are the Israelites being addressed.

As we said, without continual recourse to the Old Testament origins, it is impossible to rightly interpret passages in the New Testament. Only by going back, can we know what *all nations* means and only then, find a doctrine that is 100% consistent. Galatians 3:8 can no longer be allowed as an "out" for those preaching universal racial salvation. When we take Scripture as

originally written in the Hebrew and Greek, we find that conflicts disappear. We can understand that an exclusive Israel in the Old Testament remains an exclusive Israel in the New Testament. The promises are ever fulfilled *in us their children* and never in others. They are fulfilled in *brethren* of the same *kin.* The blessings of the Patriarchs [as given by Jacob in Genesis 48 and by Moses in Deuteronomy 33] for *the last days* still apply separately to each of that same group of peoples, who are being specified. These are the sons of Joseph, Ephraim and Manasseh. In Genesis 49, Jacob gives his prophecy about what will befall each individual Tribe of Israel, in the last days. These are limited, specific and definite. We cannot find prophecy for the application of the blessings given by the patriarchs as being applicable to all other races. This is why *all nations* is commonly taken wrongly today as meaning every race on earth. The statement of Romans 4:11, a father of all them that believe is only in the context of Israel.

For the *last days*, Jacob gave his blessings to his children one by one [Genesis 49]. The blessings were to his seed only. They were not to other seeds. The New Testament is still made only with the House of Israel and the House of Judah [Heb. 8:8]. The word *children* in Galatians 3:7 [the Children of Abraham] is *huios*, which denotes kinship or physical offspring. [Note: This word is also used of animals, so it cannot refer to spiritual offspring in the way commonlytaken!]

How can the Patriarchal blessings apply to all races? If they were all the same, what would be the point of separation? And, if they are for the "last days," why not accept this as a reality, rather than saying that some singular multi-racial church that has nothing to do with these Twelve Tribes is the receipient of these blessings?

As it has been pointed out, translators show what they believe in their translations. For instance, in Galatians 3:8, the words

translated *heathen* and *nations* are identical. The translation as *heathen* gives an entirely different connotation to the verse. The nations whom THE LORD GOD would justify by belief were not heathen but were of Israel. The proof of this is that this is the fulfillment of prophecy made by the Patriarchs. This is confirmed – *by him are ye justified from all things from which ye could not be justified by the law of Moses*... These justified people must have first been under the Law of Moses, so they could only be Israelites. Most of this Book of Galatians is written relating Law and Grace to the one people. The whole argument might be summed up by questioning whether or not they were going to remain under the schoolmaster or whether they were going to believe THE LORD GOD as Abraham did. What they were to believe was that JESUS had redeemed Israel and that JESUS was the Song of THE LORD GOD.

Ultimately, that which is reserved for Israel, namely redemption, salvation, resurrection to eternal life, belongs only to Israel. It is their inheritance from Abraham, according to the promise made by THE LORD GOD *to the fathers* of Israel.

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CHAPTER 9 ADOPTION

The commonly accepted doctrine about *Jews and Gentiles* provides a basis for the thought that non-Israelites can be *adopted* into Israel. In the Old Testament, it is claimed that *strangers*, who became circumcised, kept the Passover, and the Law of Moses, became *as Israel.* On the surface, this looks to be a reasonable case and appears to fit together in a unified view.

However, these views are contested in this chapter. The intention is to show:

[a] That *adoption of Sons* out of the Children of Israel, 'sons' being *huios* and 'children' being *teknon.*

[b] That *strangers* in the Old Testament may often refer to Israelites, who were resident among other nations, living apart from the main body of Israel.

The word, *strangers,* and others like it, are also found in the New Testament. When we base our examination on The Law, The Psalms, and The Prophets, we find in the New Testament, the context is identical with the Old Testament. The next chapter shows there are several different words translated as *strangers* in both Testaments. Both this and the next chapter completement each other to conclude that *adoption* can never mean that non-Israelites somehow become Israelites or become *as Israel.*

THE WORD "ADOPTION"

The word translated poorly as "adoption" is *huiothesia* and it occurs only five times in the New Testament. It is not found in the Gospels, although the proper meaning or principle is there. Before we examine the five Scriptures, and the context in which they are used, it is better to first look at the word *huiothesia* itself. Lexicons do not agree precisely on the meaning of the word. Typically, they

give meanings such as, *adoption as a son,* but this is a vague compromise.

Vine states *huiothesia* is a composite word consisting of:

Huios	[a] son
Thesis	a placing or setting.

Hence, *the placing of a son* or *the placing of sons.*

From Bullinger's comments:

> *Adoption = sonship. And adopted child may partake of all the privileges of the family yet is not begotten and born in the family. But the subjects of this verse* ***are begotten of the Spirit*** [John 3:6] *and are, therefore,* ***are sons of GOD by spiritual generation****. It is therefore a real sonship-spirit that enables them to cry 'Abba Father.'*

JESUS made it crystal clear to Nicodemus that anyone not born of this "spiritual generation" cannot acquire it later in life:

> *John 3:5* *Except a man be born* [begotten] *again* [from above], *he cannot* [is not able] *to see* [perceive] The Kingdom of THE LORD GOD…

JESUS used *anothen* [from above], not *deuteros* [a second time], as Nicodemus did.

This is why JESUS said that which is begotten of spirit <u>is</u> spirit and that which is begotten of flesh <u>is</u> flesh. JESUS is telling us there are two orders of human beings – those that are of the spirit and those that are of the flesh – spirit beings and natural beings. The spirit carrying being contains the spirit from conception. The natural or non-carrying being does not contain the spirit at conception and can never acquire it.

The word *huiothesia* is never used to mean *make anyone a*

son. It is to *place a son.* Each son who is placed already exists as a son. The Greek does not suggest making anyone a son and some lexicons point this out. Strong's G5206 also gives *the placing of a son.*

Following this up in Thayer, we find:

> That relationship which THE LORD GOD was pleased to establish between Himself and the Israelites, in preference to all other nations…that blessed state looked for in the future life after the visible return of Christ from heaven…

The word appears in five verses, where we should read *placing of a son*, rather than "adoption," and so, let us look at the five verses where the word is used.

THE FIRST ADOPTION VERSE

Rom. 8:15 ***For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption*** (the placing of a son)**,** ***whereby we cry, Abba, Father.***

It is this indwelling spirit which enables those who are begotten from above to cry [*krazo*] "Abba Father." Dr. Bullinger's comments:

> Abba, that is, Father. Is said that slaves were never allowed to use the word, Abba. Strictly therefore, it can be employed only by those who have received the gift of the Divine nature.

Paul continues:

v. 16 *The Spirit beareth witness with our spirit, that we are the children of GOD.*

We must clearly recognize to whom this Book of Romans is written. This is why it was necessary in earlier chapters to establish that Paul was writing to Israelites only. Only then, can we

understand what Paul goes on to say in the next verse.

v. 17 *And if children, then heirs; heirs of GOD, and joint heirs with Christ…*

There is no "JESUS" in this verse. This has been covered in an earlier chapter. It is further pointed out:

> As xristos [christos] is in the genitive case, it means 'of' or 'belonging to' an anointed. There is no sound reason why the Authorized Version should alter this to 'with Christ.' Surely, He cannot be regarded as a joint heir to these promises.
> Consequently, verse 17 is better translated as:

If we are children then we are heirs; heirs of THE LORD GOD, and joint heirs belonging to an anointed people.

The "joint" heirs refer to all of Israel, that is, the circumcised and the uncircumcised who constitute the two parts of the anointed people.

THE SECOND ADOPTION VERSE

Rom. 8:22-23 ***For we know that the whole creation*** (ktisis) ***groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption*** (placing as sons) ***, to wit, the redemption of the body.***

In this verse, we can see an explanation of what *adoption* is, namely the redemption of our body. It only remains to establish if this redemption is available to all and sundry. There is no way *huiothesia* refers to the popular concept of presently bringing non-Israelites into Israel.

Ktisis refers to the whole Israel nation or *the whole creation*

that is groaning waiting for the placing as sons. This is confirmed in Isaiah 43:1, where we read, *But now saith THE LORD GOD* [that is, THE LORD GOD] *that created thee, O Jacob, and He that formed thee, O Israel. Ktisis* (Creation) in the *whole creation* does not mean all races, but means those of the two sections of THE LORD GOD's race who are waiting [together] for *the placing of Sons* – "and not only they" refers to the Uncircumcision or Dispersion and "but ourselves also" refers to the Israelites of the Circumcision in Judaea.

THE THIRD ADOPTION VERSE

> ***Rom. 9:3-4*** ***For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption*** (placing as sons), ***and the glory, and the covenants, the giving of the Law, and the service of GOD, and the promises.***

If they are Israelites, then they do not include others than Israelites. This must be a difficult passage for those who want to insist on maintaining the traditional teaching that anyone of any seed can become an Israelite. The *kinsmen according to the flesh* and *brethren* [from the womb] are straight statements. So is "**Who ARE Israelites**".

To whom was this covenant made? The giving of the Law that pertained to Israel was given by the disposition of angels [Acts 7:53]. The new covenant was made with the same Israel that had the old covenant. Under "disposition," (*diatheke)*, Thayer gives:

> As the new and far more excellent bond of friendship which THE LORD GOD, in Messiah's time would enter into with **the people of Israel.**

Many lexicons also limit this to Israel, as does the context:

<u>To whom was the giving of the Law</u>?	This Law-giving was made to Israel alone.
<u>To whom are the promises</u>?	These were the promises to Israel alone, as the children of the Fathers.
<u>To whom is the service</u>?	Again, this Levitical Law was exclusive to Israel.

In connection with the last point, see Romans 9:3 and Thayer's comment about *service:*

Thayer	*latreia*	The service, or worship of GOD, according to therequirements of the Levitical Law.

The verse itself states *who **ARE** Israelites.* So, if they are Israelites only who are *placed as sons,* where is the scope for saying such placement could possibly refer to non-Israelites? To find any statement, anywhere in Scripture, saying that these things pertain to non-Israelites, is impossible.

So, the *placing as sons* is not for everyone of every race and THE LORD GOD sets the limits.

Exodus 33:19	*...and will be gracious to whom I will be gracious and will show mercy on whom I will show mercy.*
Romans 9:18	*Therefore, hath He mercy on whom He will have mercy, and whom He will He hardenth.*

THE LORD GOD is always sovereign! THE LORD GOD is gracious to those that He chooses!

Hence, this third adoption verse should read, "**WHO ARE ISRAELITES, TO WHOM BELONGS THE PLACING OF SONS**." This can never refer to a church made up from all races.

The subject refers always to the redemption and restoration of Israel [Jacob]. There are no references to other than the regathering of Israel. The remnant is always the remnant of Israel, *who ARE Israelites*. There is no record of any remnant of others outside of Israel.

THE FOURTH ADOPTION VERSE

Galatians 4:5 ***To redeem them that were under the Law, that we might receive the adoption*** (placing) ***of sons.***

The annoying thing with the Authorized Version handling of this verse is that it adds "of sons" in this instance, but not in the others.

This is a very straightforward statement as to whom the Son of THE LORD GOD came to redeem. It was those who were under the law [Israel only]. These also are the only ones who can receive the *adoption* [or placing] *of sons.* These are the *we* in the verse. Never is there a proposition in Scripture that others should be redeemed or needed to be redeemed.

Strong's G1805	*exagorazo* (redeem)	To buy up, that is, ransom; fig to rescue from loss [improve opportunity]…redeem…[to buy out *ek* as of purchasing a slave to free him].
Thayer	*exagorazo* (redeem)	By payment of a price to recover from the power of another…metaphoric of Christ freeing the elect from the dominion of the Mosaic Law at the price of His vicarious death…to buy up for one's self, for one's own use.

It was Israel, who was to be bought back by the Redeemer of

Israel.

The "receive" in this verse contains the prefix *apo,* which makes "receive" mean *to receive back again what is due.* Therefore, these are Israelites, who are being reinstated to their former position with THE LORD GOD. *To receive back again therefore cannot include any who did not originally have this position; it cannot mean non-Israel*.

Galatians 3:24 tells us that the child is under tutors and governors until the time appointed of the Father. *But when the fullness of time was come, THE LORD GOD sent forth His son, made of a woman, made under the Law, to redeem them that were under the Law.* There is a progression from childhood to sonship in this chapter. This sonship is fully realized at the time of the manifestation of the sons of THE LORD GOD. '*Children of THE LORD GOD*' is not a title, but *'Sons of THE LORD GOD'* is a title. Romans 8:18-23 gives the connection with "adoption":

v. 18	*...the glory which shall be revealed in us*
v. 19	*...the creature waiteth for the manifestation of the sons of THE LORD GOD*
v. 20	*...hope...*
v. 21	*...shall be...*
v. 22	*...waiting for the adoption, to wit, the redemption of the body.*

The time of the manifestation of the sons of THE LORD GOD is an important subject.

I John 3:2	*Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like Him, for we shall see Him as He is.*

It is pointed out that one does not become a man without first having been a child. The child is under the schoolmaster. The child is the man earlier in time. **He is still the same person. HE IS STILL OF THE SAME RACE AND BLOODLINE!** Today, we are taught that anyone of any race can become a son. This is based on the presumption that every person of every race was given the Law of Moses and that all races are the same because, "they all came from Adam." This is manifestly not true! This is why the first chapter of this book quoted so many verses to authenticate the exclusive position of Israel nationally in regard to the giving of the Law.

THE FIFTH ADOPTION VERSE

Ephesians 1:5 ***Having predestinated us unto The adoption*** (placing as sons) ***of children by JESUS CHRIST to Himself, according to the good pleasure of His will.***

Stong's G4309	*proorizo* (predestinate)	To limit in advance or to determine before.
Thayer	*proorizo* (predestinate)	To predetermine, decide beforehand, to foreordain, to appoint beforehand.

That there might be a limit in advance on who can become sons might find sentimental objections among sentimental Christians, who think that *whosoever* has no limits. *According to the good pleasure of His will* might also find sentimental objections, but THE LORD GOD is still sovereign and selective, and He is as unchanging as ever. The "good pleasure" (*eudokia*) is given as:

Strong's G2107	Satisfaction, delight, purpose, etc.
Thayer	Delight, pleasure, satisfaction

We have looked at the limitations in this connection in regard to the exclusiveness of Israel in the New Testament. THE LORD GOD does choose according to His purpose! For *thelema* (His Will), we find:

Strong's G2307	Is a determination…desire…will…pleasure.
Thayer	What one wishes or has determined shall be done…of what THE LORD GOD wishes to be done by us.

The "us" in the verse is selective and not everyone of every race. Talking of THE LORD GOD's selection, the Apostle Paul also asks this question, *How is anyone able to argue with THE LORD GOD*?

HOW CAN ANY ARGUE WITH THE LORD GOD?

Rom. 9:20-22 *Nay but, O man, who art thou who repliest against GOD? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor.*

Arguing with THE LORD GOD is impossible. The *we* in this Book of Romans is those to whom it is written. The relationship of this peculiar people, in particular, to the Law, is a issue in the Books of Romans and Galatians. For this reason, the argument Paul makes does not apply to all peoples but is limited to the two sections of THE LORD GOD's people, Israel.

Can any really argue with THE LORD GOD about His selection and limiting in advance? Paul goes on to tell of the *vessels afore prepared unto glory.* This is referring to Israelites only in the Book of Life. THE LORD GOD determined long ago that it would not be every one of every race. No, in context, it is to *Jews and Greeks* [The Israelites in Judaea and the Dispersion]. Paul again

goes on to associate the "Greeks" with those to whom Hosea prophesied, namely the House of Israel.

WHAT IS THE TEACHING ABOUT ADOPTION?

In all five occurrences of the word adoption in the New Testament, each is associated with Israel. At this point, some might say, *So what? Israel is spiritualized in the New Testament*. If Israel was not spiritualized when the Apostle Paul wrote his Epistles, when was this change made? Again, this is one of the reasons why this point had to be covered in an earlier chapter to show that the common view is not valid. The thrust of Scripture is that the change is within the Israel people who now may receive sonship – that is, be reinstated and placed as Sons of THE LORD GOD. It is not a change of non-Israelites into Israelites, but of those sons of Jacob, who become worthy to have such a title. I John 3:2 tells us that we are now the Sons of THE LORD GOD and that when JESUS returns, we shall be like Him.

WHO ARE THESE SONS?

In *the* New Testament, there are two Greek words translated as "son" or "sons." These words are not interchangeable. The Lexicons give enlarged coverage to these two words, so that the main points only can be presented here.

1. TEKNON [Strong's G5043].

This is translated as "child" 77 times, "daughter" one time, and son 21 times, and means *a child.*

Vine states:	In contrast to *huios,* son, [see below] it gives prominence to the fact of birth, whereas *huios* stresses the dignity and character of the relationship.
Acts 13:33	*...Thou art My son* [huios]…

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All Israelites are *teknon* [children] of THE LORD GOD, but not all Israelites will be called *huios* [sons] of THE LORD GOD. The word, *huios,* is used in a way that involves the character, orderliness, and discipline of a particular group.

From Thayer's compilation, we find:

> Offspring, children, a male child, a son…the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children…in affectionate address, such as patrons, helpers, teachers, and the like employ: my child…in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and would their characters…**children of THE LORD GOD: in the OT of "the people of Israel" as**
>
> **especially dear to THE LORD GOD, in the NT, in Paul's writings, all who are led by the Spirit of THE LORD GOD and thus closely related to THE LORD GOD…**

2. HUIOS [Strong's 5207]

This word occurs 380 times, and is translated mainly as "son," or "child." It does denote kinship. [Note this well!]

Thayer	A son; rarely used for the young of animals; generally used of the offspring of men…in a wider sense, a descendant, one of the posterity of any one…used to describe those who are born again…and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of THE LORD GOD.
Vine	Primarily signifies the relation of offspring to parent. [John 9:18-20 and Gal. 4:30].

Although Thayer's comment reflects those of the church, the special nature of those who are *begotten from above* (not *born again*) is nevertheless present. This goes to show how vigilant we have to be when we read the lexicons and other such references –

they all have their in-built religious beliefs that color their discussions.

Let us look at some of the verses where *huios* is found:

Rom. 8:14	*For as many as are led by the Spirit of GOD, they are the sons of GOD.*
Rom. 8:19	*For the earnest expectation of the creature waiteth for the manifestation of the sons of GOD.*
Gal. 4:5	*...that we might receive the adoption of sons.*
Gal. 4:7	*Wherefore thou are no more a servant, but a son: and if a son, then an heir of GOD through Christ.*
II Cor. 6:18	*...ye shall be my sons and daughters,...*
Heb. 2:10	*...in bringing many sons unto glory...*

The important thing to establish is the origin of these *sons of THE LORD GOD*. What is clear is that they come from a state of servanthood under the Law. From there, they come to a state where they can be placed in sonship. That they do not originate from those who were never under the Law is clear. There is no possible way *adoption* can relate to the adoption of non- Israelites into Israel.

There is another point in Greek, which might help understanding of this subject. If we consider Galatians 4:5 again, *That we might receive the adoption of Sons,* the word, *apolambano,* (receive) is a compound word. The prefix *apo* has the force of *back again.* These particular people must be receiving something back, which they had possessed at some previous time. Hosea, prophesying to Israel, nails this:

Hosea 1:10	*...and it shall come to pass, that in the place where it was said unto them* [**that is, Israel**]

ye are not My people, there it shall be said unto them, Ye are the sons of the living GOD.

In this verse, *My people* and *sons* are different terms.

HE CAME UNTO HIS OWN

John 1:11, 12 *He came unto His own, and His own received Him not. But as many as received Him, the them gave He power to become the sons of GOD,…*

Once again, we need to determine the origin of the Sons of GOD. They are from among *His own.* JESUS came to His own possessions, but those in control of these possessions did not receive Him as the owner. On the other hand, the common people there heard Him gladly and recognized His authority. Their belief enabled them to become the Sons of THE LORD GOD once again. The rulers who questioned His authority are to be cast out. *As many* [that is, of Israel] *as are led by the Spirit, they are the Sons of GOD* [Rom. 8:14]. This is the qualification. It is from this verse, that the verses containing the word "adoption" follow on.

In the next chapter, we will see whether or not *strangers* could join themselves to Israel and become as *Israel,* in the Old Testament.

CHAPTER 10

PILGRIMS, STRANGERS, AND ISRAEL

In the Old Testament, there are Scriptures that certainly look as if they are saying that non- Israelite strangers could become circumcised, keep the Passover, the Laws of Moses, and thus, become as *born in the land.* This is the matter which is being questioned.

The immediate necessity is to look at the word, *stranger,* and similar words like *foreigner, sojourner,* and *alien.* In both the Hebrew of the Old Testament and the Greek of the New Testament, there are many different words loosely translated as *strangers, foreigners,* and *servants,* etc., and this is the problem. Our translators [this includes the NIV] have had no system of consistent rendering of any of these words. That there are *strangers,* who are Israelites and *strangers* who are not Israelites, is very obvious.

IN THE OLD TESTAMENT, there are eight words, which are translated as *stranger, strangers, foreigner, sojourners, or aliens,* and some clarification is necessary. Without this clarification, we have translations, which make the Bible appear contradictory and inconsistent.

IN THE NEW TESTAMENT, there are ten words, which are translated, so that it is clear that each word in the original has a different meaning. Some of the New Testament quotations are from Old Testament origins, and therefore, they show a close alliance between the two languages.

WHAT ARE THE DIFFERENT KINDS OF STRANGERS?

The most commonly misunderstood word is *ger*, which is translated as "stranger(s)" 86 times out of the 92 times it occurs in

the Old Testament. The meaning of this word might be summarized as being an Israelite, who lives apart from the main body of Israel. That is, living among, or in the land, of other races. The important fact is that this stranger is an Israelite by race.

It is not hard to find instances where the translators have translated the same Hebrew word, in the same context, into two different English words. This makes immediate nonsense of those verses when taken as translated.

Following are the main Hebrew words translated *stranger, foreigner, sojourner,* etc. The comments include a summation of the meaning of the key terms and the status of the people covered by those terms in the eyes of the Law. The summations are based on usage of the word in Scripture, as shown throughout this chapter. The words are:

H4033	***majuwr***	(Noun) from 1481 in the sense of lodging, a temporary abode; by extens. A permanent residence: dewelling, pilgrimage, where sojourn, be a stranger. For example: Gen 17:8, *the land wherein thou art a stranger.* It is used of the places where Abraham, Isaac, and Jacob dwelled in their travels or pilgrimage. We will use the term ***dweller***.
H1616	***ger***	*(Noun) a guest; by impl. a foreigner: alien, sojourner.* For example, Gen. 15:13, Know of a surety that thy seed shall be a stranger in a land that is not theirs. A person of one's own blood or race, who is visiting in the district and is not known to the residents of the area. Israelites, who were not present at the covenant sanctification ceremony in Mount Sinai (such as the descendants of Judah's son, Zerah). Moses named his son

Gershom, because he was visiting from Egypt and Canaan (as opposed to being an exile). The gerim have equal rights before the Law and can accumulate wealth in Israel.
We will use the term **kinsman-visitor** (to show the genetic connection).

H2114 **zuwr** (Verb used as a participle with the force of a noun) to turn aside (espec. For lodging); hence, to be a foreigner, strange, profane; spec. to commit adultery: (come from) another (man, place), fanner, go away, strange (- r, thing, woman).
For example, Num. 16:40, …no stranger which is not of the seed of Israel. The basic thought is of non-acquaintance and non-relatedness. A complete alien; no racial connection. In our context, one who is not an Israelite, Shemite, or Hebrew. This person has no rights or protection under the Law and will be killed on sight if found near the Temple.
We will use the term **alien**.

H5236 **nekar** (Noun) from 5234. Foreign, or (concr) a foreigner, or (abstr.) heathendom: alien, strange, stranger.
For example, Gen. 17:12, *And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house,* ***or bought with money of any stranger, which is not of thy seed*** (not of your own immediate family).
Refers to what is foreign to a family, tribe, nation. Hence, the son of a stranger refers to the son of a foreigner and these are half caste Israelite (See Isa. 56:3, *Neither let the* ***son of a stranger,*** *that* ***hath joined himself to THE LORD,*** *speak, saying,*

THE LORD hath utterly ***separated me from His people:*** *neither let the eunuch say, Behold, I am a dry tree).* In our context, we will use the term ***foreigner***. (Compare Gen. 35:2, which reads…*put away the strange gods, the foreigners, which are in the midst of you…*)

H5237 ***nokriy*** (Adjective) from 5235. Strange, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful): alien, foreigner, outlandish, stranger.
For example, Judges 19:12, *And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.* Compare with Ruth 2:10, *Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?* – A foreign person with respect to Boaz and his people because Ruth had come from a different Israelite tribe.
Similarly, a strange woman as opposed to one's wife is referred to an adulteress. In our context, it describes one who is not of Israel, but is a Shemite or Hebrew versus an alien (***zuwr***). Harlots, in Israelite times, were typically not Israelite women, but were quite similar in appearance because they were in a broadly related genetic line. Thus, it refers to Hebrew people with whom marriage is forbidden – Canaanites, Moabites, Ammonites, etc., and with whom Israelites were always led away to other gods. These people had no right or privileges in Israel.
In our context, we will use the term

foreign (***one, person, land***).

H8453 ***towshab*** (Noun) from 3427. A dweller, (but not outlandish); espec. (as distinguished from a native citizen and a temporary inmate or mere lodger) resident alien, foreigner, inhabitant, sojourner, stranger.
For example, Lev. 25:6, *And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.* Compare I Kings 17:1, *And Elijah the Tishbite, who was of the inhabitants* (towshab) *of Gilead,...*The majority of the references are to a temporary, landless, wage earner, hence, not naturalized. In our context, the lowest order and, basically, had no rights other than access to the cities of refuge. The children of the towshab could be bought as perpetual servants, without prospect of redemption, and could not hold any position of authority.
In our context, we will use the expression ***temporary resident.***

Each of these terms apply their meanings according to their context, and hence, can be used of Israelites, as well as other people. For example, Abraham described himself as a sojourner to the sons of Heth [Gen. 23:4]. However, our interest is the use of these terms with reference to the status of non-Israelites within Israel. By way of example, let us look at one of the standard Scriptures used by universalists:

Exodus 12:19 *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a* ***stranger*** [kinsman-visitor], *or born in the land.*

This verse makes perfect sense when we realize the stranger in this case is, in fact, an Israelite, but not one who was present in Mount Sinai at the time of the formal covenant ceremonies. Compare this with:

Ex. 12:43-49 *And THE LORD said to Moses and Aaron, This is the order of the Passover. There shall be no* ***stranger*** [the A.V. text is deficient here; the Hebrew reads; *no son of a stranger* – ben nekar – son of a foreigner; a half caste] *eat thereof: But* ***everyman's servant*** [bondservant] *that is bought for money, when thou hast circumcised him, then he shall eat thereof. A* ***foreigner*** [a foreign person] *or a* ***hired servant*** [H7916: a man at wages by the day or the year. Not the same as the bond servant, above] *shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a* ***stranger*** [kinsman-visitor] *shall sojourn with thee, and will keep the Passover to THE LORD, let all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the* ***stranger*** [kinsman-visitor] *that sojourneth among you.*

In the Authorized Version of this quotation, there are four categories of people mentioned in regard to the ordinance of the Passover and it looks as if the stranger mentioned as forbidden at the beginning of the verses is suddenly allowed to partake at the end of the verses. However, the translations do not reveal that there is a fifth category, the **kinsman-visitor**, who is the one allowed to partake if the males of his family are circumcised.

Let us look at some of the variations in the English translations of these verses:

[a] The NIV calls the first stranger and the second a stranger – the first one is wrong and the second one is only partly right; the

kinsman-visitor is not the same as an alien, who is temporarily living in the country.

[b] The RSV calls the first a foreigner and the second a stranger – the first one is wrong and the second one is only partly right; the kinsman-visitor is a stranger, but it does not reveal the racial connection that is present in the Hebrew word.

[c] The Living Bible actually calls the second pair of strangers "foreigners," which is so far off the mark that it is completely misleading.

The sincerity of the translators is not the issue here, but there are important implications for how we view the New Testament verses on similar subjects. In the New Testament, we still have *pilgrims* and *strangers, aliens* and *foreigners*. We have been taught or have presumed certain things about these words, but the right teachings are, in fact, the same as are presented in the Old Testament. The New Testament is based on the Old Testament and *it is written* [in the Old Testament].

If certain of the "strangers" in the Old Testament were Israelites **by race**, might not certain of these strangers still be Israelites **by race** in the New Testament?

NEW TESTAMENT STRANGERS

In the New Testament, we also find a variety of words translated as "strangers," "foreigners," "aliens," and "pilgrims." As the translators did not understand the differences between the different terms for strangers in the Old Testament, it should not surprise us to find the same confusion in the New Testament. The Greek words translated stranger, pilgrim, or sojourner, are ***allogenes, allotrios, apallotrioo, epidemeo, xenodocheo, xenos, parepidemos, paroikeo, paroikia, paroikos,*** and ***philonexia.*** With reference to Strong, Thayer, and Vine, the words that are relevant to this chapter are:

G245	***allotrios***	(Adjective) from G243; another's, that is, not one's own: by extens. foreign, not akin, hostile – alien, (an-) other (man's, men's) strange(-r). Belonging to another (opposite of *idios* – one's own); foreign, strange; hence not of one's own group, family, nation, kingdom: an alien, an enemy. Matt. 17:25; Heb. 11:34. This is the equivalent of the Hebrew ***nekar***. We will use the term***foreigner***.
G526	***apallotrioo***	(Verb) ***apo*** (from) plus ***allotrios***. To estrange away, that is (pass. And fig.) to be non-participant: alienate, be alien. To alienate, estrange; to be shut out from one's fellowship and intimacy. To be rendered alien, to be alienated; the condition unbelievers is presented in a threefold state of alienation (a) from the Commonwealth of Israel; (b) from the love of GOD; (c) from GOD Himself. Hence, to be shut out from one's group. Eph. 2:12. There is no equivalent for this word in the Hebrew terms above. We will use the term ***estranged***.
G1927	***epidemeo***	(Verb – used only twice; participle) To make oneself at home, that is (by extens.) to reside (in a foreign country): - [be] dwelling (which were) there, stranger. To be present among one's people, in one's city or one's native land; to be a sojourner; of a foreign resident, among any people, in any country. Acts 2:10. This is the participle equivalent of the Hebrew ger. We will use the term visiting.
G3581	***xenos***	(Adjective) Foreign (lit. alien, or fig. novel); by impl. a guest or (vice- versa) entertainer: host, strange(-r). A foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new,

unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host. Strange; denotes a stranger in the sense of an unknown person of the same group (such as people of the same race). Matt. 27:7; Acts 2:10; 17:21; Eph. 2:19; Heb. 11:13.
There is no equivalent for this word in the Hebrew terms above. We will use the term ***stranger***.

G3927 **parepidemos** (Adjective used as noun – ***para***: from; expressing a contrary condition; ***epidemeo***: to sojourn, and ***demos***: a people) from 8344 and the base of 1927. An alien alongside, that is a resident foreigner: pilgrim, stranger. One who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; sojourning in a strange place, a foreigner; in the NT metaph. In reference to heaven as the native country, one who sojourns on earth. Sojourning in a strange place away from one's own people. Used of those to whom Heaven is their own country and who are sojourners on Earth. Denotes a sojourner, an exile; used of OT saints. I Peter 1:1.
As this term is related to ***epidemeo*** above, it is the equivalent of the Hebrew ***ger***. We will use the term ***visitor***.

G3940 ***paroikia*** ***(***Noun) See ***paroikos***. Foreign residence: sojourning, as strangers. A dwelling near or with one; a sojourning, dwelling in a strange land; metaph. The life of a man here on earth is likened to a sojourning.
This is the equivalent of the Hebrew ***towshab***. We will use the term ***temporary resident.***

G3941 ***paroikos*** ***(***Adjective) Having a home near, that is (as

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noun) a by-sweller (alien resident): foreigner, sojourn, stranger. Dwelling near, neighbouring; in the NT, a stranger, a foreigner, one who lives in a place without the right of citizenship; metaph. without citizenship in GOD's Kingdom; one who lives on earth as a stranger, a sojourner on the earth; of Christians whose home is in heaven. One who dwells in a place. I Peter 2:11 – as sojourners (***paroikous***) and aliens (***paraepidemous***).
This is the equivalent of the Hebrew ***towshab***. We will use the term ***temporary resident***.

The New Testament, therefore, has a similar variety of words as has the Old Testament in this area, so we can no longer presume that all strangers and foreigners [as translated] are non-Israelites. Comparisons must be made from the Old Testament foundation in The Law, The Psalms, and The Prophets.

There is a certain relationship conveyed by one pair of words used in the Old Testament, which always compares with the same sentiment conveyed by a similar pairing of words in the New Testament. These New Testament phrases are derived from the Old Testament, so there is a link between them.

Psalm 39:12 — *Here my prayer, O LORD, and give ear to my cry, hold not Thy peace at my tears, for I am a STRANGER* [ger: kinsman-visitor] *with thee, and a SOJOURNER* [towshab: temporary resident], *as all my fathers were.*

Gen. 23:4 — *I am a STRANGER* [ger: kinsman-visitor] *and a SOJOURNER* [towshab: temporary resident] *with you.*

Lev. 25:23 — *For ye [are] STRANGERS* [ger: kinsman-visitor] *and SOJOURNERS* [towshab: temporary resident] *with me.*

I Chron. 29:15 *We are STRANGERS* [ger: kinsman-visitor] *before thee and SOJOURNERS* [towshab: temporary resident].

I Peter 2:11 *Dearly beloved, I beseech, as STRANGERS* [paroikos: temporary resident] *and PILGRIMS* [parepidemos: visitors].

Heb. 11:13 *These all died in faith…and confessed that they were PILGRIMS* [xenos: stranger] *and STRANGERS* [parepidemos: visitors] *on the earth.*

Eph. 2:12 *Being ALIENS* [apallotrioo: estranged] *from the Commonwealth of Israel, and STRANGERS* [xenos: stranger] *from the covenants of promises.*

Eph. 2:19 *Now therefore, ye are no more STRANGERS* [xenos: strangers] *and FOREIGNERS* [paroikas: temporary residents] *but fellow citizens with the saints and of the household of GOD.*

Here, we have a selection of Scriptures from both Testaments in which there are parallel words. In the Old Testament references, the paired words are *ger* and *towshab* in each case. While bother terms are used to define race, it is essential to determine the context in which they are used to verify which race is under discussion.

In Hebrews 11:13, the pilgrims and strangers are Israelites because the book is written to the Hebrews; those whose Fathers had been given the Law of Moses. In the other New Testament verses, it is not clear, at first glance, that they are Israelites. But, when we examine the Greek, we find similar terms – ones that identify Israelites in each context. And it is easy to verify that each reference is, indeed, to Israelites. These paired words do not teach that there are two groups of peoples, but rather that they all are Israelites in two different situations. When David said that he was *a stranger and a sojourner* [Ps. 39:12], he was one person who was two things.

Strangers and *aliens* are not necessarily two completely dissimilar groups of people in Ephesians 2:12 and Ephesians 2:19. In this case, they are one group of people who are two things. This follows exactly the same pattern as presented in the Old Testament.

When we compare what David is saying in Psalm 39:12 with what Peter is saying in I Peter 2:11, we find a common distinction. David refers to *all my fathers* who were, of course, Israelites. Peter is addressing *the Elect* and not others. This Book of Peter is written to *strangers* [*parepidemos*: visitors] *scattered.* Note this well; there is no way around it! This cannot be spiritualized to make it refer to some non-Israelite multi-racial church! Both David and Peter are saying they have no kinship with the races among whom they (Israel) are temporarily living (that is, for the duration of their lives). We find a remarkable affinity and agreement between both Testaments. In both, Israel is totally exclusive. It is now even more difficult to insist that these so-called "gentiles" are non-Israelites!

Before we leave this subject of strangers, let us consider another very significant Scripture.

> *John 7:35* *...will He go unto the dispersed among the Gentiles* [Hellenes: Greeks] *and teach the Gentiles* [Hellenes: Greeks].

As we saw in the chapter, *Galatians and Israel Exclusive*, the *dispersed among the Greeks* relates to the *Lost Sheep of the House of Israel* whom JESUS says He came for only [Matt. 10:6 and 15:24]. Those *lost sheep* were the only ones the disciples were instructed to visit. Come now and let us reason together. Could the disciples go to proclaim the Gospel of the Kingdom to a race they could not find because they were *lost*? They were not so lost that they could not be found, were they? [*Lost*, in this context, has to do with being put aside for punishment].

To read the parables of JESUS in the light that these *lost sheep* are the House of Israel is enlightening! The lost sheep are never non-Israelites! When we come to the regathering of those "strangers" who are scattered, how could it ever be a regathering of any other than that exclusive race of Israel, who were scattered in the first place?

When we look again at I Peter 2:9, we find these particular strangers [of I Peter 1:1] were:

[a] Chosen…[Isaiah 41:8….*Jacob whom I have chosen.*]

[b] A Royal Priesthood…[Isaiah 61:1; Hosea 4:6, etc.]

[c] An Holy Nation…[Deuteronomy 14:2]

Please note that "nation" is singular in this context. Some may still wish to deny these "holy" (set-apart) people still exists as being different from all other nations. But Peter knew they still existed when he wrote to them.

[d] A Peculiar People [Exodus 19:5; Deut. 26:18; Psalm 135:4]

Israel and Judah were taken into their respective captivities because of their continued disobedience under the Law. Following the captivities, these people moved away from Palestine because THE LORD GOD had cast them out of that land. On top of being scattered, they also lost all knowledge of their law, which means they lost the rituals for reconciliation with THE LORD GOD. They were lost as members of the eternal Kingdom of THE LORD GOD. However, as a nation of people, they did not cease to exist (Jer. 31:36, 37 and 33:17). JESUS came for these people because by making the ultimate sacrifice, they no longer needed the Levitical Law as the means of reconciliation with THE LORD GOD. They could "go direct" by prayer in JESUS' name, because He is now the Mediator for the individual Israelite. It was still limited to Israelites because:

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[a] Only they had broken the Law Covenant.

[b] Only they had the indwelling spirit that needed to be saved from eternal death.

The physical location of the Dispersed Tribes was well known up to the time of the destruction of the Temple in 70 A.D. After that, with no Temple in Jerusalem as a focus for ceremony for those who wished to make the journey, the whereabouts of these people was forgotten over time. Nevertheless, the existence of the sun, the moon, and the stars says the nation of people still exists today. The words of Jeremiah's prophecy are quite definite and cannot possibly apply to a "church" in the popular concept.

As a separate matter of prophecy, the nation of Israel would always have a monarchy ruling over them, from the site of the official throne. This is sometimes confused with I Peter 2:13, which refers to the people respecting the authority of the King. This is a different matter – the teaching throughout the New Testament, even for the Judaeans, is to obey the civilian authorities of the day, (render unto Caesar, et.), and not to foment social upheaval. This directs us to stand up for what is right when formal opportunities and mechanisms are available, but not to incite social unrest by going outside the formal system. When we go to the Book of Hebrews and consider these *pilgrims and strangers, the Fathers,* and the "Patriarchs" are prominent. THE LORD GOD, who spoke to these Fathers by the Prophets, *hath in these last days spoken unto us by His son.* We can pretend all we like that the children are now spiritual children, but the Bible still insists that the New Testament is only made with the House of Israel and the House of Judah [Heb. 8:8]. How would these Houses be spiritualized? The quoted prophecies are those made to Israel! Israel is just as exclusive, today!!!

CHAPTER 11

SEEDS: NATURAL AND SPIRITUAL

To many people, the subject of Abraham's seed is somewhat of an enigma. In the chapter, *Galatians and Israel Exclusive*, we looked into this major issue to see whether or not the seed of Abraham is now the seed of JESUS, as is commonly taught. Some reasons why this could not be so were given. The purpose of this chapter is to further clarify thing about:

1. What is *the seed of Abraham* – is it genetic only?
2. What is "offspring"? What is the meaning of the expression *offspring of David*?
3. What is the difference between "seed," "offspring," "children," "fruit,"?
4. Why is it necessary to divide between these things that are different?

THE DIFFERENT WORDS FOR SEED

In most common translations, the Hebrew and Greek words pertaining to this subject are often badly translated, and the various translations are inconsistent. So, for a start, let us look at all the words in Strong's Concordance and Thayer's Lexicon for "seed," "offspring," "fruit," "generation," etc.

OLD TESTAMENT:

Strong's H2233	***zera*** or ***zerah***	**Seed**: fig. fruit, plant, sowing time, posterity – carnally, child, fruitful, seed – time, sowing time
Strong's H6631	***tse'etsa***	**Offspring**: issue, that is,

produce, children, - that which cometh forth [out].

NEW TESTAMENT:

Strong's G1074	***genea***	From a presumed der. Of 1085. **A generation**, by impl. an age [the period of the persons]: age generation, nation, time. Fathered, birth, nativity; that which has been begotten, men of the same stock, a family. The several ranks of natural descent, the successive members of a genealogy. Metaph. a race of men very like each other in endowments, pursuits, character – esp. in a bad sense, a perverse race. The whole multitude of men living at the same time. An age (that is, the time ordinarily occupied be each successive generation), a space of 30-33 years.
Strong's 1078	***genesis***	From the same as G1074; nativity, fig. nature, generation, nature [-ral]. **Source, Origin** – a book of one's lineage, that is, in which his ancestry or progeny are enumerated. Used of birth, nativity. Of that which follows origin, viz. – the wheel of life (Jas. 3:6), the wheel of human origin which as soon as men are born begins to run, that is, its course of life/nature.
Strong's G1081	***gennema***	From 1080: Offspring, by anal. Produce [lit. or fig.] fruit, generation. That which has been born or begotten – the **Offspring** or progeny of men or animals; the fruits of the earth, the produce of agriculture.

Strong's 1085	***genos***	From G1096; kin [abstr. Or con., lit. or fig., indiv. Or coll.]" born, country[man], diversity, generation, kin, kindred, nation, offspring, stock. Race – offspring; family; stock, race; **nation** that is, nationality or descent from a particular people. The aggregate of many individuals of the same nature, kind, sort.
Strong's 4687	***speiro***	**To sow**, scatter, seed.
Strong's 4690	***sperma***	**Seed**; that from which a plant germinates, the seed that is, the grain or kernel which contains within itself the germ of the future plants. Metaph. a seed that is, residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing). The semen virile; the product of this semen, seed, children, offspring, progeny; family, race, posterity. Whatever possesses vital force or life-giving power; of divine energy of the Holy Spirit operating within the soul by which we are regenerated.
Strong's G4703	***sporas***	From G4687; **A sowing**; a scattering [of seed], that is, [concr.] seed [as sown].

It can be seen that there are a number of words in the original languages which need to be rightly divided.

SEED IN THE OLD TESTAMENT

The word, ***zera***, is used of the genetic seed of both men and plants. In Genesis 1, these seeds always produce after their own *miyn* (kind or species). In Genesis 1:11, in the expression *whose seed is in itself*, we see a principle. There is a later principle established that mixed seeds should not be sown together. Sentimental Christians

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might like to think that all seeds of men are the same as far as THE LORD GOD is concerned, but separation is shown very early in the Bible pages. It is THE LORD GOD who separates the seeds of mankind. It is for us to believe THE LORD GOD. In the early part of the Old Testament, we have a story about the one special seed of Israel that was commanded by THE LORD GOD to utterly destroy certain other seeds [races]. This shows that there was a difference between the two groups. According to the common teaching, this separation is not supposed to continue into the New Testament, so we will have a look and see if it does. Within The Law, The Psalms and The Prophets, there is no pattern of prophecy forecasting any change by THE LORD GOD to this position; therefore, any change in teaching must be quested from the full foundation of The Law and The Prophets.

THE TWO SEEDS IN GENESIS 3:15

Gen. 3:15 *And I will put enmity between thee and the woman, between thy seed* [**zera**] and her seed [**zera**]; *it shall bruise thy head, and thou shalt bruise his heel.*

Both seeds are the same word, ***zera***, so we must accept the genetic context. Notice, there is no enmity between the seeds at the time of speaking, because the seeds to be affected did not exist at that point in time. We have been taught that THE LORD GOD is not like that; that He does not put enmity between differing seeds, but, in fact, THE LORD GOD is still sovereign. If THE LORD GOD wants to separate seeds, that is His business. If THE LORD GOD wants to put enmity between seeds, that too is His business. Yet, the hypothesis of the World Church is that THE LORD GOD made all races and seeds of men to be one, and that they should be mixed together. To use the expression *that they might be one* of John 17:21, as justification is to take the expression out of the context of *those that thou hast given me* of verse 9. THE LORD GOD made no such extension – so where does that leave the World Church?

In the passage of Genesis above, there are stated to be two

seeds. The *seed of the woman* and *the seed of the serpent* need to be identified before we can have any understanding of the issues. The *seed of the woman* refers to the Adamic line, and the remainder of the Bible deals only with the history of the Adamic line and its refinement to the seed of Jacob only.

Somewhere along the line, we have to come to a conclusion as to whether the difference between *the seed of the woman* and *the seed of the serpent* is a matter of:

[a] Belief

[b] A Genetic Difference

[c] A Combination of These

What happened in Eden? Satan beguiled Eve by clearly misusing and misapplying THE LORD GOD's words. Eve was remiss by failing to quote THE LORD GOD's words precisely – she altered THE LORD GOD's words and hen, was led into a trap. Adam, on the other hand, simply disobeyed. He saw Eve eating and without fancy discussion, went ahead and disobeyed THE LORD GOD's commandment. The capacity or facility to disregard THE LORD GOD was now manifest in the physical make-up of Adam's line. The Bible account of what happened to these people, down to Noah, shows us how they generally followed the ways of natural man (those of Genesis 1).

In Abram and Sarai, THE LORD GOD wrought a major change in the Adamic line. The spirit that had been breathed into Adam was dissipated to such a low level, that something needed to change if this human line of spirit-carrying people were to continue into the future. When Isaac was conceived, THE LORD GOD changed Abram's name to Abraham and Sarai's name to Sarah. This commemorated the fixing of the spirit in Abraham and Sarah, so that everyone conceived of their line received the same amount of spirit

as Isaac.

Esau also received the same amount of spirit as Isaac and Jacob. But whereas Isaac and Jacob chose to believe THE LORD GOD, Esau rejected THE LORD GOD by rejecting his birthright. He compounded the matter by marrying into the families that THE LORD GOD had rejected and declared as not suitable for marriage with Israel. This was no mere prohibition but enshrined in the Law – much to the astonishment of modern Christians. To act contrary to this Law is the willful pursuit of those who live like the natural man of Genesis 1. It was the giving over of himself to Satan's ways that made him and his progeny the seed of Satan as surely as if Satan had been their physical father. The whole of Esau's line is devoted to the destruction of Israel- as is Satan. This is the enmity foretold by THE LORD GOD in Genesis 3:15. Hence, Esau's line is the seed of the serpent through acts of disbelief and it is a genetic line because it applies to all who are descended from that line.

ABRAHAM'S SEED IS GENETIC

Let us look closer at the promises made to Abraham. These promises are also made to Abraham's ***zera*** through Isaac. It is here suggested that the readers go to the trouble to pick up a Strong's Concordance, pages 896-897, and look through the multitude of references which use ***zera*** [Strong's 2233]. **Every Old Testament reference to the seed of men, as a line, is to genetic seeds. There are no exceptions!** Therefore, it cannot refer to any spiritual seed in this context.

Lev. 15:17 *And every garment, and every skin, whereon is the* ***Seed of Copulation…***

Now, how would one get some spiritual seed on his skin and garments? This seed is ***zera***! "Copulation" is just copulation. So, could ***zera*** here by spiritualized to be a *spiritual seed*? Remember

that ***zera*** is also used for animals. Abraham's seed is always a genetic seed. Please do not pass on reading until you have satisfied yourself that this is so. To go through Young's or Strong's Concordance references is better than extracting verses for you! Then, you will be able to see the total are covered.

If THE LORD GOD chooses to make promises to those of one particular seed or race, that is His prerogative. That THE LORD GOD does do this is found to be so from the beginning to the end of the Bible. Dare we question the purposes of THE LORD GOD any longer? *For THE LORD GOD of Hosts hath purposed, who shall disannul it* [Isa. 14:27]. When it comes to the race of Israel, THE LORD GOD says, *That the purpose of THE LORD GOD according to election might stand, not of works, but of Him that calleth* [Rom. 9:11].

SEED AND OFFSPRING

In the prophetical Scriptures in particular, the words shown above as "seed" and "offspring" are often linked together. For example, speaking of Israel, THE LORD GOD says:

> *Isaiah 61:9* *And **their seed** shall be known among the Gentiles* [nations], *and **their offspring** among the people: all that see them shall acknowledge them, that they are **the seed** which the LORD has blessed.*

This seed, which THE LORD GOD has blessed, is spoken of as being the planting of THE LORD GOD [v.3]. In this section of Scripture, strangers [***zar***] and aliens [***nekar***] are to serve as servants, vinedressers, and ploughmen to THE LORD GOD's seed. The relationship is that of servanthood to those with the garments of salvation.

> *Isaiah 44:3* *For I will pour upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon **thy***

***seed**, and my blessing upon **thine offspring**.*

In verse one of this chapter, *My people, My chosen* are expressed as being Israel and/or Jacob. Their King is described in verse six as *the king **of Israel***. This prophecy cannot be extended to all races. There are no Scriptures like this for other than Israel. The offspring of Israel are <u>different and separate</u> from that of all other races or people.

Isaiah 65:23 *...for they are **the seed** of the blessed of THE LORD GOD, and **their offspring** with them.*

This chapter is about an "elect" [v. 22], and a singular "nation" [v. 1]. Their situation is Jerusalem, which is reserved for a "seed." The time is the time of *the new heavens and a new earth* [v. 17]. Anyone will look in vain for a prophetical stream, which regathers all the seeds of men to either the Jerusalem that now is, or to the New Jerusalem.

Gen. 17:7 *And I will establish My covenant between Me and thee and **thy seed*** [**zera**] *after thee in their generations* [**posterity**] *for an everlasting covenant, to be a GOD unto thee, and to **thy seed*** [**zera**] *after thee.*

Throughout the Old Testament, the seed of Abraham is through the seed of copulation, through the son of promise, Isaac. Isaac's birth was a physical event, not a mystical, spiritual church-conceived experience. The birth of Isaac was supernatural, but THE LORD GOD had told Abraham that Sarah would bear him the child – *unto thee* [v. 21]. The covenant was made to him and his ***zera.*** Israel came from Abraham's loins [Heb. 7:5].

Try as we like, we cannot stretch the promise to include any other seed, or even to encompass any other of Abraham's seed. We cannot honestly say that all of mankind came through Abraham's loins! If any want to say THE LORD GOD's people now are a

spiritual seed from every race, where would *Abraham's loins* come into it?

SEED IN THE NEW TESTAMENT

In the New Testament, we find the same picture as is presented in the Old Testament.

> *Luke 1:54-55* *He hath holpen his servant Israel, in remembrance of His mercy, as he spake to **our fathers**, to Abraham, **and to his seed** forever.*

Some might like to suggest from what they teach that the subject is not Israel and seed of Abraham. They teach that all the New Testament is now about "The Church." This is not true, because what they mean by "The Church" is what the Greek text says! The passage above says nothing about a multi-racial church. The people who are the subject of the passage are Israel as the seed [***zera***] of Abraham. [Note the <u>*our Fathers*</u>].

> *Luke 1:68* *Blessed be THE LORD GOD **of Israel**; for He hath visited and redeemed **His people**.*

There is no mention of other peoples. There never is!

> *Luke 1:73* *To perform the mercy promised to our fathers, and to remember His holy covenant, the oath which he sware to **our father Abraham**, that we…to give the knowledge of salvation unto **His people**.*

"*Our fathers*" is another way of expressing the line by descent of *His people*. Now, we are back to the covenant in Genesis 17:7. This is a generation of Abraham's physical seed to whom fulfillment is made. The promise was made to Abraham's ***zera*** [in Hebrew] and it is being fulfilled in Abraham's ***sperma*** [in Greek].

"SPERMA" (AUTHORIZED VERSION: SEED)

This word is used 37 times in the New Testament in a familial sense – referring to things that are homogenous in a genetic sense. The word used in Luke 1:44-45 is discussing Abraham's seed (***sperma***). So, let us look at some more verses in which ***sperma*** occurs, so we can have certainty about this matter.

Mark 12:22 *The seven had her and left no **seed**. Luke 20:28 And raise up **seed** unto his brother.*

"Sperma" does not sound like a spiritual seed, does it? It is physical! And it is physical seed in the following verses:

Acts 3:25-26 *Ye are the children of the prophets, and of the covenant which GOD made with our fathers, saying unto Abraham, And in **thy seed*** [**sperma**] *shall all the kindreds* [the same kin] *of the earth be blessed. Unto you first GOD, having raised up His son JESUS, sent Him to bless you, in turning away every one of **you** from his iniquities.*

Acts 7:5 *And He gave him none inheritance in it, no not so much as to set his foot on: yet He promised that He would give it to him for a possession, and **to his seed*** [**sperma**], *through the Law, but through the righteousness of faith.*

Rom. 4:13 *For the promise, that He should be heir to the world, was not Abraham, or **to his seed*** [**sperma**], *through the Law, but through the righteousness of faith.*

Rom. 4:16 *Therefore, it is of faith, that it might be by grace; to the end the promise might be to all **the seed*** [**sperma**]; *not only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all* [separated ones (Israelites) as identified in Romans 1:7].

The pronoun *us* is the children of Abraham to whom the original covenant was made. The promise is not made at any stage to other than *all the seed,* namely to those of whom Abraham is the father. This could not be clearer!

Rom. 4:18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall **thy seed** be.*

The context here is the original covenant to Abraham and his seed.

Rom. 9:8 *That is, They which are the children of the flesh, these are not the children of GOD: but the children of the promise are counted for **the seed**.*

Not all of Abraham's offspring are counted for the seed, but only those through the son of promise, Isaac and Jacob – *I am the THE LORD GOD of Abraham, Isaac, and Jacob*. Because the seed is ***sperma***, it cannot be a spiritual seed made up from *converted* people from all other races, as commonly taught!

Rom. 11:1 *I say then, **Hath GOD cast away His people? THE LORD GOD forbid**. For I am an Israelite, of **the seed** of Abraham, of the tribe of Benjamin.*

Israel and the Seed of Abraham are always linked in the New Testament, not as a spiritual seed, but as a physical seed.

I Cor. 11:22 *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the **seed of Abraham**? So am I.*

In this passage alone, there is an association between three factors [Hebrews, Israelites, and the Seed of Abraham], which is impossible to break apart. Israel can never be any thing other than of the ***sperma*** of Abraham. It cannot be a spiritual seed as is commonly taught.

Heb. 11:11 *Through faith also, Sara herself received strength to conceive seed* [**sperma**, that is ***zera*** of Abraham].

Before we pass on from ***sperma***, it might be noted that the ***sperma*** verses in Galatians have been omitted. This is because they have been covered in the chapter, *Galatians and Israel Exclusive*. They tell the same story.

THE TWO SOWINGS IN THE FIELD

Only Matthew mentions and explains about the tares as being sown in *His field* along with the wheat. Mark and Luke do not mention either the field or the wheat. The good seed [***sperma***] in Matthew are defined as ***the children of the Kingdom*** [Matt. 13:38]. In this field, there are sown two kinds of plants, the children of the Kingdom and the children of the wicked one. The sowings are both at the seed stage. Both grow together until the harvest; there is no suggestion given that one can convert into the other.

"SPOROS" (AUTHORIZED VERSION: SEED)

This word occurs only five times in the New Testament. The ***sporos*** verses relate to the Word of THE LORD GOD as seed, or to the sowing of seed where ***physical offspring*** alone is not the issue. Luke 8:11 says that the seed [***sporos***] is the Word of GOD.

THE WORDS "SPIRITUAL" AND "NATURAL"

The idea commonly present is that the Seed of Abraham, or Abraham's children, are a spiritual, rather than a genetic seed. This is a physical impossibility! We hear the expression used, *First the natural, then the spiritual*, to attempt to say that Israel nationally was the *natural* and the Church is the *spiritual* that came later. What the Bible says words mean, may be different to what we mean. So, let us look at *natural* and *spiritual* as they connect to our present subject.

NATURAL:

The word, of course, has a connection with "nature," which is most commonly a translation of ***phusis***. This word is also translated as ***natural***.

Strong's G5449: Growth by germination or expansion that, [by impl.] natural production [lineal descent]; by extens. a genus or sort, fig. native disposition, constitution or usage…[man]kind.

Thayer: The nature of things, the force, laws, order of nature, as opposed to what is monstrous, abnormal, perverse. The operation of nature. The sum of innate properties and powers by which one differs from the others.

However, when we come to the verses where the "natural" body and the "spiritual" body are compared, we find the word, ***psuchikos*** [Strong's G5591].

Thayer: This is having the nature and characteristics of the breath. The principle of animal life; which men have in common with brutes. The sensuous nature with its subjection to appetite and passion.

Hence:

I Cor. 15:44 *It is sown a natural body; it is raised a spiritual body.*

I Cor. 15:46 *Howbeit, that was not first that was spiritual, but that which is natural; and afterwards that which is spiritual.*

The context of these verses has reference to the resurrection. This is when the change from the natural <u>body</u> to the spiritual <u>body</u> takes place.

SPIRITUAL:

The word, "spiritual," is ***pneumatikos*** [Strong's G4152].

Thayer: Relating to the human spirit, or rational soul, and the part of man, which is akin to THE LORD GOD, and serves as his instrument or organ. Belonging to a spirit, or being higher than man, but inferior to THE LORD GOD. Belonging to the Divine Spirit. Produced by the sole power of THE LORD GOD Himself, without natural instrumentality or parent.

It is used of this present age for many things other than of the body.

Rom. 1:11	*Spiritual gift*...[See also *I Cor. 12:1 and 14:1*]
Rom. 15:27	*Spiritual things*
I Cor. 3:1	*As unto spiritual*
I Cor. 10:3	*And did all eat the same spiritual meat*
I Cor. 2:13	*Comparing spiritual things with spiritual things*
I Cor. 2:14	*Spiritually discerned*
Gal. 6:1	*Ye which are spiritual*
Eph. 1:3	*Spiritual blessings*
Eph. 5:19	*Spiritual songs*
Eph. 6:12	*Spiritual wickedness*
Col. 1:9	*Spiritual understanding*
I Peter 2:5	*Spiritual house...spiritual sacrifices*
Rev. 11:8	*Spiritually called Sodom and Egypt*

But the present bodies we have, are never called *spiritual* in this present age. These bodies may be *anointed, filled,* etc., but they

do not become *spirit bodies* until they are raised from the dead in their spirit form.

I Cor. 15:36 *Thou fool, that which thou sowest is not quickened, except it die.*

Thus, the seed of Abraham is still a *natural* body. The common teaching today is that the *seed of Abraham* is now a spiritual seed consisting of *born-again* believers of every race. This *born-again* expression is as incorrect as when Nicodemus thought it! JESUS never said *born again*; He said *begotten from above.*

The words, "spiritual," "anointed," and "holy," do not mean the same things.

ISRAEL: THE HOLY SEED

Ezra 9:2 *For they have taken of their daughters for themselves, and for their sons; and so that* ***the holy seed*** [**zera**] *have mingled themselves with the people of those lands:...*

Here, we find the seed in question is ***zera*** and that they are "holy" [set apart; Hebrew: ***qodesh***]. This is another Scripture, which clearly shows that all seeds are not the same. It also shows that the seeds of mankind are not to be mixed together! That our multi-culturalist ["Christian" or otherwise] disagree, only declares their ignorance.

Isaiah 6:13 *...so* ***the holy seed*** [**zera**] *shall be the substance thereof.*

In context, this verse concerns only the remnant of Israel, but it still shows that THE LORD GOD's people are a holy seed [***zera***], thus being different from other seeds.

ISRAEL: AN HOLY PEOPLE

There are many Scriptures that present THE LORD GOD's chosen nation as being a *Holy People*. The word for "people" is quite different from "seed," but these Scriptures quickly give the same picture.

Deut. 7:6 *For thou are an **holy people** unto THE LORD thy GOD: THE LORD thy GOD hath chosen thee to be **a special people** unto Himself, above all people that are upon the face of the earth.*

This verse shows the separation of *special people* [Israel as being addressed] from all others. Deut. 14:2 and Deut. 26:19 are similar verses.

"Holy" is ***qadosh*** [H6918]: used of people [and THE LORD GOD, THE LORD GOD's name and holy places], rather than of objects.

"People" is ***am*** [H5971], or a *people as a congregated unit, a tribe, to associate.* This is used to delineate *a people* as being separate from other people. It is used of Israel, and also of other races, to show racial separation.

Isaiah 62:12 *and they shall call them, **the holy people**,…*

Daniel 12:7 *...and when he shall have accomplished to scatter the power of **the holy people**…*

ISRAEL: A SEPARATED PEOPLE

Then, we come to a people who are *separated* from other races. That this carries on into the New Testament might not find favor with many teachers, but it is hard to avoid. The doctrine of separation, as taught, might have to be reconsidered in this aspect!

Exodus 33:16 *For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that Thou goeth with us? So shall we be **separated**, I and thy people, from all the people that are upon the face of the earth.*

Lev. 20:24 *...I am THE LORD your GOD, which have **separated you** from other people.*

Neh. 9:2 *And the seed of Israel **separated themselves** from all strangers* [the Hebrew text states ***sons of*** – **nekar** – ***foreigners*** (which clearly identifies these children as half- castes)].

The word, ***badal***, for separation is shown by Strong's H914 to denote an utter separation and a selection.

ISRAEL: A PECULIAR PEOPLE

This also continues on into the New Testament, like it or not! The word in the Old Testament is ***segullah***, which signifies *an enclosure or peculiar treasure.* In the New Testament, the noun is ***peripoiesis*** and the adjective is ***periousios*** showing that there is a people, who are an acquisition, or purchased possession.

Thayer: That which is one's own, belongs to one's own possessions. A people selected by THE LORD GOD from the other nations for His own possession.

Hence:

Exodus 19:5 *...ye shall be **a peculiar treasure** unto Me above all people.*

Deut. 14:2 *For thou are an holy* [separated] *unto THE LORD thy GOD, and THE LORD hath chosen you to be **a peculiar treasure** above all nations that are upon the earth.*

Deut. 26:18-19 *And THE LORD hath avouched thee this day to be **His peculiar people**...high above all nations...that thou mayest be **an holy people** unto THE LORD thy GOD,...*

Psalm 135:4 *For THE LORD hath chosen Jacob for Himself and Israel for **His peculiar treasure***

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Titus 2:14 *...to purify unto Himself **a peculiar people**,…*

Peter 2:9 *But ye are a chosen generation, a royal priesthood, an* [singular] *holy* [separated] *nation, **a peculiar people**;…*

The race of Israel is spoken of as a collective treasure and a singular people. A treasure is a depository or a *thing laid up*. It is also translated as *special, proper,* and *jewels.* In the New Testament, *peculiar treasure* is variously translated as *obtain* salvation [I. Thess. 5:9], *obtaining of the glory* [II Thess. 2:14], and *purchased possession* [Eph. 1:14], or as expressed in Hebrews, as *the saving.*

Heb. 10:39 *But we are not of them who draw back into perdition; but of them that believe unto the saving of the soul.*

In this Book of Hebrews, some might not like the pronouns, but *we* and *them* both refer to Israelites only. The first *them* refers to those who reject THE LORD GOD and refuse to believe and who did not *follow after holiness* [or set-apartness], thus, failing the grace of THE LORD GOD [Heb. 12:15, 16]. Most would not like to think that there is a birthright [a right from birth] racially that could be sold, but there is. Remember how Esau sold his birthright, and how he could not regain it? But, for now, let us return to the "seed." Esau did not *follow after holiness* by breaching racial set-apartness.

ISRAEL: THE ANOINTED SEED

This might well *get some people* going! For those who have been brought up to think that all seeds are the same, this might be just too much; this might be the last straw. Let it be so! That there is ***an Anointed Seed***, as well as ***A Holy Seed, an Holy People, a Separated People,*** and ***a Peculiar People***, gives a lot of confirmation. It all compounds perfectly, does it not? Does it not show different aspects of THE LORD GOD's chosen Israel race? Our sovereign GOD gives us enough detail so that we can ignore

Him no longer! To not believe Him is to *kick against the pricks*. The seed of Abraham to whom the covenants were made still exists. **The spiritual "body" comes after the resurrection, so the seed of Abraham does not yet have a spiritual body**. We are still *waiting the redemption of the body,* whether individual or corporate.

> *Rom. 8:23* *...which have the first fruits of the Spirit even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

We have looked into "adoption" as a subject already. We are looking for the placing of the Sons of GOD. But what about this particular and singular anointed seed? Is there such a thing in both Testaments?

> ***Anointed*** in Hebrew is ***mashiach.*** [This is translated as Messiah in Daniel!!!]
>
> ***To anoint*** in Hebrew is ***mashach.***
>
> ***Anointing*** in Hebrew is ***mishchah.***

They have universal application to persons, people, and things. There are also other words in Hebrew so translated, such as ***suk*** and ***badal***.

> *Hab. 3:13* *Thou wentest forth for the salvation of thy people, even for the salvation of Thine* ***anointed.***

This places, *Thine anointed* and *Thy people,* as being one and the same. This says that they were anointed before they were saved – anointed by the presence of the indwelling spirit. Speaking of the Seed of Abraham, [His servant] and the Children of Jacob [His chosen], and the covenant THE LORD GOD made **to Israel**, we read:

> *Psalm 105:15* *Touch not* ***Mine anointed****, and do My prophets no harm.*

Rev. 11:15-16 *The Kingdoms* (singular in the Greek) *of this world* [***kosmos***] *are become the kingdoms* (singular in the Greek) *of our Lord, and of* ***His Christ*** [anointed (people)] *and he shall reign for ever and ever. And the four and twenty elders, which sat before GOD on their seats, fell upon their faces, and worshipped GOD.*

Here, we need, as usual, to go back and see what prophecy this is fulfilling. It is found in Daniel 7:13-18, and concerns JESUS and the Holy People. In Revelation, the worship is directed to THE LORD GOD, but it is not directed to the "anointed." If JESUS was "His anointed," then JESUS was being ignored!

ISRAEL: A CHOSEN PEOPLE

It has been pointed out before that most people have some thought about the existence of a chosen race of people. For Christians and others brought up in the Western World, the thought is towards Israel as being that chosen race. [Some may choose incorrectly to call Israel "The Jews"]. Then, of course, if one race is chosen, then every other race not chosen! Christians are somehow able to thing about an *exclusive Israel*, and yet include everybody at the same time.

Throughout the Old Testament, the exclusivity of Israel is a consistent theme, as has been shown in this book. Israel may have been put aside, brought low, disallowed by THE LORD GOD, but THE LORD GOD says the promises that were made to the fathers of Israel will yet be fulfilled in *us their children.*

Isaiah 14:1 *For THE LORD will have mercy* ***on Jacob****, and will yet* ***choose Israel****, and set them in their own land:…and the strangers* [kinsman-visitor] *shall be joined to them.*

Eze. 20:5 *…In the day when I* ***chose Israel****, and lifted up Mine*

*hand unto the **seed of the house of Jacob**,…*

Here, we see the connection between the "chosen" and the "seed" in question. This chapter of Ezekiel goes on to express THE LORD GOD's final determination upon Israel at the end of this age. Trying to move this determination on to other than the seed of Jacob, will not succeed. It is not in prophecy anywhere!

When we follow through to the New Testament, we find the word, ***eklektos***, which is variously translated as the ***chosen*** or the ***elect***. JESUS spoke of the days being shortened for the Elect's sake, and of the rising up of false christs and prophets, who would try to deceive the Elect. The word, ***eklektos***, appears 23 times in the New Testament. It is derived from the root word, ***eklego***, which refers to selection in the primary sense. This is usually translated as ***chosen*** or ***chose***.

Acts 13:17 *THE GOD of **this people of Israel chose our fathers**,…*

Read this verse several times. Who is THE LORD GOD the THE LORD GOD of? Who did He choose? This word for "elect" is used throughout the New Testament in places where it might not be obvious that a racial/national entity is involved. In context, the word may be associated with, ***called, inheritance,*** and ***predestined***. These are all words that have exact parallels in the Old Testament, where they are used racially of the Nations of Israel. There is no question or suggestion in either Testament that the seed [of our fathers] might be any spiritual seed from all races.

Matt. 24:31 *And He shall send His angels with a great sound of a trumpet, and they shall gather together **His Elect** from the four winds, from one end of heaven to the other.*

This gathering cannot be other than the gathering from among those who are the subject of the prophecy. The Elect are the

ones resurrected. This has been shown in the chapter titled *Adoption* as the process for the placing of sons out of Israel.

> *Tim. 2:10* *Therefore, I endure all things for **the elect's** sakes, that they may also obtain the salvation which is in Christ JESUS with eternal glory.*

For whose sake? Is it any but the Elect?

These New Testament expressions, ***called, chosen,*** and ***elect***, are all used in the Old Testament, where they are addressed exclusively to the race and nations **of Israel**. Even through to Revelation, those with the Lamb are the faithful among the ***called*** and ***chosen***.

ISRAEL: A STONE PEOPLE [OR NATION]

In the Book of Daniel, we find prophecy concerning nations. In this Book, there is a "stone" cut out of a "mountain," which "brake" the other kingdoms in pieces. The stone that smote the image became a great mountain [a symbol of nations] and filled the whole earth. In the New Testament, there are references to The Kingdom of THE LORD GOD being a nation.

> *Matt. 21:43, 44* *Therefore, I say unto you, The Kingdom of GOD shall be taken from* [among] ***you*** [the Judaean leaders], *and given to **a nation** bringing forth the fruits thereof. And whosoever shall fall on **this stone** shall be broken: but on whosoever* it *shall fall, it will grind him to powder.*

WHAT IS BEING SAID?

In the matter of "seed," both Testaments say exactly the same thing. In no way has the ***zera*** of Abraham changed. THE LORD GOD has not changed! The seed of Abraham is genetic only.

Yes, we still have the questions about the other non-Israel

seeds/nations/races to answer. There is no justification for insisting that THE LORD GOD must mean something different to what is presented in the Word because the non-Israel nations do not appear to be accommodated. Translators have always sought to expand the scope and even the NIV translation does this, justifying interpretation on the grounds of scholarship! We can presume all we like about the other races. We can pretend that THE LORD GOD makes no selections among races and that all races must be the same. To say this is to say that THE LORD GOD was wrong to choose Israel for a purpose and to sever them from the other races. We can attempt to spiritualize the Seed of Abraham all we like in an attempt to accommodate all the other races, as being in that one particular seed. We can choose to do lots of things other than believing THE LORD GOD. But only THE LORD GOD's word will endure forever. At this stage, we will say only this, that understanding is impossible if we cannot accept what THE LORD GOD says about His ***called, chosen, elect, peculiar,*** and ***separate*** people, who descended from Abraham through Isaac and Jacob.

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CHAPTER 12

"BORN AGAIN" OR "BEGOTTEN FROM ABOVE"?

If ever there was a need to put aside preconceived ideas and teachings, there is great need to do so in the present use of the expression ***born again***. There is a common conception and presentation throughout the Christian world that is an absolutely false and misleading error. The basis of the expression is bound in John.

John 3:3-5 *JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be* ***born again****, he cannot see The Kingdom of GOD. Nicodemus said unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into The Kingdom of GOD. That which is born of flesh is flesh, and that which is born of the Spirit is Spirt. Marvel not that I said unto thee, Ye must be born again.*

In most translations, the words, ***born again***, have been carried on in a traditional manner, suggesting that a second "birth" is necessary to enter The Kingdom of THE LORD GOD. Many Bibles, in their margins, will have "**from above**" showing this is what the original word means. When we look into the words actually spoken, we find that it was Nicodemus, who made the suggestion about entering a second time into his mother's womb. This was the interpretation if the translations make Him appear to say He did. **JESUS DID NOT USE THE WORD "AGAIN"!** There is no manuscript at all that says JESUS used the word, "again." The word, ***deuteros***, that Nicodemus spake appears in the New Testament 44 times, and it always means twice, again, etc.

JESUS did not use the word, ***deuteros***; JESUS used the

word, ***anothen***.

Strong's G509:	***anothen***	Includes from above, or <u>from the first</u>.
Thayer:	***anothen***	Used of things that come from heaven [from THE LORD GOD], or from a higher [upper] place, or from the very first, or <u>from the origin</u>.

Knowing this one-word difference helps understanding and shows up the problems there are with the popular concept. JESUS confirmed to Nicodemus that He was <u>not speaking of a</u> <u>second birth</u> when He told Nicodemus that He was referring to being born of water and of Spirit. JESUS did not use the future tense as did Nicodemus. JESUS was speaking of something, which existed at the time of speaking. The Christian Church has picked up the words Nicodemus spoke, rather than the words of JESUS. JESUS chided Nicodemus for not knowing *these things* [v. 10]. Likewise, today, our teachers need chiding for the same reason of not knowing *these things*. JESUS went on to say that not every person is begotten *of the Spirit*, noting that that which is *of flesh* is of the flesh, being begotten that way.

AGAIN:

The word, ***anothen***, that JESUS uses, appears 14 times in the New Testament and it does not have a meaning similar to ***deuteros*** (second time) or ***pallin*** (again), the latter being the word most commonly translated as "again." The adverb, ***anothen***, always relates to place and is used of past or former time, but never the future time. In order to discuss the word, ***anothen***, let us consider examples of how the word has been translated.

Matt. 27:51 and Mark 15:38 ...the veil of the temple was rent in twain

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	from the top *to the bottom;…*
Luke 1:3	*…having had perfect understanding all things from* ***the very first****…*
John 3:31	*He that cometh* ***from above*** *is above all:…*
John 19:11	*…except it were given thee* ***from above****:…*
John 19:23	*…now the coat was without seam, woven* ***from the top*** *throughout.*
Acts 26:5	*Which knew Me* ***from the beginning****,…*
James 1:17	*Every good gift and every perfect gift is* ***from above****,…*
James 3:17	*But the wisdom that is* ***from above****…*

None of these indicate "again" in any sense!

BORN:

Begetting and birth are two vastly different events. Begetting as used of men is the action and process of conception, for example, *Abraham begat Isaac* [Matt. 1:16]. Birth as used of woman, is movement from one environment to another, for example, *Mary of whom JESUS was born* [Matt. 1:16]. This word, ***gennao***, varies with the context and it may have an abstract meaning also where it is used of figurative father-child relationships [I Cor. 4:15].

This word, "born," in John 3:3-5 is ***gennao***, and it is found 98 times in the New Testament. The sense usually has connection with procreation; the most prominent meaning being ***beget*** or ***begotten***. We must thus now determine the time when this begetting takes place. All modern teachers insist that people already born can be reborn in the future. But, when used of a male, ***begotten*** is usually about the time of conception; when *born* is used of a female, it is

usually about physical birth.

Thayer: It is of mankind begetting children. It is often used metaphorically of bringing others over to one's way of life.

Vine: Chiefly used of men begetting children.

If we want to understand its use in John 3:3-5, it is necessary to look at the Greek. They are not future tenses. Modern theology or teaching likes to use the words in the future tense [from tradition], but this is a total error. We have been taught so wrongly to use the words, *except a man be born again* in the future tense, that it is hard for many to think otherwise. But ***be born*** is indefinite with respect to time. JESUS taught exactly what is taught through the Old Testament, namely that THE LORD GOD's race is born from an original sowing.

BORN OF WATER AND OF SPIRIT

This is not only an interesting subject; but John 3:5 [*Except a man be born of water and of the spirit*] is a key verse. Because of the "and," we see there are two requirements for perceiving The Kingdom of THE LORD GOD: *water as well as spirit*. What is believed here determines which Gospel is believed. We have the choice to believe that any man of any race can *see The Kingdom of THE LORD GOD* or we can believe the limitation that JESUS presents.

The word for water is ***hudor*** and it is used of water of all sorts. On its own, it means nothing but water! Some religious so-called experts argue that the expression refers to baptism, but this cannot be so because the thief on the cross [stake] went to paradise without being baptized. So, we have to look further.

A person is *begotten of water* as part of the natural process following biological conception, but JESUS added the words, *and of*

the Spirit. This makes it clear that the ability to comprehend The Kingdom of THE LORD GOD is included at the time of conception. To determine what this is about, we must of necessity go back to the Old Testament to see who and what was begotten of the Spirit. We can anticipate that the Old Testament will agree with the New Testament.

WHO DID THE LORD GOD BEGET?

Exodus 4:22 *Thus said THE LORD GOD, Israel is my son, even my firstborn.*

Statements like this immediately exclude all the other races and, potentially, those before Jacob. So, there is no need to go further back in the Bible, apart from noting that both Abraham and Sarah were from the Adamic seed. They could not have been from the pre-Adamic or other later seedlines. When THE LORD GOD separate Abram and Sara, He regenerated their ability to conceive a child and commemorated the even by changing their names, adding the fifth letter of the Hebrew alphabet into their names – Abraham and Sarah. This number is connected with the Spirit of THE LORD GOD! The life in Sarah's womb was spirit endowed. Now, consider these questions:

1. If Israel was THE LORD GOD's firstborn son, then who are their offspring?

2. For Israel to be the son, then who is Israel's father? Is it not THE LORD GOD?

3. Does not Israel originate from THE LORD GOD if Israel is His son?

Nowhere in the Bible can we find any suggestion of the humanist brotherhood of all men. THE LORD GOD is expressed as being the Father of Israel only. He is the Father of ***all men OF ISRAEL***, NOT all men of all races.

JESUS taught His Disciples [all Israelites only] to pray saying, *Our Father which art in Heaven.* This is better translated as, *Our Father, the One in Heaven*. Neither THE LORD GOD nor man can be called a father until they have begotten offspring. There is no suggestion of a spiritual birth later in life. THE LORD GOD states that He is a Father in Exodus 4:22; therefore, He begat offspring and is the Father of all descendants from Israel. The Apostle Peter declares that we [Israelites to whom he was writing] are begotten from above, not of corruptible seed, but of incorruptible seed, by the Word of THE LORD GOD. It must be immediately pointed out that, in this verse, the incorruptible seed of THE LORD GOD [the Father] is ***sporas***, rather than ***sperma***. The meaning of this word, ***sporas***, is *the sowing back to the past*, or *sown seed*, and refers to the firstborn, Isaac, conceived in Sarah's womb, after THE LORD GOD had regenerated Sarah's and Abraham's ability to conceive a child. It is now an appropriate place to look at Sarah and Abraham, who are shown to be the place [or origin], being that originating rock or quarry and the pit.

ABRAHAM AND SARAH: THE ORIGIN

Isaiah 51:1-2

Hearken unto Me, ye that follow after righteousness, ye that seek THE LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

It is not necessary here to establish all the reasons as to why THE LORD GOD needed to make a new start with Abraham and Sarah. We have to accept that He did call Abraham alone. From this beginning, THE LORD GOD made promises to Abraham that were to follow on to Abraham's seed (***zera***). Only those born from this new beginning could comprehend The Kingdom of THE LORD GOD. This beginning was from THE LORD GOD because THE

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LORD GOD had regenerated Abraham and Sarah enabling them to bear one child. In this way, Isaac was born because of THE LORD GOD's action.

From Adam to Abraham, Adam's pure line contained the breath of life [see Job], so where did the people come from who did not have the breath of life? These men and women originated from Genesis 1. Through mis-generative activity, Satan had introduced pollution to the bloodstream of the sons of Adam, and we find that THE LORD GOD sought to eliminate the products of such activity. Noah was pure in his generations [Gen. 6:9], and so he and his unmixed family were preserved. Later, the Children of Israel were to destroy the mixed breed of the Canaanites. These could not receive the things of the Spirit of THE LORD GOD. They could not witness in their spirit and say, *the Spirit itself beareth witness with our spirit that we are the children of GOD* [Rom. 8:16], as an Israelite is able to do. This principle is a continuing theme in the Bible.

Through Abraham and Sarah, THE LORD GOD established the basis for Abraham's seed to become the Sons of GOD [John 1:12]. THE LORD GOD was making a new beginning with Abraham. None other than the seed of Abraham, through the son of promise, Isaac, has this opportunity or potential. Abraham's seven other sons did not have this potential because they were born before Isaac. The descendants of Isaac were begotten of the Spirit from their conception. This is why those among Isaac's descendants, who believe are regarded as being anointed by the Spirit [Gal. 3:16]. Paul is able to declare, *now He which stablishes us with you in Christ, and has anointed us is THE LORD GOD who has also sealed us and given the earnest of the Spirit in our hearts* [II Cor. 1:21, 22]. In I Cor. 2:7-16, Paul, confirming this, tells the brethren [kinsmen of the same womb of Sarah] that they have not received the spirit of the world, but the Spirit of THE LORD GOD given to us, [the brethren],

of THE LORD GOD. He goes on to further declare that the "natural" man [those not born of Isaac's line] cannot receive the things of the Spirit of THE LORD GOD. He affirms JESUS' statement that anyone, who is not begotten of the original sowing [in the womb of Sarah] cannot see The Kingdom of THE LORD GOD.

I John 2:27 *But the anointing which you have received abideth in you,…*

I John 3:9 *Whosever is born of GOD doth not commit [practice] sin, for his seed remaineth in him:…*

I John 5:18 *We know that whosoever is born of GOD sinneth not;…*

There is this relationship between the "anointing," the right "seed," and being begotten of THE LORD GOD.

FORMED FROM THE WOMB

Isaiah 44:2 *Thus saith THE LORD* [YAHWEH] *that made thee* [Israel], *and formed thee from the womb,…*

In what way would Israel be formed in the womb? Whose womb? The word, ***beten***, means what we mean today by ***the womb***. Men do not have a womb; Abraham did not have a womb, but Sarah did.

In Isaiah 51:1, 2, as quoted above, speaking of Sarah, we find the womb described as *the hole of the pit*. This metaphor is a term that extends to the mountain from which the Stone Kingdom is taken. This THE LORD GOD's mine. James, who was writing **to the twelve tribes**, said, *OF HIS OWN WILL BEGAT HE US* [ISRAELITES] *WITH THE WORD OF TRUTH* [James 1:18]. ***Begat***, as has been shown, is chiefly about conception, not physical birth.

Isaiah 43:1 *But now thus saith THE LORD that created thee, O Jacob, and He that formed thee, O Israel,…*

This verse indicates a difference between ***Jacob*** and ***Israel***. Here we have the one being ***created***, and the other being ***formed***. So, there are differences associated with the use of these words in different context.

Isaiah 44:24 *Thus saith THE LORD, thy redeemer, and He that formed thee from the womb, I am THE LORD that maketh all things;…*

Here again, THE LORD GOD is speaking to Israel only. Nowhere in Scripture can we find reference to THE LORD GOD being the redeemer of any other people apart from those of Israel, who are ***formed from the womb***. In the New Testament, we still find reference to the womb of Sarah.

Therefore, it is as important as ever in the New Testament, as well as in the Old Testament.

Rom. 4:19 *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sara's womb:…*

Contained in the first verse of this chapter, we see, ***Abraham our father, as pertaining to the flesh.*** The *father of us all* [that is, Israelites] of verse 16 is Abraham after the flesh. This still is not a spiritual rebirth. Remember, that Paul was writing to the House of Israel to whom he was sent.

Nicodemus, as a master or teacher in Israel, should have known these things, JESUS told him so, in no uncertain terms. Teachers today, likewise, do not know these things. The womb of Sarah and the offspring from that womb have been spiritualized away! The common New Testament word "brethren," as has been shown, is ***kinsman of the womb***. What other womb would this be other than the womb of Sarah?

HE CAME UNTO HIS OWN…BORN OF THE LORD GOD

John 1:11, 12 *He came unto His own, and His own received Him not. But as many as received Him, to them gave He the power to become the sons of GOD,…*

Quoting R.K. and R.N. Phillips in *The Only Begotten GOD:*

Verse 11 is almost completely misunderstood by the whole of Christendom today and the AV translation is the main cause of this misunderstanding…The word, *own*, appears twice in the verse – but in the first clause it is neuter gender, while in the second, it is masculine. Therefore, John is referring to two different things.

The first clause states that JESUS came to His own possessions [neuter gender] – His land, His Kingdom, His city, His temple. In the second clause, the term, **His Own**, is the Greek term, ***oi idios***, [masculine gender], which means, literally, the members of one's own household. In this case, it refers only to those who had authority over His Kingdom, City, and Temple. (The vast majority of Israel were scattered abroad in the Dispersion and, at that time, were still classed as ***not My people***.) Before we can complete the translation of verse 11, we have to look at the beginning of verse 12.

The Greek text of verse 12 begins, *but to those who did receive Him.* In this clause and the last clause of verse 11, we have another instance of the AV translating two different Greek words as one English word – in this case, *received.* The last clause of verse 11 states, in effect, that those who were ruling over His possessions neither **received nor accepted Him** [as the owner]. It points to outright rejection, not through ignorance [which is covered by the phrase, *does not recognize Him*, in verse 10], but by willful refusal to accept Him as the rightful owner. However, in the first sentence of verse 12 the word, *received*, has the meaning of, *to welcome or to accept willingly.* Hence, while the **Judaean** Nation rejected Him at a national level, there were individuals in that Nation, who did both recognize and receive Him gladly. Verses 11 and 12 read in the Greek text:

v. 11 *He comes unto His own* [possessions], *but The people* [ruling over His possessions] *refuse to accept Him* [as the rightful owner].

v. 12 *But to those who welcome Him, to The ones believing*

in His name, to them He gives authority to [make themselves] *become* [because of their beliefs] *children of GOD* [again].

They were not everyone on earth, who were born of bloods [plural in the Greek] or by the will of the flesh [John 1:10-13]. JESUS came to His household, who were born by the will of THE LORD GOD.

Thayer: ***Household*** is used as ***stock, race, descendants of one***.

Phillips and Phillips again point out:

The phrase translated, *the sons of GOD*, in verse 12 of the AV is quite wrong. The Greek phrase is ***tekna theou***, which means children of GOD. Immature children, no doubt, but it does **not** mean sonship; for sonship points to growth and ultimate maturity. Nor does it have anything to do with the false doctrine of "adoption." On the contrary, the phrase forcefully asserts:

[a] The natural genetic relationship of a child with its true father and, hence,

[b] Those ***children of GOD*** are the biological descendants of GOD Himself.

Note that John 1:13 states:

Which were born, not of blood [plural], *nor of the will of the flesh, nor of the will of man, but of THE LORD GOD.*

To which, Phillips and Phillips point out:

[a] **NOT** out of bloods: which is of ordinary human descent,

[b] **NOR** out of [the] will of the flesh: which was Sarah's demand to have children by Hagar and Keturah,

[c] **NOR** out of [the] will of a man: which was Abraham's desire for an heir,

[d] BUT out of THE LORD GOD are begotten.

The Greek verb for ***begotten*** is plural in this verse and so cannot be limited to the birth of JESUS.

Isaac was not born or Abraham's will. Abraham was past that. Isaac was begotten of THE LORD GOD's will when He regenerated Abraham and Sarah's ability to have a child and to give that child an **individually incorruptible spirit**. Isaac was thus begotten ***from above***, as are Isaac's descendants from the time of their conception. In this portion of John 1, we find the origin of those who can believe in JESUS. Also, we find where they did not [and do not] come from! JESUS came only [alone] to those begotten from above by THE LORD GOD. He is shown to be **the Redeemer of only His Kinsmen**.

A person does not exercise his will in determining where and of what race he should be born. The will factor of the person being born does not function in normal physical conception and birth. THE LORD GOD determined what seed a person is. THE LORD GOD knows who are begotten of the Spirit from above. II Timothy 2:19 says, *THE LORD GOD knows those that are His.* The word for "born" is ***gennao*** in the following Scriptures and is used in the genealogies and in all other places, as being begotten or conceived. **It does not relate to some spiritual birth**.

John 1:13 *Which were born* [begotten], *not of blood*...

John 3:3 *Except a man be born again*...[that is, begotten from above] *John 3:5 Except a man be born* [begotten] *of water and of Spirit*...

John 3:8 ...*so is everyone who is born* [begotten] *of the Spirit*...

John 18:37 ...*To this end was I born*...[referring to JESUS' physical birth from Mary]

Matt. 2:1 *When JESUS was born in Bethlehem*…[referring to His physical birth from Mary]

Spiritualize these references if you like, but you will be like Nicodemus, *not knowing these things.*

REGENERATION

In Scripture, there is an expression that means "born again." This is ***paligenesia*** or ***palin*** (again) plus ***genesis*** (born). These are but two occurrences:

Matt. 19:28 *Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel…*

Titus 3:5 *…but according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost;…*

It is not appropriate to expand this new subject here, other than to again note the Tribes of Israel limitation.

WHAT IS BEING SAID?

Simply this, that there is a great difference between "begotten" and "born." ***Begettal*** refers to conception, whereas, ***born*** refers to physical birth. The Greek word, ***gennao***, means conception or beget (when used of men) and physical birth (when used of women). Unless a person is begotten of the line that arises from the original sowing, the begetting of THE LORD GOD, that person does not come to contain the ability to perceive The Kingdom of THE LORD GOD. This is what JESUS said to Nicodemus!

CHAPTER 13 THE CHURCH

Early in the Christian life, the convert is told something about "The Church." The word, ***ekklesia***, may be used, and it may be correctly spoken of as ***that which is called-out***. So far, so good, but then the problem begins. Called out of what? The usual explanation given is *called out of the world*. Fair enough, but what is the meaning of *the world?* The chapter entitled, *Which World Did THE LORD GOD "So Love"?* was written to show that there are different "worlds" in Scripture, not just the one world supposedly consisting of everyone of every race, who is not converted.

Then, we looked at "adoption" to show who was adopted from where, concluding that the Sons of THE LORD GOD were ***placed as sons*** (not adopted) out of the genetic seed of Abraham, through **Isaac**.

We also looked at "strangers," considering whether or not genetic stock other than Abraham's seed could join themselves to Israel, and become *as Israel* by keeping The Law, Circumcision, and the Passover. We found that there were different words for "strangers" and showed that this proposition was basically invalid. Consideration of the matter of "seeds" showed that there is no such thing as a *spiritual seed*, as is commonly presented, and that the genetic seed of Abraham cannot be spiritualized away. We will now see that **"the Church" is called out from amongst Israel**.

In this chapter, "The Church" is placed in quotation marks, because it is commonly used in a way that is un-Biblical. The Greek word translated "church" means ***a called-out assembly***. It is sometimes translated as ***assembly***.

Thayer	A gathering of citizens called-out from their homes into some public place, as assembly.

SOME QUESTIONS ABOUT "THE CHURCH"

To find out what we are talking about, we have to ask some questions:

1. Can the church really be separated from Israel?

2. Is it called out from every race?

3. Can all men of all races be potential inheritors of The Kingdom of THE LORD GOD?

4. Is there prophecy to support the current common theory that *The Church* has replaced Israel?

5. Could the "wife" be other than Israel?

6. What was the *church in the wilderness*?

7. What is the *church of the firstborn?*

8. What about the promises made to David, and David's eternal throne?

9. Does *of your brethren* as found in the New Testament suddenly change somehow to be *spiritual* brethren?

10. Why are there so many references to *the fathers* in the New Testament when *the fathers* have no connection with non-Israel races?

11. Why is national Israel still separate in the Book of Revelation?

In looking into these questions, we will find that our normal religious education impedes our understanding and that what is being presented here is at variance with the popular teachings.

THE ORIGIN OF THE WORD "CHURCH"

The word originates from the Greek word, ***kuriakos***, which

means ***belonging to THE LORD GOD***. From this word, has developed the German ***kirche***, the Dutch ***kerke***, the Scottish ***kirk***, and the English ***church***. The word is first found in the Great Bible of 1570. In no way, does the word originate from ***ekklesia***, even if tradition would like to say that it does.

In *The Book of Revelation* by R.K. and R.N. Phillips, 1992:

> The term, ***ekklesia***, is the combination of two Greek words, ***ek*** – out of, or from, and ***klesis*** – to call. Ekklesia simply means, ***an assembly, any assembly of people, who are called out from other peoples, and from which all aliens and slaves have been excluded*** [See Ellicott's comes on Matt. 16:18]. Hence, it is used of the whole nation of Israel, as distinct from other nations. For those who claim that trying to limit ***Ekklesia*** to Israel is a biased view, please read Dr. E.W. Bullinger [The Apocalypse of the Day of THE LORD] from which these notes are summarized.

The Old Testament equivalent is the Hebrew word, ***cahal*** [or ***qahal***] which means to call or to assemble together, but there is not one place where it is rendered "church." ***Cahal*** is used seventy times and is mostly translated as "congregation," this being the congregation of Israel. An interesting feature is that this word is used for those called out of Israel to assemble before the Tabernacle and Temple, and it denies or excludes the "mixed multitude" (***edah*** – which is also translated as ***congregation***) which comprised of those from other races who had joined themselves to Israel.

In the New Testament, there was a parallel situation of there being a "mixed multitude" in the Judaean nation.

THE FOUNDATION OF "THE CHURCH"

The word, ***church***, is usually thought of traditionally as being a New Testament word, because it is supposed to be a multi-racial entity, whereas, in the Old Testament, Israel was a single race. Let us look at the foundation of the Church as given by JESUS.

Matt. 16:18 *And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.*

This is after JESUS asked two questions, ***Who do men say that I am? And Who do you say that I am***? Peter replied, *Thou art the Son of the Living THE LORD GOD.* JESUS then said to Peter, ***Thou art petros*** [masculine] ***and upon this petra*** [feminine] ***I will build my assembly***. Therefore, ***petra*** and ***petros*** cannot refer to the same thing. The latter word must refer to something within the preceding conversation. However, the two traditional views are:

[a] **The Roman Catholic view**: That "The Church" is built upon the Apostle Peter.

[b] **The Protestant view**: That "The Church" is built upon the rock itself. The translators of the KJV did not give the word, ***rock***, a capital "R" as might have been expected. The traditional teaching from this verse is that JESUS is the rock upon which He builds His Church. The sounds quite reasonable until we look into the words used in the verse. [Please note that it is not being said that JESUS is not the cornerstone of the foundation].

The word, ***petros***, is simply a small rock or stone that came from a larger rock. The second word for rock is ***petra***, the feminine of the very same word, but it refers to a huge immovable mass of rock. Now, if JESUS is the rock in question upon which the church is founded, then JESUS would also have to be feminine! So, we had better look further into some ***petra*** verses to find out in what sense the ***rock*** is used.

Vine says: ***Petra*** denotes a mass of rock, as distinct from ***petros*** a detached stone or boulder, or a stone that might easily be thrown.

For example:

Matt. 7:24 *Therefore, whosoever hears these sayings of mine, and does them, I will liken him into a wise man, which built his house upon a rock* [***petra***].

Rom. 9:33: *As it is written, Behold I lay in Sion a stumbling stone* [***lithos***], *and a rock* [***petra***] *of offence: and whosoever believeth on Him shall not be ashamed.*

JESUS' words are the stumbling stone Israel could trip up on. This never applies to peoples other than Israel. But, the stone in Romans 9 is not ***petra*** or ***petros;*** it is ***lithos***. The ***stumbling stone*** and the ***rock*** are not the same words. JESUS said those who build their houses in response *to these sayings of Mine* are those who build on the feminine ***petra***. JESUS was then addressing his disciples [Israelites all], and not the Scribes and Pharisees in the mixed multitude.

The people, who are the subject of the discussion in both verses, are stated to be Israel [and they are Israel only].

Peter also uses the two quite different words for *stone* or *rock* in the same manner and in the one context.

I Peter 2:7, 8 *Unto you therefore which believe He is precious: but unto them which be disobedient, the stone* [***lithos***] *which the builders disallowed, the same is made the head of the corner, and a stone* [***lithos***] *of stumbling, and a rock* [***petra***] *of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

Lithos is a stone or rock that has been fashioned or worked over, for example, a corner stone, a tomb stone, or a mill stone. So, there can be no mistake. In these verses, we see three distinct terms:

Petros A rough, unfinished, unsophisticated stone that is a chip off a large lump of rock, like the rubble at the bottom of a cliff.

gutter

Lithos	A worked piece of stone that has been produced for a particular purpose.
Petra	A huge, unmovable mass of rock, like Ayer's Rock in Australia. It is more than foundation rock – it is awesome in its immensity.

he great immovable rock of Matthew 16:18 was the statement: *Thou art the Son of the Living GOD.* For a human being, like Peter, to reach a point where this statement can be made is a momentous occasion. It is the dawn-breaking realization that JESUS is no ordinary man. It is the actions taken in response to this discovery that shows what we believe. This is why the called- out ones are the ones, who believe this rock-solid statement and build on it. To be wise, we must consider well JESUS' words.

COULD "THE CHURCH" TAKE OVER THE PROMISES MADE TO ISRAEL?

In the last chapter of the Book of Romans, it is sometimes claimed that the dispersed of Israel rejected the salvation of THE LORD GOD, and when Paul turned to the "Gentiles" [v. 28], he was supposed to be turning to non-Israel stock. "The Church" is thus said to contain non- Israelites and to have taken over all the promises that had been made to Israel. We need to consider three issues in connection with those verses:

1. Paul was speaking with Judaeans, who were then in Rome. He turned to the House of Israel because *they will hear it*. In all of Paul's Epistles, he writes to Israelites [see the chapter, *That unfortunate Word "Gentile"*).

2. There is only one set of promises in prophecy and these are made to Israel. There is no separate set made for any non-Israelite church. The fulfillment can only be made in the same people, or as Paul puts it, *in us, their children.*

3. The doctrine of the Kinsman-Redeemer would have to be

ignored. THE LORD GOD is faithful not to break His own laws. JESUS is the Kinsman-Redeemer **of Israel**, not of others who are not kinsmen. The called-out ones are those of Israel, who believe Him and change their lives accordingly. They had previously been *under the Law*. These from among Israel are the members of the ***ekklesia***, the assembly, (not church!).

WHO IS "THE ASSEMBLY"?

When Stephen was addressing the Judaean leaders, he related the history of Israel to them. This is what "got them going." These leaders were a mixture of *men* and *brethren*, both appearing jointly as *elders*. Stephen reminded them of the prophecy that Moses had made about a prophet being raised up unto Israel *like unto me* and that *Him shall ye hear*. JESUS was to be raised up unto the very same [like]racial group of people. Stephen then goes on to say:

Acts 7:38 *This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give to us.*

Here, we find mention of the church [***ekklesia***], which also existed in the Old Testament. This means that they are the same entity. Stephen isolates *the church* as having *our fathers* in a genetic way. This not what is taught in our Bible schools and churches, because it does not fit with the multi-racial conception of "The Church." The Israelites were on their own, separate from the other races, in the wilderness. Stephen tells of the lively oracles given to *us.* That these oracles swere given to Israel alone has been shown from many Scriptures. Let us go on to look at other places where we find the word, ***ekklesia***.

Acts 20:28 *...and to all the flock, over which the Holy Ghost has made you overseers, to feed the church* (***ekklesia***) *of GOD, which He hath purchased with His own blood.*

We could look at this flock later because it adds to what is being said. Israel as ***sheep*** in prophecy ties up with sheep in the New Testament. They isolate Israel as being the same people in both Testaments. In this verse, Paul is addressing *the church of THE LORD GOD*. The church has been purchased, or bought back, by JESUS' blood. ***Bought back*** signifies that they were previously a possession of THE LORD GOD. Without going into this as a subject, it can be stated that this can apply only to the nation of Israel. As Zacharias prophesied, *Blessed be THE LORD GOD THE LORD GOD of Israel, for He hath visited and redeemed His people…to remember His holy covenant, and the oath which He sware to our father Abraham* [Luke 1:67, 73]. All this identification could not possibly apply to other races. ***The assembly*** (***ekklesia***) is of Israel, and of Israel only, and these are the ones, who *He hath purchased with His own blood* as quoted above.

There are a number of references to the local assemblies [***ekklesia***] in various towns and even in houses, but there is no need to quote these verses. But there are things about these assemblies that are significant.

> *I Cor. 14:34* *Let your women keep silent in the churches* (***ekklesia***): *for it is not permitted for them to speak, but they are commanded to be under obedience, as also saith the Law.*

Here, we see a connection between the Law given to Israel and the persons being addressed. The assemblies consist of the same people who knew the Law. Therefore, they must be the Israel people.

WHAT IS THE ASSEMBLY?

His *body* is the one word which describes *the assembly* in Scripture.

Eph. 1:22, 23 *...and gave Him to be the head over all things to the church* (***ekklesia***) *which is* ***His body***,…

Col. 1:18 *And He is the head of* ***the body****, the church* (***ekklesia***):…

Col. 1:24 *...for* ***His body's*** *sake, which is the church* (***ekklesia***):…

Eph. 5:23 *for the husband is the head of the wife, even as Christ is the head of the church* (***ekklesia***), *and He is the Savior of* ***the body***.

The word, ***soma*** (body), has a similar connotation as the human body in many verses where it is used, according to dictionaries and lexicons:

Vine's: ***soma*** The word is also used for physical nature, as distinct from ***pneuma*****;** the spiritual nature.

Strong's G4983: ***soma*** From 4982; The body [as a sound whole], used in a very wide application, lit. or fig.: bodily, body, slave.

In Ephesians 5:23, there are the masculine aspects, the "husband," "head," and "christ," with the feminine aspects, the "wife," "church," and the neuter noun "body." The assembly has a head and a body. The spoken voice comes only from the head, from the husband aspect. The feminine aspect, the body, has no words of its own; it is subject to the head in all things. The head controls the body. Where this is not so, then what is found is not the true assembly.

Paul says Israel would remain in that darkness until they were *made nigh in Christ JESUS by His Blood* [Eph. 2:13]. But they are not spoken of as being *the body* until they are *made nigh*. These that are made nigh are the assembly. They come out from Israel

only, and not from that which was given to Satan. Israel had been dead in their trespasses and sins through the broken Law and had walked according to the course of *this world,* but some were now quickened [or made alive] and saved by Grace. This is no different than what has been written in the chapter entitled *Adoption.* The story is the same.

So far, we have the one body which is the ***ekklesia***. This is one single body. In the New Testamet, the KJV translators translated the singular word, ***ekklesia***, as "churches" 37 times. It would have been better if the translators had used the word "congregation" or assembly." *Congregation* is not used by the translators as a New Testament word, apart from Acts 13:43. Here, we have the start of a problem with the word, ***church***. Because of the translations, we wrongly associate the word, ***church*** [as a place] with ***congregation*** [as people]. This gives problems when reading through the Word. Sometimes our conception of the church as a place where we go to is adequate, although, in reality, each person there must be ***a called-out one***. They must all be of the ***ekklesia***; they must all be of Israel. The place of the meeting is the ***sunagoge*** [used 58 times].

In the Old Testament, there are three major words that have to do with the assembly. These words are:

Mowed Refers to the meeting place or the meeting itself. The translators had "a lot of fun" translating this word, giving it meanings such as ***assembly, appointed, seasons, congregation,*** and ***solemn***. There are 24 references. All these translations do not help to make understanding easy. It means an appointed meeting or their coming together. This word is inclusive of everyone with the Israelite camp, both Israelite and non-Israelite.

Cahal ***An assembly called together – invited out of whole congregation***. The word only relates to racial Israelites, and so does not include any of the mixed

multitude within the Israelite camp. These are the called-out ones who alone applied the blood of the Passover lamb.

Edah The whole assembly inclusive of both Israelites and the mixed multitude. Unfortunately, both ***edah*** and ***cahal*** are translated as "congregation" and this gives rise to the misconception that the mixed multitude had the same total position as the Israelite bloodline. A parallel situation of mixture applied in Judaea at the time of JESUS and a similar position is found amount our assemblies today.

In both Testaments, the ***cahal*** and ***ekklesia*** are used exclusively of the seed of Abraham.

I Tim. 3:15 *But if you tarry long, that thou mayest know how thou oughtest to behave thyself in the house of THE LORD GOD, which is the church* (***ekklesia***) *of the living THE LORD GOD, the pillar and ground of the truth.*

The "ground" or ***hedraioma*** of the truth, means ***to make stable, settle firmly, a stay or support*** [Thayer].

THE ASSEMBLY OF THE LORD GOD

I Cor. 10:32 *Give no offense, neither to the Jews* (Judaeans), *nor to the Gentiles* (Hellen: Greeks), *nor to the church* [assembly] *of THE LORD GOD.*

Three groups are mentioned in this verse:

1. Unconverted "Jews," or the Judaeans of Israel.

2. Unconverted "Gentiles" of the Dispersion of Israel.

3. The converted ones from these two who are *the assembly of THE LORD GOD.*

The popular reasoning from this verse is that assembly is

comprised of converted people from out of the "Jews and Gentiles." This is thus thought to encompass every race on earth. But, as these "gentiles" are the House of Israel, the assembly must be comprised of those, who are from the House of Judah plus the House of Israel, who are redeemed under the terms of the New Testament made to Israel. Scripture says the New Testament is made with these two Houses alone [Heb. 8:8]. This confirms what we saw under the chapter *Adoption*. In the above verse, then, no offense is to be given to any of Israel stock from either House, whether converted or unconverted. The context as given in verses 1 and 2 of this chapter in Corinthians is Israel. Those being addressed in the first verse of chapter 10 had "fathers," who were associated with Moses; this means that they were Israelites.

THE CHURCH WHICH IS THE SYNAGOGUE OF SATAN

Today, although we have open, unashamed, so-called "churches" of Satan, these are not our concern here. The Synagogue of Satan is an imitation and a counterfeit of the real thing. JESUS spoke about the synagogue of Satan in Revelation 2:9 and 3:9. This synagogue of Satan co-exists with what is translated as the "church." If we venture to saythat the members of Satan's synagogue are such because they are not the seed of Abraham, some might object, and they might object loudly. JESUS says that these of Satan's synagogue call themselves Judaeans *and are not*. They profess to be of THE LORD GOD's people, but they are not. JESUS says so, and in the Gospels, He also points to the *children of the wicked one*. This indicates that they are of a different seed. This distinction must be kept in mind.

Matt. 13:38 *The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one.*

Here, we see two differing 'children.' JESUS says that a corrupt tree cannot bring forth good fruit. It is absolutely impossible. Peter tells of two differing seeds, the corruptible and the incorruptible. This compares the natural man of Genesis 1, with the spirit carrying man, of Genesis The *good seed* is the only seed, which can be quickened by the Word of THE LORD GOD. So, is there a corruptible seed and an incorruptible seed or not? Peter is writing to the "Elect" (chosen) nation and he tells about the salvation that should come to this people. The prophets of Israel searched for the grace that was to come to Israel [I Peter 1:10]. Is THE LORD GOD not allowed to make such choices? Is THE LORD GOD not allowed to be merciful to those whom He will? Is THE LORD GOD not supposed to harden whom He Will? Yes, but we are taught this is not so and that every kin is the same, and has the same opportunity. The tares, like the trees from corrupt seed, have the destiny of being *cast into the fire.*

Amongst Israel were and still are:

[a] The false prophets, which come to you in sheep's clothing [Matt. 7:15].

[b] Men of corrupt minds, reprobate concerning the truth [II Tim. 3:8].

[c] Those who lay in wait to deceive [Eph. 4:14].

[d] Men speaking perverse things to draw away disciples [Acts 20:28-31].

These are the false teachers, who can be identified by:

[a] Their *winds of doctrine* [Eph. 4:14].

[b] Their Christian doctrines from seducing spirits with *doctrines of devils* [I Tim. 4:1].

[c] Their perversion of *the right way of THE LORD GOD* [Acts

13:10].

These all look like the real thing in outward profession! They use THE LORD GOD's word in the way Satan does. They say *Lord, Lord, have we not prophesied in Your Name, and in thy name have cast out devils, and done many wonderful works*? This would be enough to convince the average churchgoer, that these were so-called *spirit-filled* [present tense] and *born-again* Christians [perish both expressions]. They are one thing outwardly, but inwardly they are ravening wolves. The outward *wonderful works* claimed are works, and not Grace. Works are not fruit; only the good seed can produce that. Fruit is produced, by THE LORD GOD, as the good seed abides in the Vine. The seed is manifested by actions; it is by their *fruit ye shall know them.*

Wonderful works, in themselves, prove absolutely nothing. JESUS says of them, ***I never knew you***. ***Never*** is ***oudepote***.

Vine's:	***oudepote***	From ***oude***, not even, and ***pote***, at any time and is used in definite negative statements.

He never ever knew them. But who will agree with JESUS today? So, let us now see how Satan's synagogue also has wonderful works.

As it has been said, these things, such as the prophesying in the name of JESUS, the casting out of devils and the wonderful works, might deceive even the elect.

Mark 13:22	*For false Christs and false prophets shall arise, and shall show signs and wonders, to reduce, if it were possible, even the elect.*
John 4:48	*Then said JESUS unto him, Except ye see signs and wonders, ye will not believe. Matt. 12:39 An evil and adulterous generation seek after a sign;...*

The latter two verses were addressed to the Pharisees. The false christs and false prophets, who are not of the elect, seek by signs and wonders to deceive the elect.

What does the average church-goer flock to see today? What do they seek after? How would they know and discern what is deceit and seduction? Are they taught? Or do they and their pastors pray saying, *Lord, give us miracles; Lord, show us your power; Lord, pour out your spirit; Lord send us out.* Listen to church-goes at prayer meetings. What is it that many of the people want most? They want signs and wonders! Their actions and behavior can be impressive! But these can be seen as mechanisms of deception.

Rev. 13:13 *And he doeth great wonders, so that he maketh fire come down from Heaven on Earth, in the sight of men.*

How much closer to the truth could he appear to be? Satan is shown as doing wonders in the sight of men. Look at the order of service at many modern Pentecostal-type meetings. There is a similar technique to that found in parts of the entertainment world to raise an atmosphere. The old nature is quickened. First, we have the loud music and the clapping to the beat of drums. Choruses are sung proclaiming what we are; how we are a mighty army and all these things. The songs are what they call affirmations, such as, *We are a people of power.* Now, what is the thought that is being instilled in the congregation's mind? What is being whipped up? What is the ambition? Is it not to raise enough fervor to prophesy, then to *cast out devils* [deliverance] and then do mighty works? Then, they shout supposedly binding demons, but there is no change. They have done this for years. It all sounds so good. It sounds alive, but again, there are no changes. They want a name that they are alive, *but are dead*? The net result of this activity is disillusionment and apathetic people.

These three things, the power, the signs, and the wonders, are what some people seek above all else. Satan can do it! Satan can

make fire come down from heaven, in the sight of men, we are told [Rev. 13:13, taking this literally]. So they sing, *I'm calling down fire* to get the meeting all fired up. Their fire has to come from the outside. They do not already have it within. THE LORD GOD's people, the elect, can easily be led astray in this area.

One thing more might be said. Consider the worship service on Mount Carmel [I Kings18]. Study the worship order of the prophets of Ba'al. The Word of THE LORD GOD did not matter to them. They cried out; they cut themselves, they prophesied, but there was no fire for them. Elijah did what he did, because THE LORD GOD's Word had told him to. He just prayed a simple prayer and the fire fell. And the ratio there was one true prophet to 450 false prophets. Could we have a similar ration today? Although all professed to worship a THE LORD GOD, the prophets of Ba'al did not address their THE LORD GOD the same way Elijah addressed his THE LORD GOD. Elijah knew his THE LORD GOD *as THE LORD GOD THE LORD GOD of Abraham, Isaac, and Jacob* not the Ba'al of all races. Is this the same in the noisy so-called Christian world today? Almost always, it is *Christ this, and Christ that*, it is *Lord this, and Lord that.* They are forever saying THE LORD GOD*, Lord*, but they are not ever doing the will of THE LORD GOD. Their actions do not support their words. Seldom is the precious name of JESUS heard in their worship, apart from trying to use the name of JESUS to cast out demons [see Acts 8:9-24]. That they do wonderful works *in My Name* proves nothing!

The grand old songs of the Church, the songs of Redemption, the songs of Calvary, and songs of the Savior's Love are not popular. No, power, signs, and wonders, are paramount, to them. These are what they like to sign about. They have much in common with the New Age!

We read of a "false Jew" in Acts 13:10, who ceased not to

pervert the ways of THE LORD GOD. He could not help it.

> *Jude 12-13* *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water…to whom is reserved the blackness of darkness forever.*

Does our charity deny the Word of THE LORD GOD, which says, *to whom is reserved the blackness of darkness forever.* Darkness is reserved for them even as surely as Israel's inheritance is reserved for Israel [I Peter 1:4]. There is one great thing wrong with these people, even if they profess to be Christians. Yes, they separate themselves, but they *are not having the Spirit* [Jude 19].

SIGNS AND WONDERS IN THE ASSEMBLY

There can be no denying that signs and wonders are part of what is expected to be seen in the assembly. There is no denying that people believed JESUS after seeing and experiencing of miracles. The point being stressed is that this believing had aspects other than just the miracles, namely:

1. The prior proclaiming of the Gospel.
2. The proclamation of the Kingdom.
3. THE LORD GOD working with them.

Hence:

> *Mark 16:20* *And they went forth, and preached everywhere, GOD working with them, and confirming the word with signs following.*

The miracles that are of THE LORD GOD, follow the teaching of the Word and the call to repentance in Israel. JESUS and John the Baptist taught of repentance and the Kingdom of The Heavens and of GOD. JESUS performed miracles, but John *did no*

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miracle. John the Baptist's call to repentance was followed by some hearers repenting. But where is the call to repentance and the teaching of the Kingdom of Heaven, today?

In what is today called the Early Church, they taught of repentance and of the resurrection of the dead [Acts 4:1]. There was persecution too, but also there was the witness of the resurrection of JESUS, accompanied with great grace and great power.

Before JESUS' death and resurrection, the principle was exactly the same.

> *Luke 16:30, 31* *Nay, father Abraham: but if one went unto them from the dead, they will repent. And He* [JESUS] *said unto him,* ***if they will hear not Moses and The Prophets, neither will they be persuaded, though one rose from the dead****.*

Someone being raised from the dead might well be classed by many as the greatest miracle, but that alone would persuade nobody to repent. JESUS says so! He also pointed out that if they would not accept the persuasion of Moses and The Prophets, they would not accept the persuasion of One from the dead. So, today it is necessary *hear Moses and The Prophets*, and *it is written* as the basis of right teaching. But the churches today often dismiss this saying instead, *that's Old Testament.*

Back in the days of Ezra, there was the teaching of the Word to Israelites. The understanding was given and there was repentance that was followed by THE LORD GOD manifesting His Glory. The people of Judah wept with joy because they understood the words that were spoken. [But we have to note here that the Israelites were required to divorce their foreign wives together with their mixed-blood children]. There was no attempt to stimulate without any understanding and teaching about repentance.

There are other examples of this order in Scripture and we must also take note:

1. That miracles in themselves do not make people believe.

2. Teaching converted people to inspire them to a new level of faith will not necessarily enable them to move in the supernatural. Repentance, obedience, love, and right application are part of the package.

3. Miracles may make the "wrong" people want to assemble themselves with Israel. These foreigners become a major problem to Israel and Peter tells us they will still be among the people of THE LORD GOD through this age. They are still a problem that is not dealt with because there is no separation made.

When the Children of Israel came out from Egypt, there was a mixed multitude who came out with them. The reason is not stated, but it may have been because they had seen the miracles. It is likely they contained the descendants of the servants of Abraham's family who went downto Egypt with the Israelites. Universalists like to say that this is a type of "Gentiles," joining themselves to Israel. It was this mixed multitude that *fell to lusting in the wilderness*. Ezra taught the word to Israel and the people repented by separating from Israel, all the mixed multitude. We will see this in the chapter, *What of Balaam's Doctrine*? It is the mixed multitude in the midst of Israel that makes it so hard to accept the exclusive nature of Israel, compounded by governments making racial separation illegal under Human Rights legislation. Non-separation encourages acceptance of the Doctrine of Balaam.

WHAT ARE WE SAYING?

The assembly is not a multi-racial entity in Scripture, even if it is accepted as if it were a fact of life in the denominational churches today. The only multi-nation is that of *being of the nations*

[plural] *of Israel.* They are most definitely not what we commonly known as being "The Jews" today. THE LORD GOD's people ae the only ones Scripture records as the second parties to both the Old Testament and the New Testament. In due course, some of their many marks of identification will be shown. *They are ready to be revealed in the last time* [I Peter 1:5]. Peter says this Grace is *to be brought unto you* [that is, those being written to] *at the revelation of JESUS Christ,* Peter says. This is the time of the *blessed hope* of the assembly only. This hope cannot be the blessed hope of anyone else.

It is our choice whether or not *to be mindful of the words spoken before by the holy Prophets, and of the commandments of us the Apostles of THE LORD GOD and Savior* [I Peter 2:3]. We can, of course, ignore the holy prophets of Israel and follow the false prophets that were present then and now.

II Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you…*

These teachers are now among us, as prophesied. These widen THE LORD GOD's gate to include all of every race, following the *way of Balaam*.

CHAPTER 14

WHY NOT PROCLAIM THE KINGDOM OF HEAVEN?

In this chapter, we will look at the Kingdom that was established in the Old Testament to see how this relates to the Kingdom in the New Testament.

Matt. 10:7 ***And as you go, preach, saying 'the KINGDOM OF HEAVEN' is at hand.***

This is the commission that is never a central issue or teaching that is carried out today. What we have to decide essentially is, whether or not, The Kingdom referred to in the New Testament has any connection with THE LORD GOD's Kingdom, as taught, in the Old Testament. Are they the same Kingdom? Is Israel still racially exclusive in this respect? The purpose in this chapter, is to show that in bother Testament they are the same people.

WHY "THE KINGDOM OF THE LORD GOD" AND "THE KINGDOM OF HEAVEN"?

Quoting from Vine under "Kingdom":

With regard to the expressions, *The Kingdom of THE LORD GOD*, and *The Kingdom of Heaven*, while they are often used interchangeably, it does not follow that, in every case, they mean exactly the same and are identical.

> The Apostle Paul often speaks of The Kingdom of GOD, not dispensationally, but morally, for example, Romans 14:17; I Cor. 4:20 but never so with the Kingdom of Heaven. *THE LORD GOD* is not the equivalent of *the heavens*. *He* is everywhere and above all dispensations, whereas *the heavens* are distinguished from the earth, until the Kingdom comes in judgment and power and glory [Rev. 11:15], when the rule in heaven and on earth will be one.
>
> While then, the sphere of The Kingdom of GOD and the Kingdom of Heaven are at times identical, yet one term cannot be used

> indiscriminately for the other. In the Kingdom of Heaven [32 times in Matthew], heaven is in antithesis to earth, and the phrase is limited to the Kingdom in its early aspect for the time being, and is used dispensationally **in connection with Israel**…The Kingdom of Heaven is always The Kingdom of GOD, but The Kingdom of GOD is not limited to the Kingdom of Heaven, until in their final form, they become identical.

This is a particularly unhelpful description. The difference between Matthew and the others is that Matthew presents JESUS as the King. By referring to the Kingdom of Heaven, we are left in no doubt as to the dominion of the King, whose identity and right to rule is given in Matthew's genealogy. It is called the Kingdom of Heaven, because that is the natural abode of its citizens – that which is Spirit is Spirit. The seven parables in Matthew concern the dominion of the Kingdom and its citizens.

The other Gospels and the Epistles use the generic expression, Kingdom of GOD, because they take the existence of the Kingdom as a fact and are not concerned with the Kingdom itself. They focus on the people, who have the potential to enter the Kingdom and try to deliver the messages concerning the Kingdom to them.

JESUS' TEACHING ABOUT THE KINGDOM

JESUS taught about the Kingdom, using the word over 100 times! This is a grand theme throughout the Bible from the time of the establishment of the Kingdom. If we look at the statistics, we find something astounding:

Proclaiming the Kingdom	306 verses
Proclaim the King	964 verses.
Rejection of the King	901 verses

Rejection of the Kingdom 782 verses

What this means is that 78% of the verses within the Gospels concern the "Kingdom." It is recorded that JESUS' first words are about the Kingdom, as are His last words, when He was asked, *Lord, will you, at this time, restore the Kingdom to Israel* [Acts 1:6]. **JESUS BEGAN AND FINISHED ON THIS SUBJECT!** Note that the restoration **concerns Israel only**.

Paul shows that this subject goes right to the end when he says, *then comes the end, when He shall have delivered up THE KINGDOM to THE LORD GOD, even the Father, when He shall have put down all rule and all authority and power* [I cor. 15:24]. So, the Kingdom continues until the end of the age. The Gospel Paul declares in the first verses of this chapter, concerning JESUS' death and resurrection, in context, applies to this Kingdom.

A look at a concordance will reveal that JESUS spoke the word, ***salvation***, only twice. The first is found in Luke 19:9 [Zacchaeus] and the second in John 4:22 [***salvation is of the Jews***]. In neither of these verses does the word have the meaning that is commonly put upon it. When JESUS declared that salvation had come to the house of Zacchaeus, this man had agreed to keep a certain portion of the Law of Moses! In the second instance, JESUS was saying that salvation comes from among the Judaeans because He was referring to Himself.

Likewise, the word, ***church*** (***Ekklesia***) was used by JESUS only three times, so something must be wrong with what is normally taught about both "salvation" and "church." These are the facts that denominational churches refuse to admit, teaching instead what they call the *Gospel of salvation* in a different context to the 78% of the Gospel verses as shown above.

THE WORD "KINGDOM"

In the Old Testament, as might be expected, the translators have been inconsistent in translating the three main words that are most commonly translated as "Kingdom." We have:

Strong's H4467	***Mamlakah***	Dominion [used of all kingdoms of all races].
Strong's H4468	***Mamlakuwth***	The reign of any king of any race.
Strong's H4410	***Meluwkah***	The thing ruled, that is, The Kingdom itself.

The latter word is used of two kingdoms in particular, that of THE LORD GOD and that of Lucifer. There are 24 references in the Old Testament.

The first mention of ***meluwkah*** is in:

I Sam. 10:16 *...But of the matter of **the kingdom**, whereof Samuel spake, he told him not.*

This first mention tells us exactly what the Kingdom is about and that **this concerns the people of Israel only**.

It was the *word of THE LORD GOD* that Israel would have a king [I Sam. 9:17]. Saul was to be the first in this position, but no unconditional promise was made to King Saul, as the King. Next, the Kingdom was given to David.

Chron. 10:14 *And [Saul] inquired not of THE LORD: therefore He [GOD] slew him, and turned **the kingdom** unto David son of Jesse.*

This Kingdom is spoken of as **THE LORD GOD'S KINGDOM**. This is the same as the New Testament expression, ***The Kingdom of Heaven***. The Throne belonged to THE LORD GOD, and Solomon sat upon that ***Throne of THE LORD GOD*** [I Chron.

29:23]. JESUS is to inherit **this same Throne** of His father, David [Luke 1:32].

Psalm 22:28 *For **the kingdom** is THE LORD GOD's: and He is the governor among the nations.*

This is yet another statement about this Israel Kingdom ruling with THE LORD GOD *among the nations*. ***Meluwkah*** is expressed as being a crown of glory and a royal diadem in the hand of THE LORD GOD [Isa. 62:3]. In context, this is Israel. It is a very special Kingdom, which is among, but separate from, the other kingdoms on Earth. It is a Kingdom, which was established to be forever.

IS THE KINGDOM PHYSICAL OR SPIRITUAL?

Denominational churches teach that the Kingdom is now a spiritual kingdom, made up of *born-again* believers of all races. Let us look and see why this cannot be so. We will continue by looking at the Kingdom in the Old Testament. Of David and the covenant, THE LORD GOD made with the House of David, we read:

I Sam. 7:12-16 *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed **out of thy bowels**, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of **his kingdom** forever. I will be his Father, and he shall be My son…But My mercy shall not depart away from him, as I took it from Saul…And thine house, and **thy kingdom**, shall be established forever before thee: **thy throne** shall be established forever.*

Here, we find the seed comes from physical copulation – ***out of thy bowels*** and ***thy seed***. So, it is not a spiritual Kingdom; it has flesh and blood monarchs. This is an eternal kingdom, which starts on Earth with a human king on a throne, to which JESUS will return

to reign. The popular teaching instead is that JESUS has already inherited that Throne and is now ruling from Heaven, whereas, JESUS says He will return to take His Kingdom on Earth.

II Samuel 7:12-16 shows the establishment of the Kingdom under the House of David, and note, the promises to this kingdom are now unconditional. Later on, we can see this expressed as a covenant.

> *II Chron. 13:5* *Ought ye not to know that THE LORD GOD **of Israel**, gave **the Kingdom over Israel** to David forever, **even to him and his sons,** by a covenant of salt?*

The *even to his sons* are salty words that the universalist, denominational churches absolutely refuse to believe. As has been said, it is impossible to believe in a multi-racial church and preach the Kingdom of Heaven at the same time. They will not believe that *even to his sons* means just that. [NOTE: ***Forever*** often signifies ***to the end of the age***]. As for national Israel, teachers say that Israel is now a spiritual Kingdom with JESUS as the King. This ignores that JESUS is to return to take up His Kingdom. He does not yet rule with a rod of iron, and so the concept of the Kingdom being spiritual is not valid.

When we come to the New Testament, the parables of Matthew 13 are immediately spiritualized by the churches. They claim the parables deal with moral and spiritual truth and the commentaries are a collection of the most imaginative interpretations you could ever wish to find. However, the hard fact is that if we choose to ignore that the Kingdom is literal, what would we do with the Throne of David that is established forever? Has the seed out of David's bowels gone somewhere else or has it evaporated or has the seed been spilled upon the ground? Has the sun and the moon ceased to shine so that THE LORD GOD's promise

to David might be of non-effect? Are we to say that the resurrection is past, and overthrow the faith of some? Do we say that JESUS has already returned and is now seated upon that same Throne, on Earth?

Many churches, in effect, are saying the Kingdom is not literal, even if they do not realize it. Their platforms stand on isolated Scriptures only. Now, remember it is the greater part of the Christian churches that teach this wrong concept. The weightier matters of the Law are what is omitted [Matt. 23:23], when they omit the origins of the Kingdom in the Old Testament. To them, the Laws of the Kingdom do not exist; the continuing Throne of David does not exist today. If they do not believe this exists, then they cannot proclaim the Kingdom of Heaven and the continuing Throne of David.

The following verses are typical of those used to support the spiritualized view.

Cor. 15:50 *Now this I say, brethren, that flesh and blood cannot inherit The Kingdom of GOD; neither doth corruption inherit incorruption.*

This Scripture is used to try to indicate that the kingdom of Heaven cannot be material and literal. But, The Kingdom of THE LORD GOD, even as this verse shows, is an inheritance. There is a time for gaining of rulership over that which is inherited. The verb, ***inherit***, shows progression from one state to another. We do not yet reign on Earth with our glorified bodies! We have not come into our inheritance.

After JESUS was resurrected, He no long spoke of being *flesh and blood*, but rather of being *flesh and bone.* Glorified and incorruptible bodies will no longer have corrupted, or corruptible, blood. The redeemed out of Israel will not just be spirits wandering about without bodies. The redeemed will look as JESUS did after

His resurrection, when He said:

Luke 24:39 ***Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit has not flesh and bone, as you see Me have***.

The simple fact is that human beings do not enter The Kingdom of THE LORD GOD. They must first die and be raised in their immortal form. For some, that process will occur in the twinkling of an eye. For those already dead and buried, it will seem as if it were the twinkling of an eye between when they were alive and are now resurrected.

Luke 17:21 *...for behold, The Kingdom of THE LORD GOD is within you.*

This is a simple translation error – it should read ***is among you***. JESUS is the King of the Kingdom. The Pharisees were asking JESUS about the end of the age, and of The Kingdom of GOD. They did not believe in the Kingdom of Heaven anymore that the universalist churches do today. He tells them that He must first suffer and be rejected before the lightning flash of His Second Coming occurs. But at that time, He was the King Eternal, who was then present ***amongst*** the population of Judaea and Galilee.

John 18:36 *...**My Kingdom** is not of this world…*

This is another translation error. JESUS is saying that His Kingdom is not of the ***kosmos*** (order) of Rome. This aspect of ***kosmos*** has been covered earlier in the chapter, *Reactions to an Exclusive Israel*. JESUS does not give this some mystical spiritual meaning. The references to The Kingdom of THE LORD GOD in the Gospel of John do not say the Kingdom is spiritual, and thus, is accessible to all races. JESUS says that UNLESS one is begotten *from above*, of water, and of Spirit, [at the time of conception], that person CANNOT enter The Kingdom of THE LORD GOD.

In conclusion on this question of a spiritualized Kingdom, the Kingdom is real, as is its Throne. However, its citizens are resurrected beings with immortal bodies. Entry to that Kingdom requires, as a minimum:

[a] Being begotten from above, and

[b] Believing JESUS is the Son of THE LORD GOD.

WHAT DO THE PROPHETS SAY?

Isaiah 9:7-8 *Of the increase of His government, and peace, there shall be no end, upon the throne of David, and upon **His Kingdom**, to order it, and to establish it with judgement and with justice, from henceforth, even forever. The zeal of THE GOD of hosts will perform this. THE LORD sent a word into Jacob, and it has lighted upon Israel.*

Isaiah 60:12 *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

Jer. 51:19-20 *The portion of Jacob is not like them; for He is the former of all things, and Israel is the rod of His inheritance: for THE LORD of Hosts is His name. Thou are My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee shall I destroy kingdoms.*

We see that every reference to this Kingdom is associated with Israel [Jacob] as a race. We can see the nature of this Kingdom as being dominant, with all the other nations being required to serve Israel or perish. Israel is to be THE LORD GOD's battle axe against other nations. Is it taught that this Kingdom, having a Throne with a Royal Seed, must exist somewhere on earth today? No, the national message of the Bible is almost totally absent and untaught in the majority of denominational churches. We have to ask, *How could the separated nations ever be spiritualized as 'nations and*

kingdoms"? *How could the verses above be spiritualized*? When we come to the New Testament, we find the picture is identical to that in the Old Testament. Our unchanging THE LORD GOD still has not changed, as we shall see.

To confirm this from the Psalms and to complete the necessary Law/Psalms/Prophets triad, which is the requirement of this book, we find there is much in the Psalms about The Kingdom and Its Throne.

Psalm 89:3,4	*I have made a covenant with My chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up* ***thy throne*** *to all generations.*
Psalm 89:20-22	*I have found David, My servant, with My holy oil have I anointed him: with whom My had shall be established, Mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him.*
Psalm 89:29, 36-37	*His seed also will I make to endure forever, and* ***his throne*** *as the days of heaven…and* ***his throne*** *as the sun before Me. It shall be stablished forever as the moon, and as a faithful witness in Heaven.*

Until Heaven and Earth passes away; until the sun and the moon cease to be visible, David's Throne is established for all generations. This is one of the reasons why a monarchy representing David's Throne over Israel must exist today.

THE THRONE OF THE KINGDOM

The Throne of the Kingdom is not the Throne in Heaven. Our present purpose is to consider the Throne of the Kingdom of GOD, on Earth, firstly through the Old Testament, then through the

New Testament:

[a] There are prophecies given in the Old Testament that relate to these two covenant periods.

[b] There are prophecies that refer to JESUS when He takes that throne.

[c] There is reference to this Kingdom being handed over to the Father.

There is only one Kingdom with one Throne! Later one, we will see just where this Throne might be today. It must be the Throne of a Kingdom existent today. The Throne is described as being *the Throne of THE LORD GOD* and as being *His Throne* in the Old Testament. It is still the same Throne in the New Testament.

I Chron. 9:8 *Blessed by THE LORD thy GOD, which delighted in thee to set thee on **His Throne**...*

I Chron. 28:5 *...to sit upon **The Throne of The Kingdom of THE LORD, over Israel**.*

I Chron. 29:23 *Then, Solomon sat on **The Throne of THE LORD**…*

So, it is THE LORD GOD's Throne over Israel, with flesh and blood human beings sitting upon it, from the time of its formation until JESUS claims it.

Now, it is no use for us to say that the Kingdom of THE LORD GOD is over people other than Israel. The clear presentation of all Scripture is that the Throne is ***over Israel***. We will find this also in the New Testament, where JESUS, the Son of THE LORD GOD, is presented as being the descendant of David.

Luke 1:32-33 *...and THE LORD GOD shall give unto Him **the throne** of His father David: and He shall rule over the House of Jacob, forever…*

We cannot force this verse beyond ***the House of Jacob***. Through both Testaments, the Kingship rule is over ***the House of Jacob exclusively***. No other race is ever presented as being included with Israel anywhere. It is always Israel, ruling with THE LORD GOD, over the other nations. The King is never other than the King "**of Israel**;" He is the King of a chosen, called, particular, and peculiar people. Israelis, as always, exclusive!

Luke 1:32-33 *He shall be great, and shall be called the Son of the Highest, and THE LORD GOD shall give unto Him **the throne** of His father David: and He shall reign over the House of Jacob forever, and of **His Kingdom** there shall be no end.*

Immediately, we can see the connection between the Throne of David and the Throne that is given to JESUS. They are one and the same. The reign is specifically given as being over the "**House of Jacob**," this being "**all Israel**." This is completely exclusive of other races; it is a racial statement!

Acts 2:29, 30 *Men and brethren, let us freely speak unto you of the patriarch David, that he is both dead and buried…that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on **his throne**.*

The phrases, ***fruit of his loins*** and ***according to the flesh***, are as unavoidable as is David's Throne. JESUS never denies His ***Son of David*** connection.

THE ETERNAL NATURE OF THE THRONE

This presentation might upset many who have been taught otherwise. While many of us will accept that the Kingship and Kingdom existed in the Old Testament, it will be heard, "*That's Old Testament*," suggesting wrongly that the Kingdom no longer exists, other than in some spiritual sense.

JESUS returns to David's Throne and the Throne is forever!

I Sam. 7:13 *He shall build an house for My name, and I will stablish **the Throne of the Kingdom**, forever.*

I Kings 9:5 *Then will I establish the throne of **thy kingdom** upon Israel forever, as I promised to David thy father, saying, There shall not fail tee a man upon **the throne of Israel**.*

Jer. 33:17 *For thus saith THE LORD; David shall never want a man to sit upon **the Throne of the House of Israel.***

We see here that the Throne is **upon Israel**. There will always be a monarch upon that Throne. This promise was conditional upon obedience, and Solomon's line failed to meet the conditions. The kingdom was rent and Solomon's son no longer ruled over all twelve tribes. But Jeremiah 33:17-25 tells that the promise that THE LORD GOD made to David would last as long as day follows night. So, even if Solomon did fail, offspring of David would be ruling on a throne [or thrones] over the seed of Abraham, Isaac, and Jacob. The location is not limited to the Holy Land.

Psalm 132:11 *THE LORD has sworn in truth unto David; He will not tur from it, Of the fruit of thy body will I set upon **thy throne**.*

THE LORD GOD has sworn in truth makes every suggestion that there is no continuing throne of David a complete lie. The ***fruit of thy body*** shows that the monarch[s] must be descendant[s] from King David. Yet, the traditional teaching is either contrary to ***it is written*** or it is ignored. We cannot escape or ignore *the fruit of thy body.*

The House of Israel is that part of Israel, which will always have a monarch or monarchs, from David's line upon the Throne. The Edomite leaders of the Judaean nation, acknowledged, *We have*

no king, but Caesar. They said, *Away with this man, we will not have Him to reign over us*. When the House of Israel and the House of Judah re-unite, JESUS will be the monarch from the House of David, who will reign over both of them. In the restoration, both Houses will be properly re-united; a representative portion of them will return to the Land *with one King* [Ezek. 37:21-25].

> *Psalm 45:6* *THY THRONE, O GOD, is forever, the sceptre of Thy Kingdom is a right sceptre.*

The sceptre is the symbol of authority.

> *Psalm 122:4* *Whither the tribes go up, even the **Tribes of THE LORD**, unto the testimony of Israel, to give thanks unto the name of THE LORD.*

The ***Tribes of THE LORD*** is not a multi-racial church. The thrones of the House of David are plural here [v. 5].

At the time of Ezekiel's temple, there is no change in the exclusive position of Israel. THE LORD GOD is *in the midst of the Children of Israel.*

> *Ezek. 43:7* *The place of **My throne**, and the place of the soles of My feet, where I will dwell **in the midst of the children of Israel** forever…*

We just cannot change ***the Children of Israel*** here, can we?

Although the time of the restoration of all things is not our present subject, we see that Israel is still as exclusive as ever, at that time. There is no *midst of all nations or races* where THE LORD GOD will dwell forever. As always, it is limited to the "midst of Israel." The New Testament that is made with the House of Israel and the House of Judah is consistent with what THE LORD GOD has sworn to David and the House of David [Heb. 8:8].

PROCLAIMING THE KINGDOM OF HEAVEN

In Matthew's Gospel, we find it is the Kingdom of Heaven that is proclaimed. Let us consider some references:

Matt. 3:2 *And saying, Repent ye, for the* ***kingdom of heaven*** *is at hand.*

Matt. 4:17 *From that time, JESUS began to preach and to say,* ***Repent, for the Kingdom of Heaven is at hand****.*

Here, we find JESUS and John the Baptist both starting their public ministry with exactly the same message. The message is always repentance, followed by teaching about the imminence of the Kingdom of Heaven. This Kingdom was then in existence, but it was not manifest. Today, we hear the Kingdom is "spiritualized."

Matt. 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the* ***Kingdom of Heaven****.*

Matt. 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the* ***Kingdom of Heaven****.*

These two verses refer to "righteousness." Without this particular righteousness, no one at all can ever enter the Kingdom of Heaven. To say that there is only a spiritual interpretation of this passage, is to deny that there is a ***righteous nation*** in Scripture.

Matt. 10:5-7 *These twelve JESUS set forth, and commanded them, saying, Go not into the way of the Gentiles* [nations]*, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel. And as you go, preach* [proclaim]*, saying The* ***Kingdom of Heaven*** *is at hand.*

There are three obvious questions here that the churches do not answer:

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1. Why this limitation on whom the disciples were to go to? Why only to Israel?

2. Why does the Kingdom of Heaven always relate in some way to Israel?

3. Why does JESUS not bring other races into the picture?

JESUS had already stated that some of the Scribes and Pharisees were not part of the righteous nation. Their measure of Law-keeping and other observances could never change their characteristics as being both ***born from beneath*** and ***of their father the Devil*** [John 8]. True righteousness is not based upon right living alone. JESUS told the Edomite leadership of the Jews:

Matt. 8:11 *And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the* ***Kingdom of Heaven****.*

Here again, we see **the Kingdom of Heaven is associated with Abraham, Isaac, and Jacob**. Many of Israel will come, but the others are shut out of it. Abraham, Isaac, and Jacob are spoken of often as being ***The Fathers***, that is, the fathers of Israel. This is racial. If this is not understood, then it is impossible to *proclaim the Kingdom of Heaven* in a meaningful sense. Where did JESUS go proclaiming the gospel of the Kingdom? Among whom did He go about healing every sickness and disease among the people? It was only to those to whom it was given to know the mysteries of the Kingdom of Heaven. Today, it is popular to deny JESUS, and to say that every one of every race is given the ability to know these mysteries. JESUS also limited those to whom the keys of the Kingdom were given.

The means of entering in is given only to those appointed. They only have opportunity; they only can have an inheritance. The inheritance is not by physical birth alone. Speaking to His disciples

again, JESUS said:

> *Matt 18:3* *Verily I say unto you, Except ye be converted,* [strengthened and turned towards it] *and become as little children, ye shall not enter into the* ***Kingdom of Heaven****.*

Again, JESUS is not speaking to the Scribes and Pharisees here, or to anyone outside of Israel. JESUS pointed out that the Edomite Jewish leaders were active in trying to prevent Israelites from knowing and entering their place in the Kingdom of Heaven, or their inheritance in the Kingdom.

> *Matt. 23:13* *...for you shut up the* ***Kingdom of Heaven*** *against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

"The Jews" are still the major opponents of the Gospel of the Kingdom. The churches can pretend all they like that "The Jews" are not whom JESUS says they are, but that will not change what JESUS has declared! Each of this section of Jewry is still ***the child of Hell*** [v. 15]. To pray for "The Jews" is not the same as praying that ***all Israel might be saved***.

THE PARABLES

> *Matt. 13:11-13* *He answered and said unto them, Because it is given unto you to know the mysteries of* ***the Kingdom of Heaven****, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

It is JESUS who says understanding of the Kingdom is not given to everyone. We have immediately to agree, or to disagree, with the Sovereign THE LORD GOD who does make selections

among men.

According to Vine, the word, ***mystery***, means:

> In the N.T., it denotes, not the mysterious (as with the English word) but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by GOD, and to those only who are illumined by His Spirit. In the ordinary sense, a mystery implies knowledge withheld; its Scriptural significance is truth revealed. Hence, the terms especially associated with the subject are *made known, manifested, revealed, preached, understood, and dispensation.*

Anyone else to whom it is not given, will hear the word of the Kingdom [v. 19] and will not understand it. The subject of Matthew 13:11 is the secrets hidden in the Word of THE LORD GOD about the Kingdom of the Heavens. These secrets are presented as the parables in verse 13.

THE KINGDOM OF THE LORD GOD IN THE BOOK OF ACTS

Right At the commencement of This Book of Acts, we find immediate reference to The Kingdom of GOD. Through this Book of Acts, the people addressed are always Israelites. This confirms what has been said in the chapter entitled, *Adoption*, where it has been shown that the Sons of GOD are placed *out of* national Israel. These so placed have their inheritance in The Kingdom of GOD.

Acts 1:3 *To whom also He showed Himself alive after His passion by may infallible proofs, being seen of them forty days, and speaking of things pertain to* ***The Kingdom of GOD****.*

Acts 1:6 *...they asked of Him, saying, Lord, wilt thou at this time restore again* ***the Kingdom to Israel***?

Take careful note, JESUS does not say the restoration of the

Kingdom to Israel will not take place, but that there is a GOD-appointed time to restore the Kingdom **to Israel**. Nor does He say the promise made to Kind David and to the seed *from his bowels*, on that Throne, is taken away. Denominational churches may say this and say that the disciples misunderstood, but THE LORD GOD does not say it. When the prophets say that the power of the Holy People would be scattered and that Israel would lose the knowledge of their identity until *the time of restoration* of the Kingdom to Israel, this does not say that the Davidic Covenant ceases to exist. It cannot cease because of THE LORD GOD's oath.

The restoration of *all things*, [Acts 3:21], includes the Kingdom. It is the THE LORD GOD of OUR FATHERS [v. 13], who brings this to pass. ***Our fathers* isolates Israel only as being the recipients.** Through repentance and belief, the iniquities of the fathers can be set aside under the New Testament to Israel. Those who *hear* JESUS as *that prophet* [v. 22] will not be destroyed from among the same people of Israel. Those left have an inheritance among the saints. This inheritance is The Kingdom of GOD.

> *Acts 8:12* *But when they believed Philip preaching* [proclaiming] *the things concerning* ***the Kingdom of GOD****, and the name of JESUS Christ, they were baptized, both men and women.*

So, Philip taught the things concerning The Kingdom of THE LORD GOD, also, even after Pentecost. The disciples were exhorted to continue in the faith, to secure their inheritance.

> *Acts 14:22* *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we through much tribulation, enter into* ***The Kingdom of GOD.***

The Apostle Paul consistently proclaimed The Kingdom of GOD to Israelites only. His expounding was from The Law and The Prophets. If we do not go back to this foundation, then we will "get

it wrong." Even from a natural point of view, it cannot be reasonable to insist that Paul would teach about The Law and The Prophets to those who had no knowledge of The Law and The Prophets.

Acts 19:8 *And he went into the synagogue...disputing and persuading the things concerning* ***the Kingdom of GOD***.

Likewise, we must dispute and persuade the things concerning The Kingdom of GOD. This was important to the Apostle Paul and so it must be important to us, too.

Acts 20:25 *And now, behold, I know that you all, among whom I have gone preaching* [proclaiming] ***The Kingdom of THE LORD GOD*** *shall see my face no more.*

In the previous verse, Paul says that his ministry as received from THE LORD JESUS, was ***to testify to the grace of GOD***, relating this to The Kingdom of GOD.

Acts 28:23 *...to whom he expounded and testified* ***The Kingdom of GOD****, both out of the Law of Moses, and out of The Prophets, from morning till evening.*

Once again, we see the expounding is from Moses and The Prophets. Ad the end of the Book of Acts, Paul speaks of the hardness of heart of those in Judaea, who would not hear the Gospel, and thus, he turned to proclaim to the dispersed nations of Israel outside of Judaea. These nations are described as being "Gentiles" by the translators [see the chapter *That Unfortunate Word "Gentile"*]. That these were the nations of Israel is fully in accord with The Prophets. It cannot be denied that this last chapter of Acts speaks of ***The hope OF ISRAEL*** [v. 20], and that the Holy Ghost spoke to **OUR Fathers** [v. 25]. The particular people being addressed among those at Rome ***were Israelites***, just as much as those from among the general population of Judaea.

Paul proclaimed in Rome for two years. This was the same Gospel that he received in the beginning. He declared, *The Gospel which was preached* [proclaimed] *of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of JESUS Christ* [Gal. 1:11-12]. If what is commonly taught today is *after man*, then it is time to reconsider what "Gospel" is being proclaimed. At the end of this age, it is to be still the same Gospel according to JESUS:

> *Matt. 24:14* *And this* ***Gospel of the Kingdom*** *shall be preached* [proclaimed] *in all the world* [***kosmos***: order] *for a witness unto all nations; and then shall the end come.*

The question must come to mind, ***Why do ministers not expound The Kingdom from The Law and The Prophets, as well as from The New Testament, in the same way as the Apostles?***

Could it be because The Kingdom has ***a racial flavor*** in the Old Testament, and that this does not fit in with the Doctrine of Balaam or popular concepts about racism? They refuse to see the racial flavor in the New Testament because of this doctrine.

THE KINGDOM IN THE EPISTLES

There are references to The Kingdom of THE LORD GOD in the Epistles, but as shown, the people are still Israelites, who are being addressed. The New Testament excludes ***fornicators, idolaters, adulterers, the effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and extortioners*** from inheriting The Kingdom of GOD [I Cor. 6:9-10; Gal. 5:21; Eph. 5:5]. The Kingdom of GOD is always spoken of as being an inheritance. The majority of Bible teachers teach that all Christians are already in the Kingdom, instead of Christians being in the process of receiving, or qualifying for The Kingdom, as heirs.

This is The Kingdom that JESUS will deliver up to the Father

when He shall have put down all rule and authority and power [I Cor. 15:24]. This inheritance of the *brethren* cannot be inherited by flesh and blood [I Cor. 15:50], but only those who are changed at the Trump of GOD [v. 52]. Until this time, The Gospel of The Kingdom is to be proclaimed as a witness, and then *shall the end come* [Matt. 24:14]. JESUS here, is speaking of The Gospel of The Kingdom of Heaven, and this is to be proclaimed to the ***CITIES OF ISRAEL*** [Matt. 10:23], ***till the Son of man be come***. The entrance of Israelites into the Kingdom of GOD is by inheritance and walking in the Light, so that the Blood of JESUS is able to cover sin [I John 1:7]. The *cities of Israel* exist wherever Israel was scattered and where they exist today.

There are many conditional Scriptures to this end that include the word, "Kingdom."

Heb. 12:28 *Wherefore we receiving **A Kingdom**, which cannot be moved, let us have grace, whereby we may serve THE LORD GOD acceptably, with reverence and godly fear.*

James 2:5 *Hearken, my beloved brethren, Hath not GOD chosen the poor of this world rich in faith, and **Heirs of The Kingdom**, which He has promised to those who love Him?*

I Peter 1:10-11 *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you will never fall. For so an entrance shall be ministered unto you abundantly into **THE EVERLASTING KINGDOM of our Lord and Savior, JESUS CHRIST**.*

Again, what is the time given for entrance to be ministered? What is the time of the promise? In Revelation, we find the time when comes ***salvation, strength, and The Kingdom of our LORD GOD***. Then, reward is given unto ***Thy servants, The Prophets, and***

The Saints. This reward is given to no others. This is the receiving of the inheritance! As yet, we have only an *earnest* of this inheritance.

Paul also talks of:

Being *translated into* ***The Kingdom*** **of His dear Son**	[Col. 1:13]
Being *fellow-workers unto* ***The Kingdom of GOD***	[Col. 4:11]
Being *called unto* ***His Kingdom*** *and glory*	[I Thess. 2:12]
Being *counted worthy of* ***The Kingdom of GOD***	[II Thess. 1:5]
The *appearing of* ***His Kingdom***	[II Tim. 4:1]
Being *preserved unto* ***His Heavenly Kingdom***	[II Tim. 4:18]

WHAT IS BEING SAID?

The intention of this chapter is to show why the commission to proclaim ***The Gospel of the Kingdom of Heaven*** is not observed today. Accordingly, we have looked at the original formation of what is described as ***The Throne of THE LORD GOD and Its Kingdom*** in the Old Testament. Then, we have considered the promises made to King David about ***the seed from your bowels***; namely, that this seed would be on The Throne for all generations. We saw that there is no room for spiritualizing that Throne or the seed upon it. The Throne of David is the Throne JESUS takes as the lawful descendant of David's seed.

Through the Acts and the Epistles, we see The Kingdom is always connected with Israel only, both before and after The New Testament was made **with Israel**. If these things are not believed, or if they are spiritualized away totally, then The Kingdom of Heaven and the restoration of The Kingdom to Israel cannot be proclaimed. Any other Gospel that is being taught, cannot be the Gospel of THE

LORD GOD's Grace to His Kingdom People! "The Church," in its popular concept, has nothing to do with The Bible; it has nothing to do with the ***Kingdom of Heaven over Israel***!

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CHAPTER 15

THE REGATHERING OF ISRAEL IN THE OLD TESTAMENT

Today, we find much written spoken in religious circles insisting that the establishment of the modern Israeli state is the fulfillment of end-of-age prophecy concerning the regathering of Israel.

The contention in this chapter is that this is a false insistence and that the bulk of the people being gather to the Israeli state could not possibly be Israelites as a race of People. Since the ***seed*** of Abraham is genetic, and since those going to Palestine are multi-racial, the only common "Jewish" connection can be by religion, sympathy, upbringing or some false pseudo-racial association. Rather than being Israelites, these people are more likely to be descendants of Esau. Prophecy declares Esau's descendants will be brought together for destruction centered on Jerusalem. Many of the prophecies concerning the fate of Esau [also known as Edom, Idumea, Mt. Seir, Teman, etc.] have been presented in the chapter entitled, *Could the Modern Jews Be Israel?*

Furthermore, the timing of the Israeli build-up is incorrect if it is to be portrayed as the regathering of Israel. When we consider other events associated with the return of the nation of Israel to "The Land," we find the sequence does not fit the Israeli state. In this chapter, we will examine the timing factors.

When writings from Evangelical, Zionist, and Messianic Jewish sources are examined, a limited number of Scriptures quoted by these groups are repeated over and over again to support their views claiming that the Israeli state is a fulfillment of prophecy.

WHO ARE REGATHERED?

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The very titles that we find in the margins of our popular Bibles, such as ***regathering*** and ***Jews Return***, suggest correctly that this all pertains to Israel only. However, the popular acceptance is that all converted people are ***true Jews***; [meaning true Israelites because they think that "Jews" and "Israel" mean the same thing]. This is a consideration that has been disproved in earlier chapters, mainly on the basis that the Bible is a Book about Israel and is addressed to Israel only (including the so-called Gentiles of the dispersed Houses of Israel and Judah).

WHAT SAITH THE LAW, THE PSALMS, AND THE PROPHETS?

In considering this subject, we cannot ever move away from the foundation given by Scripture. This is, that the New Testament fulfills the Old Testament prophecy, as given in The Law, The Psalms, and The Prophets. All through the Old Testament, we find references to this promise of national gathering being made **to the people of Israel only**. This selective aspect of the gathering is a fact of Scripture, even though this may be difficult to accept because of the sentimental objections that arise from our pre-conditioning and religious upbringing or education. There are Scriptures used to suggest that *all the families of the earth* are to be blessed in Abraham, but it has been demonstrated that all the families do not mean all people of all races. Without going over all this again, it might be well to ask how Israel could have been a blessing to all those nations THE LORD GOD told Israel to destroy? There are many similar contradictions. For example:

Amos 3:1-2 *Hear this word that THE LORD has spoken against you, O children of Israel, against the whole family which I brought up out of the land* [earth] *of Egypt, saying* ***you only have I known*** *of all the families of the earth…*

Something is obviously wrong with the traditional teachings!

THE REGATHER AS FOUND IN THE LAW

Addressed specifically to Israel as a people [and not to any other race], we read:

> *Deut. 30:1-6* *...and thou shalt call them to mind among all the nations; whither THE LORD THY GOD hath driven thee,...That then will THE LORD THY GOD turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither THE LORD THY GOD has scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will THE LORD THY GOD gather thee...And THE LORD THY GOD will bring thee into the land which thy fathers possessed...and THE LORD THY GOD will circumcise thine heart, and the heart of thy seed...*

This is the original promise made to Israel; this has not changed, and there are things that must be noted:

1. The PEOPLE in this passage are Israel – not any others.

2. THE LORD GOD is repeatedly presented as THE LORD GOD of Israel – not of others.

3. THE LORD GOD does the gathering – they do not come back unconverted under their own steam.

4. It is FROM THENCE not OF all nations. *Whither* also speaks of place.

5. The TIME is given as *when thou* [Israel] *shalt call to mind* all the things presented at Mount Sinai and set their mind to return to THE LORD GOD and to obey His voice. There is no evidence of this in the Israeli state.

6. The PLACE is given as *the land which your fathers*

possessed…[Note all the New Testament references to "The Fathers"]. It is a specific geographical place on Earth. It is the land where *the fathers* [of Israel] lived.

7. The FULFILLMENT is isolated to the children of "The Fathers." It is not the mythical, spiritual children of Abraham in the sense that Galatians 3:7 is commonly taught, because "The Fathers" includes Isaac and Jacob.

This passage in Deuteronomy 30:1-6 gives us the time of this event and goes on to tell us that Israel's enemies will be cursed and not be blessed. This **racial** separation is always present.

Provision is also made for those of Israel who deny THE LORD GOD, to be cursed, instead of being blessed. Being born an Israelite is no guarantee of eternal life. Each must come through The Door. JESUS says, ***I am The Door of the sheep*** [John 10:7]. JESUS does not say that He is the door for races other than the sheep. JESUS gave His Life for the sheep! But, it is NOT recorded that He gave His Life for goats or anyone else. Israel is often spoken of as being ***the sheep of His Pasture***.

From here, we go on to find the very same message that the Apostle Paul teaches in Romans 10:5-13, that is so often quoted in religious Gospel preaching. Paul is addressing Israelites only, who are stated to be "brethren" (***kinsmen of the womb***). These were of the same kin and of the House of Israel, who Paul said also knew the Law [Rom. 3:19 and 7:1-4]. The Law was given to Israel only.

I Chron. 16:35-36 *And say ye, Save us, O GOD of our* [Israel's]*salvation, and* ***gather us together****, and deliver us from the heathen, that we may give thanks to Thy Holy Name…Blessed by THE LORD GOD* ***of Israel*** *forever and ever…*

In all these verses, kindly take note of the separation or identification that is made by the pronouns. See just who the ***gather***

us refers to and understand how this cannot ever be extended to include others. Note THE LORD GOD is always stated to be ***THE LORD GOD of Israel***.

In this song of David, we find the prayer for Israel's gathering together, prayed by David on behalf of Israel. This regathering has not yet happened. In the New Testament, JESUS taught Israelites to pray, ***Thy Kingdom come***. This is the hope of Israel, under both covenants. It is never presented as being the hope of all races, even in the New Testament.

Neh. 1:8-10 *Remember, I beseech you, the word that thou commandest Thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the Heaven, yet will* ***I gather them from thence****, and will bring them unto the place that I have chosen to set My name there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand.*

Some might like to argue that this refers only to those of the House of Judah, who returned to Jerusalem from Babylon. But the original promise was made to the whole nation, and in this verse, the gathering is from "nations" in the plural. Again, the action relates to the redemption of Israel. It is through the Redeemer OF ISRAEL, JESUS, who came ***to save His people from their sins***. The PLACE is always a specified place; it is not a condition as many New Testament teachers suggest, but a physical place that THE LORD GOD has chosen on Earth. It is ***the land which your fathers possessed***.

THE REGATHERING IN THE PSALMS

Psalm 102:21-22 To declare the name of THE LORD in Zion, and His

*praise in Jerusalem; when the people are **gathered together**, and the kingdoms* [of Israel] *to serve THE LORD.*

Psalm 106:47 *Save us, O LORD our GOD, and **gather us**, from among the heathen, to give thanks unto Thy Holy Name,...*

Psalm 105:42-43 *For He remember His Holy Promise, and Abraham His servant. And He **brought forth** His people with joy, and His chosen with gladness.*

This Psalm is addressed to ***O ye seed of Abraham His servant, ye children of Jacob, His chosen*** [v. 6]. It speaks of the everlasting covenant made to Abraham, Isaac, and Jacob [vv. 8-19] and refers to the land of Canaan.

Psalm 107:2-3 *Let the redeemed of THE LORD say so, whom He hath redeemed from the hand of the enemy; and **gathered them** out of the lands, from the east, and from the west, from the north and the south.*

In verse 7 of this Psalm, it is THE LORD GOD who leads Israel unto *a city of habitation*. This Psalm is about the gathering of the redeemed of THE LORD GOD from the East, West, North, and South. It is always to a place. It is centered upon Jerusalem. This Psalm end with:

Psalm 107:43 *Whoso is wise, and will observe these things, even they shall understand the loving kindness of THE LORD.*

What are *these things*? Are they not to do with Israel and her gathering? Would it be improper to suggest that if we do not *observe these things,* we must therefore be lacking in understanding? JESUS pointed out the same thing in John 3:12, ***If I have told you earthly things and you believe not, how shall you believe if I tell you heavenly things***? JESUS was talking to Nicodemus, *a Master in Israel* about knowing these things. It is absolutely necessary to

understand the earthly things about Israel as a racial entity before we can ever understand heavenly things. The facts concerning the gathering of Israel are most important!

THE REGATHERING IN THE PROPHETS

Isaiah 11:9-13 *They shall not hurt nor destroy in all My Holy Mountain: for the earth shall be full of the knowledge of THE LORD, as the waters cover the sea. And* ***in that day****, there shall be a root of Jesse, which shall be for an ensign of the people; to it shall the Gentiles* [nations] *seek and His rest shall be glorious. And it shall come to pass,* ***in that day****, THE LORD shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and* ***gather together*** *the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

Twice in this section, there is the phrase, ***in that day***. **So, it does not apply to toher than the time specified**. This is the day when the wolf will dwell with the lamb, and the leopard will lie down with the kid, etc., and when ***the earth will be full of the knowledge of THE LORD GOD, as the waters cover the sea*** [v. 9].

Isaiah is telling us a basic fact about the House of Israel, who are at enmity against the House of Judah until the time of the regathering of all Israel [Isaiah 11]. These two House [or parts of Israel] must exist today as specific entities. The gathering is clearly spoken of as being of two parts that come from among [not of] all nations in ***the four corners of the earth***. If Israel has now been "taken over" by the Church, how ever could this prophecy be

fulfilled? We will see a lot more about this separation between Israel and Judah as we go along. What do the end-of-age teachers say about this matter? Nothing! IF we take this literally, we see the route Israel is to take back to the promised land, as well as the timing. So far, men do not go dry-shod over the Egyptian sea [v. 15]. A highway expressed in verse 16 as being from Assyria is not presently manifest either. The time of *in that day* is the time of the latter days when JESUS comes to smite the earth with ***the rod of his mouth***…[Isaiah 11:4].

Reading on, we find that the time is when the desert shall rejoice and blossom as the rose [Isaiah 35:1]. The fact that the Israeli state has organized the watering of desert areas does not prove anything in itself. Do the same in the interior of Australia and that desert will also blossom as the rose. This chapter ends with, ***and the ransomed of THE LORD GOD shall return, and come to Zion with songs and everlasting joy upon their heads***. Those going to Palestine today are not returning this way! They do not make any claim of being ransomed.

Isaiah 40:5 *And the glory of THE LORD shall be revealed, and all flesh shall see it together: for the mouth of THE LORD has spoken it.*

Isaiah 40:11 *He shall feed His flock* [Israel] *like a shepherd; he shall* ***gather the lambs*** *with His arms, and carry them in His bosom, and gently lead those with young.*

Could this possibly refer to the First Advent? All flesh has not yet seen the glory of THE LORD GOD, but when He returns, every eye shall behold Him. In the Word of GOD, we do not see a multi-racial mix going back to Palestine. The glory of THE LORD GOD is revealed to all flesh of Israel, and then He gathers His lambs. Although, there is no *in that day* in these passages, the times are the same. The expressions, *in those days* or *in that day* refer to the time approaching the close of this age.

THE REGATHERING IN JEREMIAH

There is so much in the Book on this subject, that it is difficult to select quotations. In chapter three, there is the same separation of Israel and Judah, with the same time feature as given by Isaiah. These two factors are so important, yet they are what the popular ministers have to omit to support their traditional teachings. The present Israeli state is a misfit in terms of the timing given.

Jer. 3:18 *An in those days* [the timing], *the House of Judah shall walk with the House of Israel, and they shall* ***come together*** *out of the land of the north to the land that I have given for an inheritance* ***unto your fathers****.*

One again, we find the gathering is to the same specific land are and a repeat statement about the time of the gathering of Israel as being *in those days*. This is a time when Israel will no longer be walking after the imagination of their evil hearts. In this verse and in this chapter of Jeremiah, we again find the same reference to the differentiation between Israel and Judah. They are separate parts of Israel [for example, see Jer. 3:11, 18; 5:11; 11:17; 30:3, 31; 31:31; 33:14; 36:2; 50:4]. Again, it has to be pointed out very clearly that something is very wrong with the popular doctrines that do not allow for this. There are many Scriptures in this book of Jeremiah alone about this matter. Let us look further into Jeremiah for the gathering of these two Houses.

Jer. 23:3 *And I will* ***gather*** *the remnant of My flock out of all countries whither I have driven them and will bring them again unto their folds; and they shall be fruitful and increase.*

Jer. 23:5 *Behold, the days come, saith THE LORD, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth.*

Some like to say that this applies to JESUS' time, but JESUS did not reign and prosper as a King at the First Advent.

Jer. 23:6 In His days, Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called ***THE LORD OUR RIGHTEOUSNESS****.*

Note the usual Israel and Judah separation, and again that it is in the day when JESUS reigns

Jer. 23:7-8 *Therefore, behold, the days come, saith THE LORD, that they shall no more say, THE LORD liveth which brought the children of Israel out of the land of Egypt; but, THE LORD liveth, which brought up and which led the seed ofIsrael out of the north country, ad from all countries whither I had driven them; and there they shall dwell in their own land.*

It must be noted that the gathering is only of the seed of Israel, that is, the Children [descendants] of Israel. Also, the return is from the North Country [singular] where Israel is to be found.

DO OUR MODERN PROPHETS AGREE WITH JEREMIAH?

Jeremiah goes on to say something sad and searching, yet most significant.

Jer. 23:9 *Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of THE LORD, and because of the words of his holiness.*

Jer. 23:11 *For both prophet and priest are profane, yea, in My house have I found wickedness, saith THE LORD.*

We can now examine the full passage above to see if today's prophets are equally profane in not believing what THE LORD GOD says about the gathering of His people Israel. This is the context in which Jeremiah is speaking. Should we feel as bad about it as Jeremiah did? These Pastors and Teachers with the universalist all-races doctrines are the pastors who are said to be destroying the sheep of THE LORD GOD's pasture [v. 1]. These are hard words and THE LORD GOD pronounces woe on all and every one of these pastors who will not teach what Jeremiah is saying about the gathering of Israel and Judah. It is time for a personal check-up on what we believe about this, to avoid this woe!

[a] Those regathered are a very small remnant of the two Houses [all Israel] only. [Zeph. 2:9; Micah 2:2; Ezek. 14:22; Jer. 6:9; 23:3; 31:7; Isa. 1:9; 4:3; 11:16; 37:4; Rom. 11:5; 9:27]

[b] They are only from THE LORD GOD's flock [Israel].

[c] Israel as a whole are gathered from out of all countries where THE LORD GOD had driven them. But Israel is not of the racial content of the races of those countries.

[d] The timing is in the days of the Righteous Branch. This is not the First Advent time, because JESUS does not yet sit on David's present throne on earth. He is yet to return to David's throne [over Israel].

[e] Judah and Israel are separate entities until this time. Their present enmity has been stated clearly [Isa. 11:11-13]. Do we believe this?

[f] It is in *His Days* that the two entities officially re-unite. The *middle of the partition* that the Apostle Paul talks of is then broken down under the New Testament that is made with Israel and Judah alone [Heb. 8:8]. And then, Paul says, *All Israel shall be saved.* In prophecy, the two parties are never other than Israel and Judah, they are never "Jews and Gentiles" in the way that is commonly presented. There is no line of Old Testament prophecy that the popular teachings could be shown to fulfill.

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[g] The people concerned are always the *seed* [genetic] of the House of Israel [v. 8].

[h] The "Land" is that which was given to their Fathers [genetic]. There are not two promised lands, nor is this promised land a place to which "saints" are raptured to before the Millennium. Israel is to *dwell* in their own land; the same one that was given unto their fathers. They are gathered from out of nations on Earth, and not from some place outside of earth from where they supposedly might have been raptured.

Let us look at this passage from Jeremiah again, and examine our hearts:

1. Are we those upon whom THE LORD GOD says He will bring evil [v. 12]?

2. Are we those who cause *My people Israel* to err [v. 13]?

3. Do we *speak a vision out of our own heart* and not out of the mouth of THE LORD GOD [v. 16]?

4. Do we say to our people, or think, *no evil shall come upon you* [v. 17]?

5. Have we yet *marked His word and heard it* [v. 18]? Indeed, look at the rest of this chapter of Jeremiah about teachers and pastors who carry on stealing *my words every one from his neighbor.*

6. Is what we teach or believe just what we learned at Bible College or at church?

7. Will we yet continue not to accept what THE LORD GOD is saying through His prophets about the gathering of Israel?

8. Will we continue to ignore the separation of Israel and Judah?

9. Will we continue to ignore the time when Israel is gathered and confess that this is NOT what is happening in the Israeli state? If we do not yet do so, we still have the rest of the prophetical

books to contend with and be convinced, for all tell the same story.

Let us probe this subject further in Jeremiah.

Jer. 31:8-11 *Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child, together: a great company shall return thither. And they shall come with weeping, and with supplications I will lead them:...He that scattered Israel will* ***gather him****, and keep him, as a shepherd does His flock. For THE LORD GOD has redeemed* ***Jacob…***

We find a place that they come from [this is another subject, as is the *North country*]. Women still are getting pregnant at that time and life on Earth continues. They were not raptured away anywhere, nor do they come from a place where they *neither marry or are given in marriage.* It is the returned Lord, who leads them back; this Scripture again shows the timing of this gathering! The flock is made up of two parts; remember how JESUS said He had other sheep than the Judaean fold? One is Judah and the other is the House of Israel. The two add together to make up the *Jacob* we see in the verse above.

It is only Jacob-Israel [both Israel and Judah] that is spoken of in Scripture as being redeemed. It is never a multi-racial church. [Note again, only Israel was given the Law, and therefore, only Israel needs redeeming from that broken Law]. In Jeremiah 31:2, it is Israel who finds grace in the wilderness; it does not include anyone else. Could all the factors in this chapter be spiritualized away?

Jer. 31:1 *At the same time, saith THE LORD, will I be THE GOD of all the families of Israel, and they shall be My people.*

THE LORD GOD is never spoken of as THE LORD GOD of all races, and Israel is *My people*. As THE LORD GOD says of *old* [v. 3] *I have loved thee* [Israel] *with an everlasting love.* Jeremiah 31:31 is the very chapter Paul repeats in the Book of Hebrews [Heb. 8:8] telling of the New Testament that is made with the House of Israel and the House of Judah. The New Testament is made with none others, even in the New Testament pages!

Jer. 32:41 *Yea, I will rejoice over them to do them good, I will plant them in this land assuredly with My whole heart and with My whole soul.*

Who, and who only, are planted in *this land*? Israel can never be spiritualized away as a *church* in the modern concept. Jeremiah 31:35-37 and 33:17 tells us that Israel will always be A PEOPLE in the same way Peter does in the New Testament. This is to be so as long as the stars are shining and the moon can be seen. So, Israel is still an individual two-part racial entity today, consisting of the House of Israel and the House of Judah! Jeremiah also tells us about the House of Israel always having a monarch over them [Jer. 33:17], and so this part of Israel must containa monarch today. [Note again, the separation of Israel and Judah in this chapter].

NB: <u>There are no separate prophecies concerning any non-Israelite church</u>.

Jer. 50:4-5, 19 *In those days, and that time, saith THE LORD, the children of Israel shall come, they and the children of Judah together, going and weeping and they shall go, and seek THE LORD their GOD. They shall ask the way to Zion with their faces thitherwood,...And I will bring Israel again to his habitation,...*

It is always Israel and Judah only! Again, they are mentioned separately as seeking THE LORD GOD together. There is not one drop of a stream of prophecy to the contrary! This verse is certainly

not being fulfilled in the Israeli state today. Some would say that "Zion" is a figure of speech, or that the prophecy concerns the return of Judah to the Land under Ezra and Nehemiah. But here, it is both houses, not just Judah, who are mentioned as separate entities making up *all Israel* as being brought to his habitation.

Israel will be sanctified in the eyes of all the other races when THE LORD GOD gathers His people…*then shall they dwell in THEIR LAND* <u>*that I have given unto My servant*</u> <u>*JACOB*</u>…[Jer. 28:24-26]. The word "Jacob" can never include other races.

THE REGATHERING IN EZEKIEL

This Book tells the same story. In chapters 37 and 38 in particular, we find some verses that are commonly extracted to support popular view. But these chapters also give a repeat of the timing factors, which immediately put this subject in the right perspective. Ezekiel was told, *Behold, I send you TO THE CHILDREN OF ISRAEL* [Ezek. 2:3 and 3:1]. To extend this limitation beyond the Children of Israel is to deceive! We are told by the Apostle James, who wrote to THE TWELVE TRIBES, that many deceivers are entered into the world. Our modern deceivers extend these twelve tribes to include every race on earth. They claim other races are joined to Israel by *adoption*. If this were so, then other races and churches would have to come to belong to one of the Twelve Tribes! They would have to be in either one or the other of the Houses of Israel or Judah [see the chapter entitled *Adoption*].

Ezek. 11:17 *...Thus saith THE LORD GOD, I will even gather you* [Israel] *from the people, and assemble you out of the countries where you have been scattered, and I will give* ***you*** *the land of Israel.*

Ezekiel tells the same story as Jeremiah! He makes the same complaint about the pastors and prophets, who ignore the national message of the Bible, and who have not *made up the hedge for the*

House of Israel. He says that their teaching is *prophecy out of their own hearts* [Ezek. 13:1-16]. The rest of this chapter tells how their teaching seduces Israel. Today, the modern teachers *see visions of peace* for Jerusalem [v. 16] and they think that the Israeli state is the start of the fulfillment. But there will be no peace in Jerusalem until Edom is destroyed there and the Prince of Peace brings the righteous remnant back to enjoy the abundance of peace they alone are promised. This gathering is after Esau's descendants have been destroyed in 'The Land' by a complete and utter destruction.

THE LORD GOD says that these false prophets will have THE LORD GOD's hand against them, *and they shall bear their iniquity* [Ezek. 14:9-11]. They will be taken out from among Israel! It is THE LORD GOD who is saying these things, like it or not! We can see the severity of THE LORD GOD in this and just how seriously we must take heed to this message.

Although Israel is punished much for their abominations, THE LORD GOD says:

> *Ezek. 6:60* *Nevertheless, I will remember My covenant with thee* [Israel]:…*and I will establish unto thee an everlasting covenant.*

But, the gathering of Israel, from among the countries *wherein you are scattered,* is with fury, purging, and judgement [Ezek. 20:34-38]. All flesh shall know that *I THE LORD GOD have drawn My sword* [Ezek. 21:5]. Can we perceive the sword sharpened as Ezekiel did [Ezek. 21:8- 17]? Or do we prophesy lies saying THE LORD GOD's people shall be raptured away out of it? THE LORD GOD's principle is always, *the unrighteous shall be severed from among the just* [Matt. 13:49]. How dare our teachers reverse what JESUS says. They teach that the righteous are raptured away from wicked. These teachers must face their judgement! In the parable of the Tares and the Wheat, is it not the Tares who are FIRST burned?

We must have a good think about this! Ezekiel 34 is too long to quote, but it is a mine of treasure on the subject of the gathering of Israel. It ends by saying:

> *Ezek. 34:30-33* *Thus, shall they know that I THE LORD THEIR GOD am with them, and that they,* ***even the House of Israel are My people****, saith THE LORD GOD. And you My flock, the flock of My pasture, are men and I am your GOD,...*

"Sheep" and "flock" are the people, who personally belong to THE LORD GOD. Israel is bought back for a price, and "found." The *bring* [v. 13] and *seeketh out* [v. 12] parallel the *bought* and *found* through the New Testament parables. The *new heart* is a promise made to the House of Israel. You will look in vain for the *new heart* to be put in anyone else but Israel…[Ezek. 36:21- 38].

What is the timing? We must look at this timing and see if this is what we have been taught. And with this, note the desolation that is yet to come upon the land before Israel returns. Other prophets write about this too, but you will not find our modern teachers ever mentioning it. They are too busy prophesying smooth things about the Israeli state! These are the false prophets. These are the ones with the dangerous doctrines, every one of them.

THE PROPHECIES OF THE DRY BONES AND THE TWO STICKS

Our end-time teachers and book writers use extracts from these chapters, but again, they ignore the timing factors of the regathering, as well as exactly who this prophet is addressing.

THE DRY BONES:

In the parable of the dry bones, we find:

> *Ezek. 37:11* *Then he said unto me, Son of man, these bones are*

*the whole House **OF ISRAEL**.*

They are expressly stated to be Israelites, so how could they be anyone else?

Ezek. 37:14 *...and I shall place you in your own land...*

Just who, and who only, are to be placed in their own land? It is Israel as a people who alone are being addressed. So, we must again ask if this gives support for the present Israeli state. To support the Israeli state is to say, in effect, that the resurrection is past. The current teaching about the Israeli state is pure deception!

THE TWO STICKS:

Even the Jehovah Witnesses have a play on this one. However, the Bible states the one stick represents Judah and the other represents Israel. They are *companions*...[v. 16]...or *fellows*...[v. 19]. The sticks become joined together. This is a picture of the gathering together of all Israel. It includes no one else! It is not "Jews and Gentiles" in the popular context.

The prophet goes on to say:

Ezek. 37:21-23 *...Thus saith THE LORD GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king unto them all; and they shall no more be two nations, neither shall they be divided into two kingdoms anymore at all.*

Anyone who denies that Israel is made up of just these two peoples has a serious problem. If they are not prepared to believe this *earthly* thing, JESUS says they cannot ever believe *heavenly* things [John 3:12]. At present, Israel could not possibly be a singular

"church" as some teach. The two parties could not possibly be "Jews and Gentiles" as is commonly taught. All the *kosmos* [or order] of Israel that JESUS is talking about is changed by our teachers to be *all the races on the Earth.*

> *Ezek. 37:24* *And David My servant shall be king over them; and they all shall have one Shepherd…*

Religious denominations teach that JESUS is the King of Christians of all races, but they fail to observe that JESUS says He is gone away to a far country AND WILL RETURN to take His Kingdom and be one shepherd to Israel. Those falsely occupying the vineyard part, at present, will be destroyed *with the brightness of His coming.* The vineyard is not the whole earth; it is a specific area of the earth.

> *Ezek. 37:25* *And they shall dwell in the land that I have given unto Jacob My servant…and My servant David shall be their Prince, forever.*

This "land" is a defined area on earth, being that given to Jacob. There is both racial separation and place separation.

> *Ezek. 37:28* *And the heathen shall know that I THE LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.*

In these verses, we see two groups, *the heathen* and *Israel;* they are two completely separated identities.

> *Ezek. 39:21* *And I will set my glory among the heathen, and all the heathen shall see My judgement that I have executed, and My hand that I have laid upon them.*
>
> *vv. 22-23* *So, the **house of Israel** shall know that I am THE LORD THEIR GOD from that day and forward…and the heathen shall know that the **house of Israel** went into captivity for their iniquity…*

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v.25	*Thus saith THE LORD GOD; Now I will bring again the captivity of Jacob, and have mercy upon the* ***whole house of Israel,*** *and will be jealous for My holy name.*
v. 27	*...and am sanctified in them in the sight of many nations;*
v. 28	*Then shall they know that I am THE LORD THEIR GOD, which caused them to be led into captivity among the heathen, but I have gathered them* [Israel] *unto their own land...*
v. 29	*Neither will I hide My face any more from them: for I have poured out My Spirit* ***unto the House of Israel.***

Note here, the segregation of Israel from the other nations. The mercy upon Israel is *in the sight of many nations*, so Israel and these many nations coexist, but are separate. On whom do the prophets say the Spirit is poured out? Do the prophets say it is poured out upon all races? From Joel 2:28, [and from the New Testament], we have been taught that *all flesh* is not limited to Israel's sons and daughters, even if Israel are the people being addressed. But *all flesh* is almost always the *all flesh of Israel.*

The important thing to note in connection with the gathering of Israel, is that Israel is still a separate racial entity from the other nations, not only at this late stage of this present age, but into the next age. It is impossible that Israel has become a multi-racial "church." There is no prophecy at all about any portion for anyone of any race other than the Twelve Tribes. THE LORD GOD's sanctuary is stated to be *in the midst of Israel* and NOT in the midst of the heathen nations or races.

At the end of Ezekiel, we find listed the apportioning of the land, which is divided *according to the Tribes of Israel.* All those who want to continue to call the Tribes of Israel, "The Church," will continue to blur what is on the pages of the Bible in black and white.

The more this subject is examined, the more impossible the popular evangelical teachings become.

THE REGATHERING IN DANIEL

The "stone" kingdom of Daniel 2 is touched upon earlier in the chapter *Why Not Proclaim the Kingdom of Heaven?* And a summary of the position is given in Daniel 7.

> *Daniel 7:13-14* *...one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him...and His Kingdom that which shall not be destroyed.*

Yet again, this Kingdom is separate from other peoples and nations. The other peoples are servants to Israel. THE LORD GOD of Hosts, THE LORD GOD of the armies of Israel, has the whole Earth, and all the other peoples in subjection. At the end of this book of Daniel, the archangel Michael *standeth for the children of thy* [Daniel's] *people* [Dan. 12:1]. Daniel's people were Israel. The limitation is specific! Again, there is no suggestion of a "church" in the way it is presented today.

THE REGATHERING IN HOSEA

Hosea says that the Children of Israel will be known as *The sons of the living GOD.*

> *Hosea 1:10* *Yet the number of the **children of Israel** shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living GOD. Then shall **the children of Judah and the children of Israel** be gathered together, and appoint*

themselves one head,…

Here again, we find the separation of the two Houses. Peter, in the New Testament, quotes Hosea, and does not say anything about anyone other than *a* [singular] *nation.* He is writing to Israel.

Hosea 8:10 *Yea, though they* [Israel] *have hired among the nations, now I will gather them…*

THE LORD GOD says He will then be as the dew to Israel [Hos. 14:5]. But note, none of these things are said to anyone of any other race. Israel is scattered "among" the other nations.

THE REGATHERING IN JOEL

In *those days* of the pouring out, the blood and fire, the pillars of smoke and the sun being turned into darkness with the moon into blood. Mount Zion and Jerusalem shall be delivered. This is the time when THE LORD GOD says He *will be jealous for His land and pity His people.* THE LORD GOD's people, expressed as being Israel, are still that entity. The land is still the same area. The other races are still separate.

Joel 3:1-2 *In those days…and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted my land.*

THE LORD GOD says that His heritage is still the unchanged nation of Israel who are *My people.* It is not *The Church* in the common concept. "My land" is still parted today.

The remnant left of THE LORD GOD's people are NOT raptured away from this time of trouble. They are very much present. Joel points out that at that time, THE LORD GOD will be the hope *of His people* and the strength of *The Children of Israel* [Joel 3:16-17]. *The Children of Israel* are not multi-racial non-Israelites. No strangers will pass through Jerusalem any more [v. 17]. Note this

well. This means that such must be *passing through Jerusalem* up to this time! We can see that this passing through of strangers is not THE LORD GOD's intention and the effect of the mixed multitude within Israel is always to Israel's detriment.

THE REGATHERING IN AMOS

This prophet speaks about the grievous judgements upon Israel. He reminds us of the terror of these days and of the sun going down at noon and of the destruction in "The Land." But of those of Israel who are left, He says:

> *Amos 9:11-15* *In that day, will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom…And I will bring again the captivity of* ***My people of Israel****, and they shall rebuild the waste cities…And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith THE LORD THY GOD.*

Amos did not prophesy about any rapture!

Our modern teachers like to take an expression like *rebuild the waste cities* and then say this is what is happening in the Israeli state today. Cities are being rebuilt, but the tabernacle of David is not raised up; neither has *the sun gone down at noon-day.* The cities of the Land have never been devasted so much that there is not a person, a blade of grass, or even a fish [Zeph. 1:2- 3]. This must come to pass before the notable day of THE LORD GOD, and before Israel returns to the Land. This level of destruction has never happened yet to what is commonly called the "Holy Land." The wasted cities will then be rebuilt by Israel, and not before this time. That which is being built now in Palestine, must be something other than what the prophets are talking about concerning Israel.

We will see that the reference to the remnant of Edom in verse 12 is confirmed when we quote from Obadiah. These peoples falsely calling themselves "Jews" will be exterminated and:

Obad. 1:17 *...and the House of Jacob shall possess their possessions.*

This is the time when Israel displaces Edom [see the chapter entitled *Could the Modern Jews be Israel?*]. The "House of Jacob" never means all races. Neither was Obadiah a believer in a multi-racial church!

THE REGATHERING IN MICAH

By now, the consistency of the message about the gathering together of Israel has to be apparent to anyone with half a mind to evaluate the evidence objectively. Not one of the prophets of Israel is a universalist! This continues through the minor prophets.

Micah 2:12 *I will surely assemble, **O Jacob**, all of thee, I will surely gather the remnant **of Israel**; I will put them together...*

Micah agrees with all the other prophets that the gathering only involves Israelites. When Israel is gathered, Micah tells the position of the other nations.

Micah 4:2 *And many nations shall come, and say, Come, let us go up to the mountain of THE LORD, and to the house of THE GOD of Jacob, and He will teach us of His ways, and we will walk in His paths: for the Law shall go forth of Zion, and the Word of THE LORD from Jerusalem.*

This is the time when JESUS rules, with Israel, over the nations with a *rod of iron. The nations shall see and be confounded at thy might* [Micah 7:16]. Metaphorically, the other nations are *to*

lick the dust [Micah 7:17].

For the duration of the millennium, there is no more war among the nations, all of whom are still separate from Israel. Israel is described as a "nation," as are the others. Other nations and Israel are always separate peoples in Scripture. All the prophets agree.

> *Micah 5:7-8* *And the remnant **of Jacob** shall be in the midst of many people as a dew from the Lord...And the remnant **of Jacob** shall be among the Gentiles* [nations] *in the midst of many peoples as a lion among the beasts of the forest,...*

Micah goes on to remind us of the Doctrine of Balaam and that to walk humbly with her GOD, Israel must avoid the idolatry that comes through racial intermarriage. Idolatry always is a reason, through Scripture, for judgement upon Israel. Balaam prophesied blessing upon Israel when Israel dwelt as a separate people. Moabite intermarriage with Israel destroyed this separation leading to idol worship. As with the other prophets, Micah concludes with the usual message:

> *Micah 7:20* *Thou wilt perform the truth **to Jacob,** and the mercy **to Abraham,** which thou hast sworn **unto our fathers** from the days of old.*

Despite what all the prophets have to say about this subject, it is ignored, or spiritualized, by almost all of today's teachers.

THE REGATHERIN IN NAHUM

This prophet's message on this subject is missed because the word for "gather" is translated as "turned away" [KJV] or "restore" [NIV].

> *Nahum 2:2* *For THE LORD hath turned away* [gathered] *the excellency **of Jacob,** as the excellency **of Israel**:...*

But Nahum is just as exclusive about Israel as are all the other prophets. This prophet mentions other peoples, only as they relate to Israel.

THE REGATHERING IN HABAKKUK

Habakkuk is the prophet, who declares that the vision is for an appointed time and that it will surely come [Hab. 2:3 and 3:13 – *You went forth for the salvation of Thy people, the salvation of Thy anointed.*]

To call Israel, *THE LORD GOD's anointed*, is never taught today. It could not possibly be taught together with popular concepts. This was covered in the chapter entitled *Seeds: Natural and Spiritual.* When we consider the time factor of chapter three when THE LORD GOD goes forth for the salvation of His people, this is at the time of the Second Advent [Hab. 3:3-6]. It is at a time of judgement [Hab. 3:9-12].

Hab. 3:18 *Yet I will rejoice in THE LORD GOD, I will joy in THE LORD GOD of My salvation.*

This is the message Habakkuk gave to the Chief Singer about the salvation of the anointed people Israel. It must be a very important message!

THE REGATHERING IN ZEPHANIAH

This prophet speaks about the terrible judgements upon Israel and then he speaks of the remnant of Israel with THE LORD GOD in the midst of them.

Zeph. 3:17-20 *THE LORD THY GOD in the midst of thee is mighty; He will save, He will rejoice over thee with joy; ...I will gather them that are sorrowful...At that time, I will gather you again...for I will make you a name and a praise among all people of the earth, when I turn back*

your captivity before your eyes,…

In this passage, the word, *gather*, is found twice. Although Zephaniah was a prophet to Judah, the last chapter speaks of the remnant of Israel [v. 13] and of a fulfillment beyond the return of Judah from Babylon.

Israel is still found to be separate among *all the peoples of the earth* [v. 20]. We do not find reference to such captivity of any other nations but Israel. Israel is the only people exclusively gather together from among the other nations!

THE REGATHERING IN HAGGAI

Haggai also speaks about the anointed people, the Children of Israel.

Hag. 2:5 *According to the word that I covenanted with you when ye came out of Egypt, to My spirit remaineth among you:…*

This latter phrase definitely is not taught in our churches. Israel are the people of the covenant that are mentioned above. They are children of the ones THE LORD GOD brought out of Egypt. This identifies them as Israelites. These are whom THE LORD GOD's Spirit remains upon, so the prophet says. Haggai goes on to speak of the heaven and the earth shaking and then of the glory of the new temple. This speaks of the time surrounding the end of this age.

THE REGATHERING IN ZECHARIAH

This prophet tells of the scattering of both Israel and Judah, but he goes on to say:

Zech. 2:5 *For I, saith THE LORD, I will be unto her a wall of fire round about* [Jerusalem]*, and will be the glory in the*

midst of her.

Israel is *the apple of Mine eye* and the other nations are a spoil. No one can say these are the same things. THE LORD GOD will *yet choose Jerusalem again* [Zech. 2:12]. This will be marvelous in the eyes of the remnant of Israel [Zech. 8:6].

Zech. 8:7-8 *...Behold I will save **My people**...and I will bring them, and they shall dwell in the midst of Jerusalem: and thy shall be **My people**…*

Never do we find any other race than Israel being termed THE LORD GOD's People.

These alone are brought [gathered] to Jerusalem.

Once again, it is the House of Israel, together with the House of Judah, that are gathered [Zech. 8:13 and 9:1], as is also shown in the verse below. The word "Joseph" indicates the leadership of the House of Israel. The word, "Joseph," indicates the leadership of the House of Israel.

Zech. 10:6 *And I will strengthen the **House of Judah** and will save the **House of Joseph**, and will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off...*

The following chapters of this book tell of the continuing separation of all Israel from other races and also the separation within Israel. Jerusalem and the Mount of Olives feature in a geographical way. Once again, the non-Israel nations come up to Jerusalem, from year to year to worship the King, THE LORD GOD of Hosts. This is optional because there is punishment for those nations who will not come [Zech. 14:12-21]. And again, the non-Israel nations cannot reside inside Jerusalem.

The very last verse of this book says, *and there shall be no*

more the Canaanite in the House of THE LORD GOD of Hosts. This means that the Canaanite must presently be in the House of THE LORD GOD. It is the doctrine of those with Canaanite blood that this book is opposing. JESUS says, *beware the leaven of the Pharisees and of the Sadducees*.

THE REGATHERING IN MALACHI

Malachi's burden of the Word of THE LORD GOD was to Israel [not to others]. Here, we find the expression, *Yet I loved Jacob, and I hated Esau.* This our universalists cannot accept with their interpretation of *go into all the world,* making this phrase mean the inhabited Earth [***oikoumene***], whereas, it is ***kosmos***, which means the ***kosmos*** of Israel, in that context.

Racial admixture is expressed as *hath married the daughter of a strange god,* and we see that, *THE LORD will cut off the man that does this…both the master and the scholar out of the tabernacles of Jacob.* It seems that most of our masters and scholars will be cut off because of what they are teaching. We have seen how other prophets say the same thing about the false teachers. *Who will be able to abide the day of His Coming*? [Mal. 3:2]. The *great and dreadful day of THE LORD GOD* is at hand.

There will be a message before that day that few will accept.

> *Mal. 4:4-6* *Remember the law of Moses My servant, which I commanded him in Horeb for all Israel, with the statutes and judgements. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And He shall turn the heart of the fathers unto the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

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This last book of the Old Testament tells of the gathering and who will be entered in the Book of Remembrance. Again, it is a remnant of **the sons of Jacob** [Mal. 3:6].

> *Mal 3:17* *And they shall be mine, saith THE LORD of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth His own son that serveth him.*

Those who are serving THE LORD, as sons, *shall ye return, and discern between the righteous and the wicked, between him that serveth GOD and him that serveth not* [Mal. 3:18]. This day *will burn like an oven; and all the proud, ye, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith THE LORD of Hosts, that it leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings* [Mal. 4:1-2].

TO CONCLUDE

Let us not be too proud to admit what THE LORD GOD of Hosts says about the regathering of the remnant of the exclusive SONS OF JACOB. This subject of the regathering of Israel and the *Gospel of the Kingdom* have much in common. The people involved have the same racial identity. It is essential that we believe the right Gospel, applying it to the same people that Scripture does. We will now go to the New Testament where we find no change from what we find in the Old Testament.

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CHAPTER 16

THE REGATHERING OF ISRAEL IN THE NEW TESTAMENT

In the last chapter, the consistent prophetical stream was presented to show that the regather of Israel is:

1. To be fulfilled in only one people, Israel, as all the prophets specify.

2. To involve a specific place, that is, the *land which I gave your fathers.*

3. Brought about be THE LORD GOD who does the gathering.

4. For a people, Israel, who are gathered *out of* all nations, NOT *of* all nations. [Not one of the prophets is a racial universalist].

5. For a nation, Israel, who remain racially separate from the other races, even after the Second Advent. [Jewry, commonly called "Jews" are not Israel].

6. For two houses, the House of Israel and the House of Judah, who remained two separate parts of Israel, until the enmity between them was broken under the New Covenant.

7. Not completed in this present age. The gathering is either concurrent with JESUS' return, or post- Second Advent. [This is directly contrary to most of the current popular teachings].

At the end of this chapter, we will briefly look at the common conception that JESUS is the epitome of the Seed of Abraham, and if the Abrahamic Covenant has thus been fulfilled. Now, we will go through the New Testament and show that the presentation about the regathering of Israel is exactly the same as it is in the Old Testament. The sequence of events and the time factors have a great bearing on whether or not the present Israeli state could be the fulfillment of prophecy about the regather of Israel.

THE REGATHERING IN MATTHEW

It is well to remind ourselves how the Gospel writers tell us the purpose for which JESUS came. The Gospels make it clear that JESUS came to save and rule His people. These are whom THE LORD GOD selected as *His People* before they were saved.

Matt. 1:21 *...Thou shall call His name JESUS: for He shall save* ***His people*** *from their sins.*

Matt. 2:6 *...That shall rule* ***My people Israel***.

The expression, *His people*, is specific. Throughout the Old Testament, *His People* describes Israel only. John the Baptist declares that *this is He that was spoken of by the prophet Isaiah,* and John the Baptist goes on to the first New Testament mention of a *gathering* of THE LORD GOD's people. In many verses below, look for the word, *gather,* and verify for yourself who is being gathered.

Matt. 3:12 *...He will thoroughly purge His floor and* ***gather*** *His wheat into the garner; but He will burn up the chaff with unquenchable fire.*

That something is gathered, and something is burnt, shows that there are differences between people in the eyes of THE LORD GOD. All men are not created equal. Later, JESUS takes up the theme of the wheat in the parable of the tares and the wheat. If one thing bears repeating, it is the statement that the tares are gathered and burned before the wheat is gathered. The chaff are burned after the harvest. What we are looking at in particular is the time frame, or the order of events, of these two gatherings together. JESUS gives the time as being *in the time of harvest* and this is given as being *at the end of the age*. It is at that time when the Son of Man sends forth His angels to remove from out of His Kingdom, all things that offend and them which do iniquity. [Note: the resurrection occurs before

JESUS sets foot on the Mount of Olives.]

As was seen to be the case through the Old Testament, the bad are removed from out of the Kingdom. It is never the good who are raptured away leaving the bad behind. The wicked are ever separated from among the just.

Matt. 13:49 *So, shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*

It is this principle that our popular teachers deny.

Matt. 23:37 *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have **gathered** thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*

The people gathered are *your children*. They are still the descendants of the same people to whom the prophets were sent. No other peoples are ever indicated.

MATTHEW 24

When it comes to the word, *gather*, Matthew 24:29 refers to happenings that we saw forecast through the Old Testament. We have the tribulation before the gathering, so the elect have not been raptured away. There is again the sun being darkened and the moon not giving her light. If these things are literal, then these things have not yet happened.

Matt. 24:29-31 *Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with*

*power and great glory. And He shall send His angels, and they shall **gather together** His Elect from the four winds, from one end of Heaven to the other.*

The language is similar to that seen in the Old Testament where the prophets say Israel will be gathered out of the other nations where they had been scattered. Once again, we see that the gathering of *His Elect* nation is before JESUS descends upon the Mount of Olives, thus confirming what all the prophets say. We can again see the consistency of the message through both Testaments that contradicts the popular teaching that says the Israeli state represents the fulfillment of prophecy. Some of the above things that have to happen before the gathering of Israel simply just have not yet happened. So much for the Israeli state!

MATTHEW 25

Here again, we find the matter of the gathering and the separating of the good from the bad. In this case, it is the sheep and the goats.

Matt. 25:34 *Then shall the King, say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.*

It is the King, who does the separating, so the King must have returned at this time to take up the Kingdom and this separation concerns only the potential occupants of the Kingdom. [The separation of the Tares from the Wheat is before this time.]

In this verse, we have mention of the inheritance. Through the Old Testament, the inheritance is shown to be an area of land [on this earth], which was promised to Abraham, Isaac, and Jacob, and their descendants.

THE REGATHERING IN THE OTHER GOSPELS

In John's Gospel, there is an interesting prophecy made by Caiaphas in his capacity as High Priest. It is recorded that he spoke not of himself:

John 11:50-52 *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not…and not for that nation only, but that also he should* ***gather together*** *in one the children of THE LORD GOD that were scattered abroad.*

The traditionalists would like to say that this *gathering in one* refers to *Jews and Gentiles* [supposedly meaning Israelites and non-Israelites] being gathered together. But Caiaphas isolated *the whole nation* and their position *as the children of THE LORD GOD.* In this passage, we see that JESUS would not die for the House of Judah only, but for *the children of THE LORD GOD*, inclusive of the House of Israel, who were then scattered abroad. This confirms what the prophets say about the gathering together of Israel and Judah.

THE REGATHERING IN THE BOOK OF ACTS

In the first chapter of the Acts, the question about the Kingdom being restored to Israel was asked. The Greek word used, means, *to make it like it was before, or to heal it.* Therefore, it cannot refer to the Church in the popular concept.

Acts 1:6-7 *When they,* [the Apostles], *were come together, they asked of Him, saying, Lord, will thou at this time restore again the Kingdom* ***to Israel****? And He said unto them, It is not for you to know the times or seasons, which the Father hath put in His own power.*

JESUS did not deny the restoration; He told them it was not for them to know the timing. The key point is that the subject is the restoration of the Kingdom to Israel. No other peoples are included.

The witness *unto Me* is to be taken to *the uttermost* part of the earth where Israel had been scattered among the nations. The racial universalists say the uttermost part of the earth means the inclusion of every race upon earth. But JESUS says, *You shall not have gone over THE CITIES OF ISRAEL* before *the Son of Man be come* [Matt. 10:23]. They were to go only to *the lost sheep of the House of Israel* [Matt. 10:6]. It was demonstrated earlier in the chaptered entitled, *Stumbling Blocks to an Exclusive Israel,* that the instruction *to go into all the world* and *preach the Gospel to every creature*, was to go unto all the *kosmos* of Israel and proclaim it in every *kitzo* or place where Israelites dwelt.

The question was asked, *wilt thou, at this time, restore the Kingdom* ***to Israel***? In this restoration time, the Apostles were told that they would sit on twelve thrones *judging the Twelve Tribes of Israel* [Matt. 19:28]. No mentions is ever made of other peoples. There is no suggestion of a multi-racial church ever taking the place of Israel as a people. This message of the restoration of the Kingdom to Israel is a message that is not proclaimed anymore. If there were a multi-racial "church," it would not be a case of restoration to something that was manifest previously, but something altogether new. This we do find.

WHAT IS THE NEW TESTAMENT GATHERING TIME?

Through the New Testament, that gathering time is connected with the Second Advent of JESUS. It can be studied from this aspect.

Going back to Matthew 24, we find:

Matt. 24:31 *And He shall send His angels with a great sound of a trumpet, and they shall* ***gather together*** *His Elect from the four winds, from one end of heaven to the other.*

At this trump of THE LORD GOD, the dead in "christ" [an anointed people] are raised [I Cor. 15:52 and I Thess. 4:16]. This refers to the Elect as opposed to the final steps in the regathering of Israel, but both events occur in the era of the Second Advent. Therefore, it is a bit hard to imagine that this trumpet's reverberation has already happened, especially if any want to continue to say that the Israeli state today represents this gathering together of Israel. Matthew says that this is *immediately after the tribulation of those days* [Matt. 24:29], so it cannot be pre- tribulation.

2 Thess. 2:1-17 *Now, we beseech you brethren, by the coming of our Lord JESUS Christ, and by our* ***gathering together*** *unto Him.*

The subject people are *brethren* (kinsmen of the womb0. These are the *kin* of the ones who are gathered together. Again, no others are mentioned. The time is at the Second Advent of JESUS [*the coming of our Lord JESUS Christ*], as this verse says.

What we find today, is a great falling away from this fact about the gathering together of Israel. This is the context of this chapter in which Paul speaks of *mystery of iniquity* [v. 7]. The source of this iniquity is Rome and the doctrines that originate from that course.

In the context of Israel, Paul says,

Heb. 9:28 *...unto them that look for Him shall He appear the second time without sin unto salvation.*

The present Israeli state was formed through Zionist political determination together with political alliances, military might, and violence. Because this is contrary to the weight of prophecy showing repentance, trust in THE LORD GOD alone, and a totally different manner and attitude at the time of the regathering, the Israeli state has no "Divine right" as claimed to the inheritance of the land. Yet,

this is the common assumption of most denominational churches. They have been fooled by those calling themselves Jews, but who are not Jews through their us of the name "Israel." It is this Israeli state who *call themselves Jews*. These are abiding in unbelief and in hatred towards the Redeemer of Israel. JESUS says that these wicked husbandmen will be destroyed when He returns to take His Kingdom.

HAS THE ABRAHAMIC COVENANT BEEN FULFILLED?

There are those who teach that the Abrahamic Covenant has been fulfilled, declaring:

1. That the promise to Abraham concerning territory was fulfilled when David established his dominion from the Euphrates to the Nile [I Chron. 18:3, 2 Sam. 8:3] and confirmed with Solomon [I Kings 8:65; 2 Chron. 7:8].

2. That statements like, *and hast given them this land which thou didst swear to their fathers to give them* [Jer. 32:21-23], show that the seed of Abraham was fulfilled in JESUS, *the true seed of Abraham and the covenant's objective reality.*

Both statements completely ignore what THE LORD GOD said concerning the amount of land Israel would inhabit during that period [Ex. 23:20-33] and the statement to David concerning the fact that Israel was not going to remain in the promised land [1 Sam. 7:10]. They also ignore what is said by the post-Solomon prophets together with what is said in the New Testament about the regathering to the land that was given to the fathers of Israel. Neither David nor Solomon possessed the land *forever* as provided for in the original covenant statement. The House of Israel and the House of Judah will re-unite and return to the land under JESUS as King, when He returns to take up His Kingdom.

The second statement generally ignores the fact that Jeremiah observes that the disobedience of the people [verse 23] was the fulfillment of Deuteronomy 4:25-27; 28:64; and others. If the statement were true, then the present separate identities of Israel and Judah could not also be true. This argument about the *seed of Abraham* has raged for centuries, but the conclusion presented in this book is the straight-forward answer to what has been made into a complex matter. Israel remains exclusive; we have discussed what *all the nations being blessed in Abraham* means. The King will return, and He will take His Kingdom with its territory [the covenant land] and the *forever* of the Abrahamic Covenant will be fulfilled in JESUS. Those elect overcomers, the Sons of THE LORD GOD resurrected at the Second Advent, will reign with Him on Earth.

Rev. 11:15 *...The Kingdoms* (singular in the original) *of this world* [*kosmos:* order] *are become the kingdoms (*singular) *of our Lord, and of His Christ, and He shall reign forever and ever.*

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CHAPTER 17

THE HEIRS OF JACOB – ISRAEL

Throughout this book, words like, *inheritance, elect,* and *chosen,* have come up many times and these show that there is a difference between Israel and the balance of peoples. Now, we come to some differences within Israel itself. Among these sons of Jacob, there are differing end-of-age blessings for each tribe. These things are for *the last days*.

Following the line from Abraham and Isaac, we come next to Jacob. These three are described as *the fathers* in the New Testament. Jacob, whose name THE LORD GOD changed to Israel, had twelve sons, each of which was the head of a tribe, the tribes becoming known as the Twelve Tribes of Israel. Normally, the eldest son, Reuben, would have inherited the birthright, but he *defiled his father's bed,* and it is recorded that Jacob gave the birthright to the sons of Joseph. This does not mean that Reuben was totally disinherited; we find Reuben sealed in Revelation 7:5.

> *I Chron. 5:1-2* *Now, the sons of Reuben the firstborn of Israel [for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the sone of Israel, and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler,* ***But the birthright was Joseph's****].*

This introduces two factors that are often overlooked, namely that, although the chief ruler comes from Judah, the birthright is not given to Judah. Accordingly, Joseph's sons, Ephraim and Manasseh, thus have this birthright, even today. Right at this point, we must note that each individual tribe was not treated the same by THE LORD GOD and the birthright given to Joseph carried a double blessing [Gen. 48:22]. Jacob blessed Ephraim and Manasseh, the

sons of Joseph.

When the patriarch, Jacob, was giving his sons their individual blessings, we are told four things:

1. Genesis 37:3 *Israel loved Joseph more than all his children…*

2. Genesis 48:5 *And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, shall be mine, as Reuben and Simeon are mine.*

3. Genesis 48:16 *…let my name be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

4. Genesis 48:6 *And thy issue* [Joseph's] *which thou begettest after them, shall be thine* [Joseph's]*, and shall be called after the name of their brethren in their inheritance.*

This means that Ephraim and Manasseh would be included in the sons of Jacob. This perpetuates the name of Jacob in Ephraim and Manasseh. In listings of Israel through the Bible, in differing contexts and circumstances, two sons are deliberately left off each time to make the total twelve only each time. One of the extra names often replaces Levi, who had no inheritance among the other twelve, and the other sometimes replaces Dan, for example, because of the golden calves.

Let my name be named upon them indicates, *to proclaim, to nominate, to cry or call out.* So, this is important. In Isaiah 43:7 and 48:1, this naming is a proclamation of racial identity, so that Ephraim and Manasseh are henceforth part of Israel and are sons of Jacob. In addition to their birthright blessing, the name "Israel" was passed on to Ephraim and Manasseh, as part of all the other twelve tribes. This includes the names of Abraham and Isaac, according to

verse sixteen; this shows that all were part of the same racial line through Abraham, Isaac, and Jacob. What is believed here conditions what is believed prophetically in the remainder of the Bible.

THE BLESSING ON EPHRAIM AND MANASSEH

This is found in Genesis 48:15-22 and should be read and re-read until it is understood. The traditional blessing [*mitzvos*] is imparted by placing the right hand on the person's head, but here the patriarch crossed his hands and placed the hand of blessing upon Ephraim, thus giving primacy to Ephraim over Manasseh. In various places through the Old Testament, where we are told, *Ephraim is My firstborn* [Jer. 31:9]; he is also spoken of as being THE LORD GOD's firstborn, the one with the blessing.

Ezek. 37:19 *...the stick of Joseph, which is in the hand of Ephraim...*

With the birthright being Joseph's, Ephraim has the stick or is *ates* (fastened in place) in relationship to the other sons of Jacob. This stick must not be confused with the sceptre [*shebet*] *that shall not depart from Judah* [Gen. 49:10]. Psalm 108:8 says, *Ephraim is the strength of my head; Judah is my lawgiver.* This establishes the relationship between Ephraim and Judah. That Judah has the sceptre does not remove the birthright from Joseph.

I Chron. 5:2 *For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.*

Judah was praised by his brethren because of his strength and from Judaea cam JESUS, *that shall rule my people Israel* [Michael 5:2 and Matt. 2:6]. But, in no way did this take away the birthright from Joseph, who in turn gave primacy to his son, Ephraim.

In this, as in many places in Scripture, we see the principle

of birthright, where the natural firstborn may be passed over. We see Ishmael being the natural firstborn to Abraham being out of favor to Isaac. Isaac's natural firstborn was passed over in favor of Jacob. Jacob, in turn, blessed his eleventh son, and then we see how Ephraim the last born, received the birthright. The birthright was always given to a kinsman, who is a blood descendant. That is why JESUS can only be the Kinsman-Redeemer of Israel. We are told that He came, *To save His people from their sins. His people* is a specific limitation; they were His people before they were saved. To most in the denominational churches, and even amongst the Messianic Jews, the ideas held are either:

[a] Judah is still prevailing.

[b] Judah or "Jews" are Israel.

[c] The multi-racial "church' is now Israel.

[d] Through the redemption of Israel, that is in Christ JESUS, nothing of the prophecies of Moses have meaning anymore.

This is nothing less than unbelief in what JESUS said about the necessity of believing what Moses wrote, in order that His Words might be understood.

THE PEOPLE AND THE MULTITUDE OF NATIONS

In giving his blessing to the lads, Ephraim and Manasseh, the patriarch Jacob immediately stated what each would become [Gen. 48:19]:

[a] Of Ephraim (the younger brother): He shall become a multitude of nations.

[b] Of Manasseh: He shall become a people.

The promise to Abraham and the promise to Ephraim are not

the same. Abraham was to become a *qahal* of *am,* or a *congregation of people*, whereas Ephraim was to become a *melo* of *goi,* or *a full hand of nations.* Manasseh was to become an *am, a people.*

In the last days, neither Ephraim nor Manasseh have disappeared in favor of any multi- racial church. Moses likewise pronounced blessings on all the tribes and he said the sons of Joseph would *push the people* [*am*] together to the ends of the earth saying, *These are the ten thousands of Ephraim and the thousands of Manasseh* [Deut. 33:17].

If we are now in the last days, there must be somewhere on Earth, peoples representing Ephraim and Manasseh. They would have a common tongue, being brothers. One must be a grouping of nations and the other must be a people. Scripture shows how each tribe has symbols, banners, and other pointers giving individual identification. Present identification from this aspect is not within the scope of this book.

What is vital to understanding of prophecy, is the division of the twelve tribes into the two Houses. They have enmity between them. Ephraim and Manasseh both come from the one house, but Judah represents the other House. This division is not generally recognized today, with the consequence that prophetical interpretation is totally confused. What we have commonly presented is a *church* that is completely foreign to prophecy. In the chapter, *The Church*, it has been shown how the *assembly* is drawn out from among Israel, who are of the physical blood descendants of Abraham through Isaac. They become manifested as "sons" through resurrection in the New Testament.

It is common to hear that the House of Israel has disappeared, leaving only "The Jews," who can be identified. It has come to the point where it is commonly said that the Jews are Israel. However, the House of Judah is only part of "all Israel" and modern

Jewry is a multi-racial conglomeration that adheres to a common religion.

But, since the House of Judah are Israelites, there is nothing wrong in referring to them as Israelites. This can be found in Scripture. The two houses went into separate captivities and it is common to hear false teaching on how Israel [suggesting the whole nation] returned from captivity under Ezra and Nehemiah. This is entirely wrong as it was the House of Judah that went into captivity in Babylon. The House of Israel [ten tribes] has never returned "to the Land" as a nation or nations after their captivity in Assyria. The timing of this even is shown in the chapter, *The Regathering of Israel.*

Throughout Scripture, we find parts of the whole of the twelve tribes, spoken of as *all Israel, Jacob, Judah, Ephraim and the two Houses,* in a way that is not generally understood. Each rightly is entitled to be called Israel as part of all Israel. This is wrongly used to try to support the popular teachings that there is now no separation between the Houses or the Tribes. Sometimes, prophecy is directed at one part and not another, so careful reading is essential to determine just who is being addressed. It is commonly thought that all the ten tribes of the House of Israel have disappeared into a foreign milieu and that no identification of any part is possible. This far from the truth.

The ten tribed House of Israel are never described in Scripture as "Jews." That they became like the foreign nations in many ways is not disputed. They were called Greeks in New Testament Scripture and the *uncircumcision* by the Judaeans, but the disciples still knew exactly where to find them and to tell them the Gospel story. It is evident that they got results. Remember, how JESUS sent the disciples only to the lost sheep of the House of Israel? [Matt.10:6 and 15:24]. JESUS made this limitation, which the churches today

refuse to allow or believe. They subsequently became lost in history and blind to their own identity and, collectively, (that is, in the common knowledge of the general population), nobody knows where they are today.

SOME POPULAR INTERPRETATIONS AND COMMENTS

Jacob prophesied that Ephraim's descendants would become a *m'loh* [or *melo*] of *goyim* or *a fullness or a full hand of nations.* With the popular, but wrong translation, this has become "the fullness of the Gentiles"! This terminology, together with the other examples listed below, is used to try to prove that these expressions mean something other than what the Hebrew or Greek means.

1. EPHRAIM AND MANASSEH ARE SAID TO BE 'TYPES'

Some people will go so far as to recognize the position of Ephraim and Manasseh, but then they will say that Manasseh is a "type" of the Old Testament, with Ephraim being a "type" of the New Testament. They have to say that to keep believing the traditions teachings about "Jews and Gentiles." When THE LORD GOD said that He would make Abraham's descendants as numerous as the stars in the sky, they say this myriad represents the Gentiles' conversion to become the Church. But, as we have seen, Abraham's descendants could not be both Israel and a multi-racial Church.

2. "GALILEE OF THE GENTILES"

In Isaiah 9:1, we find the expression, *Galilee of the Nations* or *Galilee of the Gentiles* according to version. This is quoted in Matthew 4:15, where the word "Gentiles" is picked up and used to say these were non-Israelites. But JESUS' ministry was mainly in Galilee, rather than in Judaea, and all the people ministered unto

were Israelites. Isaiah, who is being quoted, does not even remotely suggest non-Israelites – the context in these passages relates to Jacob/Israel. The section starting in Isaiah 9:8 confirms the exclusiveness of Israel outside of the so-called Gentile non-Israel nations.

Isaiah 9:8 *THE LORD GOD sent a word into Jacob, and it hath lighted upon Israel.*

"Jacob" and "Israel" cannot mean every race. One of the marks of Ephraim/Israel today, as the heirs of Jacob, is the place of the Word of THE LORD GOD found among this people. This does not mean that all this people believe in JESUS, but that the Word of THE LORD GOD has a place in the affairs and laws of these people. Ultimately, the one blessing given in the original covenant is fulfilled in both the Houses when:

Isaiah 9:7 *Of the increase of His government and peace there shall be no end, upon the Throne of David...*

JESUS is yet to return to take that Throne. This throne exists today in the people upon whom the *word has lighted.* The *over all Israel* means all of the tribes of Israel, and there is no suggestion that this could be every one of every race.

3. THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN

The *general assembly* [*paneguris*: general public assembly] and *church* [*ekklesia:* called- out assembly] *of the firstborn* [Heb. 12:23] is used to support the belief that the *firstborn* are believers from all races on Earth, who believe in JESUS. JESUS is the *firstborn from among the dead,* but *ekklesia* does not have the meaning they place upon it.

It is often wrongly said, *as creator, He is father to all men, but He is the "spiritual" Father only to believers*. However, Moses was to tell Pharaoh, "**ISRAEL IS MY SON, EVEN MY FIRSTBORN**" [Ex. 4:22]. Under THE LORD GOD's law, *all* **the firstborn** *of they sons shalt thou redeem* [Ex. 34:20]. THE LORD GOD says, *all* **the firstborn** *are mine* [Num. 3:13]. *All* **the firstborn** *of My children I will redeem* [Ex. 13:15]. THE LORD GOD does not break His own Law of Redemption to include everyone else, as is commonly taught today.

4. THE ISRAEL OF THE LORD GOD … AND …CIRCUMCISION OF THE HEART

This is yet another way of trying to get around the exclusive nature of Israel in order to incorporate all races within a New Testament Israel, which some like to call *The Israel of THE LORD GOD*. It is said that the Old Testament Israel has passed away and that believers in JESUS are all now the New Testament Israel. The mechanism is based upon the *circumcision of the heart* doctrine. The basis is Jeremiah 31:31, where THE LORD GOD says:

> *Jer. 31:31-33* *Behold, the days come, saith THE LORD GOD, that I will make a new covenant with the House of Israel, and with the House of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;..I will put My Law in their inward parts, and write in their hearts…*

As usual, there are the two parts, namely the House of Judah and the House of Israel as has been pointed out many times before. When the prophet goes on to describe how the law would be put in their inward parts, and be written on their hearts, this is said to be what happens when a non- Israelite joins Israel. They are supposed to have become *circumcised in heart* and somehow then become "Israel."

The problem is this: that the *circumcision of the heart* is an expression that is not confined to the New Testament. It is found in the books of the Law, where this expression is applied to Israel. In the New Testament, likewise, outward circumcision in the flesh is useless without the circumcision of the heart. Paul does not say the covenant of circumcision no longer exists. How could anyone be given a new covenant, who first never had an old covenant? Both Testaments address this promise expressly to only the House of Israel and the House of Judah, as demonstrated in the above verse. These Houses both still exist in the New Testament [Heb. 8:8].

So, if Bible Colleges like to say that the *Israel of THE LORD GOD* is a multi-racial term this does not make it so in fact. In all of these things, the blessing Jacob placed upon his sons, and the birthright blessing upon Joseph, have not passed away.

5. THE SO-CALLED NEW TESTAMENT PASSOVER

Another aspect sometimes presented is what some like to call the New Testament Passover, which somehow is supposed to allow for the multi-racial concept. When JESUS said, *With desire, I have desired to eat this Passover with you before I suffer* [Luke 22:15], He was confirming that He was to fulfill the Law of Sacrifices with His own Blood. JESUS became the Passover Lamb for Israel. In no way does this say that somehow this was not to be extended to all races beyond Israel and Judah. The moment we understand that every book of the New Testament is written to Israelites alone, and that the New Testament fulfills what is written in the Old Testament, understanding will come. The institution of the Passover was made for Israel alone and was to be commemorated by Israel for all generations.

WHEN EPHRAIM REPENTS

In Scripture, "Ephraim" is used of the single tribe, as well as the leader of the ten-tribed House of Israel. One of the very sad stories through prophecy is the story of Ephraim. They are *cut off, become not a people,* and are described as *drunkards.* They become much punished by THE LORD GOD. But through it all, through prophetical Scriptures, we can sense the yearnings of THE LORD GOD for Ephraim.

Jer. 21:20 *Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore, My bowels are troubled for him; I will surely have mercy upon him; ...*

Isaiah 7:8 foretold that Ephraim would become *not a people*. They came to the place where they no longer recognized who they were; nationally they lost knowledge of their identity, as being THE LORD GOD's people. They lost all knowledge that they carried the patriarch's as well as THE LORD GOD's blessing. THE LORD GOD says:

Hosea 11:3 *I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.*

But we are told that one day Ephraim will repent. He will first have sorrows like a travailing woman [Hosea 13:13] and THE LORD GOD will hear Ephraim *bemoaning himself* [Jer. 31:18], and Ephraim will call upon THE LORD GOD, as a nation.

Zech. 10:7 *And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in THE LORD GOD.*

From this point, the story is that of the regathering of Israel. It is a thrilling story in prophecy, but the sad side of all this is that

the churches refuse to teach it, or even ever mention the name of Ephraim. The repentance of Ephraim and the regaining of the knowledge of their identity are connected.

WHAT ARE WE SAYING?

The Christian denominations will not accept the blessings that Jacob prophesied in Genesis 49 or what the prophet Moses said at the end of the book of Numbers. JESUS said that it was necessary to hear Moses in order to comprehend His words. Although Ephraim, as the leader of the ten-tribed Northern House, is not even mentioned in the New Testament by that name, once, we see and believe what Moses wrote is seen and believed, the blessings of the patriarchs and the words of the prophets can be seen through the New Testament books. For example, the language of Peter is that of Hosea. Hosea wrote primarily to the ten tribes and likewise, Peter writes to the same people. The parables of JESUS come alive in this context and suddenly these parables can be seen to be dealing with the two separate Houses and the Kingdom.

Traditionally, the churches spiritualize the prophetic messages. Whenever nations and races are considered, this is made a matter of personal belief or disbelief. This because the foundation in Moses' writings are destroyed.

Psalm 11:3 *If the foundations be destroyed, what can the righteous do?*

These Psalms differentiate between righteous people and wicked people, in terms of nations and races, as well as good and bad people within Israel. To most churchgoers, there is only some kind of spiritual message. Once again, the problem doctrine is the *all the world* doctrine. It does not exist through the Old Testament. Moses did not write one word about this *all the world* doctrine. Moses prophesied about the sons of Jacob and what would happen

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to them in the last days. They have not somehow disappeared. The sons of Jacob have not somehow become all races. All races have not become the sons of Jacob. These sons of Jacob cannot therefore be modern Jewry that comes from almost every race and color on Earth. The New Testament teaching about the regathering of Israel is exactly the same as that in the Old Testament and the heirs of Jacob/Israel remain the same.

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CHAPTER 18

THE SONS OF JOSEPH

In the last chapter, it was shown how the name "Israel" was named upon the two sons of Joseph, Ephraim and Manasseh, and how they were given the birthright as sons, alongside the other sons of Jacob. Although they were actually grandchildren, they are spoken of as being sons, tribes, or half tribes of Israel, many times in Scripture. The birthright double-blessing was given to Joseph, to be passed on to his sons (Ex. 48:22; I Chron. 5:20, with Ephraim having the leadership position. In prophecy, the name Ephraim may also be found in association with the ten tribes of the House of Israel, because of this leadership. Neither Judah nor the House of Judah, have this place of honor as a right, because Reuben's *birthright was given unto the sons of Joseph* [I Chron. 5:1].

Once again, it is necessary to understand and note that our sovereign Lord does not treat all people the same. He even makes differences between each Tribe of the Children of Israel and then between the House of Israel and the House of Judah. Today, the churches make *election* a matter of a person's choice entirely in their push for universalism. The Apostle Paul makes the differences clear when he records:

Rom. 9:6-11 *...For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of GOD: but the children of the promise are counted for the seed...(For the children being not yet born, neither having done good or evil, that the purpose of GOD according to election might stand, not of works, but of Him that calleth.)*

Although the context of this verse is Jacob and Esau, it is

quoted to establish that THE LORD GOD does select [or elect] to establish His purposes. Christians are not taught about the election in this way. As has been pointed out before, we cannot have universalism and election at the same time for all races. Why should we any more *reply against THE LORD GOD* [Rom. 9:20].

When we come down to the 24th and 25th verses of Romans 9, we read:

> *Rom. 9:24-25 Even us, hath He called, not of the Jews* [Judaeans] *only, but also of the Gentiles* [Greeks]? *As He saith also in Hosea, I will call them My people, which were not My people; and her beloved, which was not beloved.*

This, perhaps, is a "church" verse in popular doctrinal teachings. The question is *Who are the Gentiles in this verse*? Hosea wrote about Ephraim; he mentions the name "Ephraim" 37 times! This must be recorded deeply into the mind.

[Some find a difficulty with Hosea 5:5 where there is mention of Israel, Ephraim, and Judah, all within one verse. In verse 3, Ephraim's whoredom defiles the rest of the House of Israel and this is the context of verse 5].

Peter quotes from Hosea; to whom did Peter address his Epistles? [See the chapter entitled *Pilgrims, Strangers, and Israel*]. Peter wrote to the dispersed [scattered] of Israel. In Romans 9:24-25, Paul is referring to the House of Israel and their relationship with Judah. Paul is saying that THE LORD GOD has called both the House of Israel, as well as the House of Judah. Thus, Hosea says not one word about non-Israel races being included within Israel and nor do the other prophets. The ten tribes may have the appearance of being non-Israel, but what THE LORD GOD says is, *I will sift the House of Israel among all nations, like corn is sifted in a sieve, yet shall not the least grain fall upon the earth* [Amos 9:9]. Among

these sifted people, somewhere are the sons of Joseph.

Romans 9 must be read with election in mind. Part of Israel, namely the House of Judah, was following *after the law of righteousness*, but the House of Israel *followed not after the law of righteousness*. Then, Paul goes on to say, *brethren, my heart's desire, and my prayer to THE LORD GOD FOR ISRAEL,* [that is, all of Israel], *is that they might be saved*. He never suggests any other races being saved. He says, *has THE LORD GOD cast away His people, THE LORD GOD forbid. THE LORD GOD has not cast away His people, who He foreknew* [all Israel, whom He 'knew' in the Old Testament] and then, Paul tells about Elisha making intercession to THE LORD GOD FOR ISRAEL. Next, Paul goes on to show that not all of Israel itself obtains salvation, but only the election of Grace. This is the remnant out OF ISRAEL, the ones THE LORD GOD *has reserved unto Himself.*

TURNING AWAY UNGODLINESS FROM JACOB

Rom. 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*

There can be no mistaking what is the meaning of, *Jacob,* because he is mentioned bythat name 358 times in the Bible, 24 of which are in the New Testament. Despite this, Jacob seldom rates a mention today.

In all these things, we can see why "election" is an unpopular thought and doctrine. It is easy to see why this is changed by churches to make election into a matter of anyone of any race *receiving JESUS*. It is then man's choice. But it is those amongst ISRAEL, who accept the Deliverer out of Zion, who will *turn away ungodliness FROM JACOB* [Rom. 11:26]. The words, *Jacob* and *Zion* have nothing to do with non-Israel races.

Jacob has an heir; his birthright was given to Joseph, who then blessed Joseph's sons, Ephraim and Manasseh. This subject is ignored by most denominations today, who decline to believe the Bible because they will not believe what Moses wrote. Any suggestion that THE LORD GOD would turn away ungodliness from Jacob only is violently opposed. The whole subject is spiritualized, with the result that our churches are filled with a *mixed multitude*. The portion of those who can 'hear' are discouraged from believing any verses like this in the Bible. Does Jacob have an heir, or not? Who is this heir *in the last days* that Moses prophesied about? Are we to believe this prophet Moses or not? Why does JESUS say we must believe Moses before we could believe what JESUS was saying? We have to choose, even if popular teachings do not want to allow this choice. The reason why the churches deny the teaching of Moses is primarily because of their false and conflicting teaching about *THE LORD GOD so loved the world* and *go into all the world.*

WHO ARE EPHRAIM AND MANASSEH TODAY?

Let us go back to Jacob's prophecy in Genesis concerning Ephraim and Manasseh:

> *Gen. 48:19-22* *...he* [Manasseh] *also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee, shall Israel bless, saying, GOD make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh. And Israel said to Joseph…I have given to you one portion above they brethren…*

For those brought up to think that "The Jews" are Israel or that Israel is one uniform entity with no differences between the Tribes or Houses, or that Israel is now "The Church," these Scriptures might come as a shock. THE LORD GOD is still

sovereign here, even if we have been led to believe and to think otherwise.

In the last days, Ephraim was to become a multitude of nations and Manasseh was to become "a people." Some would liken these as being a Commonwealth of Nations, with the other being a Republic. It is certain that the tribes, or Children OF ISRAEL, were not to become some obscure religious "church" made up of all races, in the last days.

When we can see that the two parties Paul discusses are the Dispersion and the Judaeans, the two Testaments no longer conflict. Paul's conclusion in discussing the two groups is: *and so ALL ISRAEL shall be saved.* Few will agree with the Apostle Paul's conclusion.

Although, the House of Israel had become *strangers and aliens* [Ephesians 2:12] from the commonwealth OF ISRAEL, they were never non-Israelite "strangers" [see the chapter entitled *Pilgrims, Strangers, and Israel*]. They had been living outside of THE LORD GOD's fullness, but, *now in Christ JESUS…are made nigh by the blood of Christ.* Then, Paul goes on to describe the enmity that had been between Judah and Israel, saying that He [THE LORD GOD] *might reconcile both unto THE LORD GOD in one body by the cross, having slain the enmity thereby* [Eph. 2:16]. Both Judah and Israel could now build together for an *habitation of THE LORD GOD through the Spirit.*

WHAT OF EPHRAIM AND MANASSEH TODAY?

In asking this question, it will very quickly be seen that there are not a lot of options available. It becomes like what is believed or not believed, about evolution. People will to not believe in creation because that belief brings responsibility and accountability, so they prefer to believe in evolution. Likewise, there is a similar situation

when we consider the identity of Ephraim and Manasseh. The religious "churches" prefer to believe in universalism because they do not want to believe that THE LORD GOD sovereignly chooses and uses races. Our teachers do not want to believe that THE LORD GOD treats one race or tribe differently from another. This fact is decidedly graphic in the Old Testament! They are quite happy to delete all of this from the Bible and from their teachings and quite willing to disbelieve the prophets just as much as those who stoned Stephen! So, let us look at indicators that will lead us to identify Ephraim and Manasseh.

THE MONARCHY OVER THE HOUSE OF ISRAEL

The leading tribe over the House of Israel is Ephraim. One of the marks of identification is a monarch [or monarchs] of the House of David ruling on the throne of Israel. Although the matter has been examined in earlier chapters, let us again confirm this matter. This is a covenant made between THE LORD GOD and King David:

> *2 Sam. 7:12-16* *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom…but My mercy shall not depart away from him…and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.*

The seed is *out of your bowels;* it is not some spiritual seed. It is one Kingdom. Each successive monarch is a descendent of King David. Never forget that this throne is called, *the throne of the Kingdom of THE LORD GOD, OVER ISRAEL* [1 Chron. 28:5]. This is not a minor Biblical theme.

> *Jer. 33:17* *For thus saith THE LORD GOD, David shall never want a man to sit upon the throne of the House of Israel.*

THE NEW PLACE APPOINTED FOR ISRAEL

This is a prophetical subject that is usually avoided because it can have no place in the *all the world* doctrine of the modern churches. Going back to 2 Samuel 7, we find a situation where King David is sitting in his palace, in the city of David [Jerusalem] and the prophet Nathan brings a message to David, saying:

> *2 Sam. 7:10* *Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime.*

What is being said is that a new "place" was going to be appointed for THE LORD GOD's people, Israel, which was away from the Jerusalem in Palestine where David was then sitting. There was to be a new location for David's Throne. Nevertheless, a blood descendent of King David was always to be enthroned. But, with this promise, warnings were issued of punishment, correction, and even the loss of the knowledge of identity. The Children of Israel were to *abide many days without a king,* [Hos. 3:4], that is, outside of the king's dominion.

> *Hosea 5:1* *...ye House of Israel,...O house of the King...*

The monarch exists today, according to THE LORD GOD's promise. Vine [under Kingdom] says,

> The fundamental principle of the Kingdom is declared in the words of THE LORD GOD spoken in the midst of a company of Pharisees, the Kingdom of THE LORD GOD is in the midst of you [Luke 17:21], that is, where the King is, there is the Kingdom.

Jerusalem is the *city of the great King* [Psalm 48:2]; in the Kingdom of Heaven, where the King is, there is the Kingdom. If a new place was appointed for *My people Israel,* then there would be a

new place for the King. This helps to explain why the prophet ZECHARIAH can say, *and THE LORD GOD shall choose Jerusalem again* [Zech. 2:12] and *Jerusalem shall be inhabited again in her own place* [Zech. 12:6]. This "again" relates to the time of the regathering OF ISRAEL when Jerusalem resumes its former role. Until this time, the Throne of David must be somewhere else other than in Palestine.

When this verse, 2 Samuel 7:10, speaks of the appointment of a "place," the word *maqowm* is used over three hundred times to denote a specific location. It is a place, not a condition, as some would like to say. Israel is to be *planted* there in that location. When we come to the second time "place" is used in this verse, the word used is *tachath*, which means something quite different. This latter "place" is used about the same number of times, but it denotes being "under" some protection. The rest of the verse bears this out. What this means is that the re-located Israel is under some Divine protection. Israel's throne may be threatened, and Israel may be punished, but the Throne will always remain secure. Its location may be the safest place on Earth!

The *as beforetime* is pointed out and this is confirmed in other places in Scripture. In Isaiah 29:1-6, there is the first prophecy of the chapter that pronounces woe to Ariel [Jerusalem] where David dwelt. This *dwelt* is translated as being past-tense, and if so, then David [or one of David's successors] must now dwell some place else, other than in the Old Jerusalem.

WHERE IS THIS NEW LOCATION?

This is presented as in islands to the North and West of Palestine.

Isaiah 24:15 *Wherefore glorify ye THE LORD in the fires, even the name of THE LORD GOD of Israel in the isles of the*

sea.

Ezek. 39:6-7 *And I will send a fire upon Magog, and upon them that dwell carelessly in the isles: and they shall know that I am THE LORD. So, will I make my holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am THE LORD the Holy One* ***in Israel****.*

Again, Israel is the one people in the midst of whom THE LORD GOD dwells. The expression, *My people Israel* shows that in the latter days, Israel is still separate from the other races. Although, all Israel is scattered in all points of the globe, they are gathered back from the North and West.

Hosea 11:10 *They shall walk after THE LORD: He shall roar like a lion; when He shall roar, then the children shall tremble* ***from the west.***

Isaiah 49:12 *Behold, these shall come from far: and, lo, these* ***from the north and west.***

Jer. 3:18 *In those days, the House of Judah shall walk with the House of Israel, and they shall come together out of the* ***land of the north*** *to the land that I have given for an inheritance unto your fathers.*

Jer. 23:8 *But, THE LORD liveth, which brought up and which led the seed of the house of Israel* ***out of the north country****, and from all countries whither I had driven them: and they shall dwell in their own land.*

Jer. 31:8 *Behold, I will bring them from* ***the north country****…*

Although part of Israel is also shown as being gathered from the North, South, East, and the West, there is this particular emphasis to the North and the West. "The Isles" must be somewhere North and West of Palestine. There is no other option than the

British Isles. The timing of the gathering from these Islands is when *I will break the bow, and the sword, and battle out of the earth* [Hos. 2:18].

Much could be written about the marks of identification given in Scripture, but that is a separate study, and so the comments here must be brief. The purpose of this book is to present what the Bible says without being strong on identity. There must be two brother peoples speaking a commonly based language some place on Earth. Between them, there must be but one Monarch from a continuing monarchy that can be traced back to the Royal House of Kind David. The separation of Dominion and Sanctuary that THE LORD GOD established over Israel must feature in law. The monarchy must have connection with a Commonwealth of peoples.

WHERE MIGHT EPHRAIM BE NOW?

We have mentioned the Isles North and West of Palestine and now consider the matter of the continuing Throne. There is only one Throne on earth that approaches all the requirements, and this is the Throne of England. There are charts available, whereby some seek to establish that Queen Elizabeth is the 144th descendant from King David. It is certain that the English coronation service is based upon that found in Scripture for the Kings of Israel. Even today, the Sovereign, by virtue of his/her position, undertakes in the coronation oath, *to the utmost of his power to maintain the Laws of THE LORD GOD, and the true profession of the Gospel*... This relationship to the Gospel in Britain can be traced back to the First Century.

Tertullian: AD 155 – 232:

> The extremities of Spain, the various parts of Gaul, the regions of Britain…have received the religion of Christ. [Tertullian Def. Fidel, P 179].

Eusebius: AD 260 – 340:	The Apostles passed beyond the ocean to the Iles called the Britannic Iles. [De Demonstratione Evangelli Lib].
Gildas [Albanicus], the Wise: AD 425-512:	Christ the true Sun, afforded His light, the knowledge of His precepts to our Island, in the last year, as we know, of Tiberias Caesar [De Excidio Bratanniae, Sect. 8, page 25].
Theodoret, The Blessed, Bishop of Cyrus: AD 435:	Paul, liberated from his captivity in Rome, preached the Gospel to the Britons, and others in the West…and also the Cymry [Welsh] [De Brit. Ecc. Primord, Chap. v. 111].

There is no shortage of such confirmation. While this Throne was in transit from Ireland to Scotland to England, there is a great abundance of recorded statements from those monarchs on that Throne, who spoke of their Kingdom as being that of Israel. In British heraldry, the harp of David is never far away, nor is the lion of the Tribe of Judah, from which that monarchy springs.

WHERE MIGHT MANASSEH BE NOW?

In seeking the identity of Manasseh in these last days, there are various beliefs:

1. The U.S.A.: This is the option favored by the British-Israelites, whose belief is primarily based upon the "13th Tribe."

2. A people within Britain and now not separated from Ephraim. This does not allow for the Scriptural separation of Ephraim and Manasseh as identities.

3. Scotland: Manasseh was to become a people, distinctive from Ephraim, but not separate. In the division of Israel, half of the tribe of Manasseh remained with Ephraim and the other half remained east of Jordan, with Reuben and Gad. The inheritance of Manasseh was to be on the northern border of Ephraim. Biblically, Ephraim and Manasseh usually fought side by side with both acknowledging the same King. In the blessing of Moses upon Joseph [Deut. 33:13-17], Ephraim and Manasseh are likened to two horns, *pushing the people together to the ends of the earth.* This shows their togetherness. The ratio of ten thousand of Ephraim to one thousand of Manasseh as given, approximates the proportion each provided as armed forces in the last world war by England and Scotland.

CONCLUSION

One thing we can never afford to deny are the prophecies, starting with Moses, concerning the Children of Israel, *in the last days*. JESUS makes it clear that we must understand these things in the Book of Beginnings to understand what will be in the latter days. You must weigh the evidence from Scripture, yourself and draw your own conclusions as to who Israel is today and whether or not the Israel of the Old Testament is the same Israel in the New Testament. This book will assist you to research into things that are about to be revealed. Ephraim will repent as prophecy records, but first they have to know their identity and place in destiny. Then, they will be THE LORD GOD's battle-axe to bring peace upon earth.

The deception which says, *The Jews are Israel* has been described in this book as the master deception of Satan that deceives the whole world.

From this vantage point, we can reconsider various doctrines, although only two of them are discussed in this book. We can now find out what the Apostle Peter means by *one sure word of prophecy* in a so-called Christian world that has many different "sure" words of prophecy. JESUS will yet sit upon the Throne of David, over Israel, on Earth, when He returns to take His Kingdom.

"AND SO SHALL ALL ISRAEL BE SAVED."

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CHAPTER 19

THE NON-ISRAEL RACES

People brought up with a religious belief may have conflict between *it is written* and what they have been taught. Many were brought up signing in Sunday School, the song, *red and yellow, black and white; all are precious in His sight.* This has given us the thought that our THE LORD GOD treats every one of every race exactly the same. The Bible does not support *the brotherhood of man* in the sense that all men are blood-brothers. In this book, it has been pointed out thatthere are certain ways where THE LORD GOD does not treat everyone the same, even amongst the tribes of Israel themselves, there are differences, so we will reconsider some of these treatments.

THE BASIS OF THE LORD GOD'S JUDGEMENT OF NON-ISRAEL NATIONS

When we read in John 1:17, *for the law was given by Moses, but grace and truth came by JESUS Christ*, we have a problem because the Law is spoken in connection with Abraham, long before Moses was born. It is also clear that THE LORD GOD judged other non-Israel nations, so what was the basis of judgement? Some nations were judged before what some call *the giving of the Law*, [for example, Sodom] and some were judged afterwards [for example, Damascus, Gaza, Tyre, Ammon, Moab, and Edom]. We find Jonah being sent to proclaim repentance to Nineveh. We find law and judgement in respect to Adam and Eve, and the sacrifices made by Cain and Abel. To almost all Christians, there is a conflict about what *The Law* means. In connection with Abraham, we are told:

Gen. 26:5 *Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My*

In the beginning of this book, many of the Scriptures were listed to show that the total Law, namely the Commandments, Statutes, and Judgements, were given exclusively to Israel as part of a covenant. There were promises made and responsibilities given to Israel that were not made to other races. Before the addition of the Law to Israel [Gal. 3:19], there were the promises made to the seed of Abraham through Isaac, the inheritance being made on the basis of promise, and not the keeping of "The Law."

Psalm 147:19-20 *He showeth His word unto Jacob, His statutes and His judgements unto Israel. He hath not dealt so with any nation: and for His judgements, they* [that is, the other nations] *have not known them.*

This verse is both limiting and specific and relates exclusively to Israel as a race.

[a] The "word" is *dabar*, or the spoken word.

[b] "Statutes" is *choq*, which relates to commands in the sense of a specific direction, charge, instruction, boundary, or limitation.

[c] "Judgements" is *mishpat*, which relates to a judicial verdict pronounced by THE LORD GOD. It is strongly connected to justice.

The Ten Commandments that were given to Israel as part of a covenant are *dabar*, or spoken by THE LORD GOD to the subject addressed.

Deut. 4:13 *And He declared unto you* [that is, Israel] *His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them on two tables of stones.*

In verse 14, Moses was commanded to teach statutes and

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judgements *that ye might do them in the land whither ye go over to possess it.* We are told that keeping theses is why other nations would think and know that Israel was a great and a wise race. Here, racial separation is demonstrated!

It is a common perception that none of the Law existed before it was given through Moses on Mount Horeb, but we have seen that THE LORD GOD knew Abram would obey the Law. Reference to the requirement to obey the spoken words of THE LORD GOD starts right back in Genesis. The Scripture records that THE LORD GOD did judge other races, and that obedience was required of them. When their *iniquity was full*, THE LORD GOD destroyed them. *Avon,* iniquity/punishment, is first found in regard to Cain in Genesis 4:13, and it has 236 occurrences in the Old Testament, most of which refer to Israel.

One of the cities THE LORD GOD destroyed for wickedness was Sodom. We read in Genesis 13:13 that *the men of Sodom were wicked and sinners before THE LORD GOD exceedingly.* To be wicked, a Law must have existed for them to obey. The Law of THE LORD GOD was flouted in a way that was open, deliberate, and public. Isaiah 3:9 puts it this way, *they declare their sin . . . they hide it not.* Jeremiah 23:14 confirms this attitude in reference to those in Israel, who were openly prophesying in Baal. This is the national attitude we find in Israel today, leading to a judgement that will be greater than that against Sodom [Lam. 4:6 and Matt. 10:15].

Ezekiel 16:49 describes the sin of Sodom as being, *pride, fullness of bread, and abundance of idleness . . . neither did she strengthen the hand of the poor and needy, and were haughty and committed abomination before Me.* This is another picture of our society where open abominations include: breaking *thou shalt not lie with mankind, as with womankind: it is abomination.* Today, this act

is publicly accepted, legal, and open, as it was in Sodom.

2 Peter 2:6 and Jude 1:7 picture this and say that similar open abominations are being worthy of eternal fire. On top of this, Anglo-Saxon Israel is openly flouting the word THE LORD GOD spoke to them, namely the Ten Commandments.

So, Sodom was required to be in subjection to THE LORD GOD's laws and it becomes clear that law existed before the time of Moses. Concerning judgements against sundry non-Israel nations, when we look at the language of Amos, his expression, *for three transgressions . . . and for four, I will not revoke the punishment* is identical in wording and is the same for Israel as for non-Israel.

The difference between Israel and the other races is the everlasting covenant THE LORD GOD made with His Elect. For Israel, THE LORD GOD says:

> *Ezek. 16:60-63* *Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then, thou shalt remember thy ways, and be ashamed . . . and I will establish My covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all thou hast done, saith the Lord THE LORD GOD.*

There are no such words addressed to any but Israel.

RACIAL DIFFERENCES

Because of scientific discovery in genetics, no one can pretend that there are no racial differences between races. In fact, *The Sydney Morning Herald* for July 12, 1997, reports that the latest issue of the journal *Cell* carries a major breakthrough discovery showing that analysis of DNA from the Neanderthal skeletal

remains establish that there is no genetic connection between Neanderthal man and modern man. Where to now for the evolutionists and the blood-brotherhood crowd?

Quoting from *Time Magazine* of February 7, 1994, page 49 on genetics and the Human Genome Diversity Project:

> What we are doing is to make it possible for Saddam Hussein to collect blood samples from ethnic groups in Iraq who oppose him, so later, they can be targeted with biological weapons.
>
> Subtle variations between races in white blood-cell types mediate specific immune responses to disease.

RACISM

One of the things peculiar to Western Society (as opposed to any others) is the teaching that racism is totally wrong. Yet, those who seek to enforce anti-discrimination laws [which include race, racial and national or ethnic origins, and religion] will immediately jump to the support of modern Jewry, as a special religious-racial group, even if modern Jewry is made up of people from many different races. In New Zealand, people are actively discouraged from even questioning events of history that might undermine the enforcers' determination of history in regard to "The Jews." Their determination is very important to them, and, as such, is in itself racist. What is it that they are trying so hard to either protect or to promote? Might it be their false presentation that the Jews are Israel? Might not this be a mechanism by which the *prince of this world* seeks to eliminate the right message of the Bible? In an earlier chapter, this was described as *The Master Deception of Satan.* Would it not be Satan, who is saying that the Potter does not make one vessel unto honor and another to dishonor, as Scripture says? Anti-racism is saying that every person of every race is the same in the eyes of man, and in Satan's religious doctrines, this is the same as saying in the eyes of THE LORD GOD.

The issue is multi-culturalism and this does not feature favorably through the Bible pages. Mixture of cultures is a source of conflict, both in religion and custom. Israel was separated from the other races, for a purpose. For Israel, the Biblical message is still, *come ye out from amongst them, and be ye separate, saith THE LORD GOD* in the New Testament. The people being addressed in Corinthians had the "fathers" and were *baptized unto Moses* [I Cor. 4:1]. They were Israelites!

Jer. 10:2-3 *Thus saith THE LORD GOD, Learn not the way of the heathen,...*

The *way* is *derek*, which Strong gives us *course of life, or mode of action.* We should not be teaching indigenous culture in our schools.

IS THE LORD GOD RACIST?

Not one person can read the Old Testament without agreeing that THE LORD GOD is shown to be totally racist. THE LORD GOD discriminated on the grounds of race and THE LORD GOD clearly treated races differently, and even made differences between the tribes of Israel themselves.

The Children of Israel had a mission to eliminate the Canaanite races right down to women, children, and even their animals. There are those whom THE LORD GOD says He will eliminate when JESUS returns *at the brightness of His Coming.* The matter has to be faced; THE LORD GOD was totally racist in the Old Testament and we understand that He is unchanging for all time.

JESUS tells us about those who are occupying the "vineyard" and who will be destroyed when He comes to take up His Kingdom. We read of the armies of Heaven:

Rev. 19:15, 19 *And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron; . . . I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.*

We are reading of national armies and basically racist matters, right here towards the end of the New Testament pages.

Joel 3:2-17 *I will gather all nations, and will bring them down to the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and have parted My land.*

At this late stage in history, Israel is a separate race among the other nations. THE LORD GOD is still racist here and at this time. The context supplies the time and so at the end, Israel is still the individual race it always has been.

RACIAL ORIGINS

Right from Genesis, we have this fact of the differing seeds of mankind (see the chapter entitled, *Seeds: Natural and Spiritual*) and it is a subject in both Testaments. There is no simple Scriptural mechanism for determining which seed is which today. However, JESUS says, *by their fruit ye shall know them.* It is the fruit that bears the seed. JESUS taught that a bad tree cannot ever bring forth good fruit. It is impossible for those of the bad seed to hear and to respond to the Word of THE LORD GOD, JESUS taught us. The Apostle John speaks of those *whose seed remaineth in him . . . because he is born of THE LORD GOD* [I John 3:9]. As Scripture uses trees as symbols of races, trees might be thought of as being family trees or genetic streams.

The response to the Word of THE LORD GOD is an indicator as to seed – the good seed has the choice to obey or not to obey. It is only in maturitythat the type of fruit becomes obvious. An example is seen in the parable of the Tares and the Wheat.

Throughout the Old Testament, we find references to certain peoples, like Canaanites whom Israel was to destroy. We find differences between the people *created* in Genesis 1 and those who were *formed* in Genesis 2. There are differing prophecies as destinies for differing peoples. As has been pointed our earlier in this book, even each individual tribe of Israel has different prophecies for the latter days.

It is fashionable to say *that the Creator Christ came to Savior to all Mankind; because all races are descended from the first created man,* and that *races began at the time of the tower of Babel.* But after Babel, we find a different picture, for example:

Gen. 19:37 *...the same is the father of the Moabites ...*

Gen. 19:38 *...the same is the father of the children of Ammon...*

Gen. 36:9 *...and these are the generations of Esau, the father of the Edomites...*

From this point on, through Scripture, each group with such a "father" is treated as being a different race with different destinies. Each then are treated as being from differing 'stock.'

IS THERE A THIRD GROUP?

We have to ask, *What about those non-Israel people, who are neither Canaanite, Moabite, or Edomite, etc.? What does Scripture say about these?* It is safe to say that the Bible says nothing. But one thing is certain, and that is that they were not given the Commandments, Statutes, and Judgements, that were given to

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Israel. Because they did not have the Law of Moses to break, why should they need redeeming from the curse of that broken Law?

Through Scripture, redemption is spoken of only in regard to Israel. *All have sinned and come short of the glory of THE LORD GOD* refers only to the *all* within those to whom the Law was given [Rom. 3:19].

SHOULD THE WORD OF THE LORD GOD BE TAUGHT TO THESE OTHERS?

Although JESUS was talking with Israelites when He said that the rain falls upon the good and the bad, it is obvious that the laws of science apply equally to all races, regardless of racial origins or racial mixtures. These laws of science are "laws of THE LORD GOD" and therefore, anyone of any race has the physical and mental benefit of obeying them. We are told clearly in Romans 3:19 *now we know that whatsoever things the law saith is said to them that are underthe Law*; that is they are said only to Israel as those who were given the Law. This was established in the opening chapter of this book.

But there is more to this than meets the eye. The words of THE LORD GOD can be misapplied and misdirected when they are known. Would teaching the Word of THE LORD GOD assist in providing a right direction? But to what degree could the Word be heard? We are told that that the Edomites cannot "hear" and that the Canaanite races are to be exterminated or separated completely. If we are told nothing specific about the non-Israelite races as a total group, how then can anyone presume anything? One thing we are told is that the good seed can "hear" His Word. We do hear stories of missionary activity where there are great *deliverances* among non-Israel races after telling them about the miracles JESUS did. On appeal to emotions alone, we are told about persons being healed and delivered from oppression, but who have no change in conscience

and who have no shame for their past misdeeds. It seems that something is not written on their hearts. They seem to continue on as long as the missionary or the helper is with them; but if they are no longer assisted, then they either revert to paganism or go into a Catholic type of belief, which is compromised with paganism or superstition.

The missionary activity of the churches is based upon their need to "witness" their religion. But there is no such requirement in the Bible. For example, THE LORD GOD said that Israel will always be a nation before Him. The people of the nation are not required to do anything to "witness" what THE LORD GOD said – the very fact that they continue to live and die is witness enough. The revelation of Israel at the end of this age will be witness to the veracity of THE LORD GOD's word. To spend time, money, and effort in religious "witnessing" missionary activity, to other races suits man's religious views, but is contrary to the Bible's view because it is contrary to the theme of the exclusiveness of Israel.

We know there are some people whom the Bible says will never be resurrected:

> *Jer. 51:57* *And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and* ***they shall sleep a perpetual sleep, and not wake,*** *saith the King, whose name is THE LORD GOD of Hosts.*

> *Heb. 4:3* *For we which have believed do enter into rest, as He said,* ***As I have sworn in My wrath, if they shall enter into My rest****: although the works were finished from the foundation of the world.*

The first reference covers all who are under the heading of Babylon, which in connection with Revelation, we see is all who are opposed to Israel. The second reference covers all those Israelites that THE LORD GOD sent into the wilderness to perish forever

because of their refusal to believe Him.

We also know from Biblical statement that no one can enter the Kingdom of THE LORD GOD unless they are of Israel. Therefore, it means that people of other races have no eternal life in the Kingdom, and if there is no eternal life in the Kingdom, there is no eternal life of any kind available to them. It is not a case of them being "condemned;" it is simply a matter of them having no eternal life. Unworthy Israelites will die, be resurrected, condemned, and have their spirit taken from them (this is the message of the parable of the Ten Talents). Their lifeless bodies will be destroyed in the Lake of Fire. This should be a matter of concern to every individual Israelite. But if someone of another race is to die and never to be resurrected, what does it matter to them once they are dead? There is no awareness in the grave, only corruption of the body. If you go to sleep and do not wake up until lunchtime tomorrow, you will know what time the sun rose. If you die in your sleep, you will not know that you are dead.

Life after death is a mystical vision for most races and involves speculation about a fabulous harem for Arabs on the one hand, through to reincarnation for the Hindus, on the other. The Bible tells us nothing about the resurrected life other than that we cannot even begin to imagine it. If we care about it, as Israelites, we will strive to attain it and will receive it. If we care not, we will see it momentarily and know absolute remorse, panic and terror as we face oblivion in the Lake of Fire. But once that occurs, we will know nothing and will be the same as any non-Israelite who dies. There is no such thing as Hell and eternal punishment – only life and oblivion (See the paper by Phillips and Phillips entitled, *What Leaves the Body at Death?*).

These things are not spelled out in black and white in the Bible, but they are the corollaries of what is spelled out for Israel and

Israel only.

HOW DO WE ASSESS OUR BELIEFS?

This might be summed up by saying that we must be objectively critical and that we must appreciate just what the Bible says on any subject. Likewise, we must appreciate what the Bible does not say, and we must not presume anything, or accept anything, especially if this is based upon religious tradition. Scripture says we can be *led away, fall away, or slip away,* from the Truth of the Word of THE LORD GOD. Most people are the clones of their teachers in their beliefs and this can only be bad. We must do our own research on what is said and be like those in Berea [Acts 17:11] who *searched the Scriptures daily whether those things were so.* If we were to say those at Berea were *noble* because they checked what the Apostle said to them against the Old Testament Scriptures, most would agree. It is safe to say that very few people are objective. It is also safe to say that few religious churchgoers thoroughly check what is taught to them and that most of them do not do this daily.

From history, we must agree that people are capable of believing anything and it is more common for people to believe just what they want to believe. Sometimes they believe and act out of fear or emotionalism; there are many motives for belief. There is culture, indoctrination, peer pressure, and such things, but as far as the Bible is concerned, possible the worst thing is tradition, because of its pre-conditioning. The Scribes and Pharisees made the Word of GOD of none effect because of their tradition [traditional interpretations – Matt. 15:6]. We have traditional teachings today, as well as such people, as charismatic leaders; they go about trying to persuade people just as Jim Jones and Adolf Hitler did.

So, we can see just why we are told to judge all things. By what standard do we make these judgements? We are to examine the Word to see *if these things be so* and to believe them accordingly.

We are to *dig deep*, *to seek, and to search.* This indicates the necessity of doing research, of comparing Scripture with Scripture, and checking translations if necessary. Every growing Israelite will be taught about THE LORD GOD during these activities. He will be refining his beliefs continually and sometimes, he will freely admit that at times he has been wrong, mainly because of what he has been led to believe. As Solomon said, *And I gave heart to seek and search out by wisdom concerning all things that are done under the heavens* [Eccl. 1:13]. This shows the attitude that is needed.

The problem with many teachers is that they become too proud to ever back-track. Back- tracking is very rare indeed and through pride, they are brought to a place where they can never be taught themselves. So, they keep on plugging the same old line and say, *We cannot see it any other way.* The Truth of THE LORD GOD has always been, but none of us know it all. Today, some teachers could be likened to surgeons, who were still blood-letting in the same way it was done in earlier years, and who would not hear of any increase in knowledge, even when there was evidence contrary to their medical training.

ORTHODOX CHRISTIANITY

We need to look at something that might sound heretical to many at first. Could Orthodox Christianity be cultish?

[a] Could Orthodox Christianity be something that refuses to accept all the Word of THE LORD GOD? [Primarily from the pre-conditioning of tradition, not necessarily from insincerity.] Is the *go into all the world* doctrine as generally taught, really based on The Law, The Psalms, and The Prophets, or on valid interpretation of the New Testament?

[b] Has Orthodox Christianity a wrong slant because it will not believe the prophetic words of Jacob and Moses for Israel in the "last days"?

[c] Is the popular symbol of Christianity, namely the "Cross," actually the symbol of the Anti-Christ?

According to lexicons, the word translated as "Cross" is *stauros* (an upright pale or stake). There is no "Cross" in the Greek. The shape of the two beamed cross was the symbol of the the god Tammuz of Chaldea. The Chi, or X, as allegedly seen by Constantine, had nothing to do with *xulon* used for the *stauros*, and is another invention and heresy of Rome, the mother of universalism. (Think about it – if JESUS were not crucified on a cross, then what did Constantine see? Whatever it was, or was said to be, if indeed he saw anything, it could not have been a divine vision!)

If the *all the world* doctrine [which is one fundamental doctrine that is believed almost universally] is wrong, then that belief is cultish. This is so, even if Martin Luther confirmed what he was brought up to believe and introduced it into Protestantism and most have followed it since. This one belief is the source of a conflict, which undermines faith, but it is said to be *what every Christian must believe or else he is not a Christian*.

The wrong doctrine is summed up in the generalized belief that *JESUS died to save the world,* and it arises from *go into all the world and preach the gospel to every creature,* and *THE LORD GOD so loved the world* {See the chapter entitled, *Which World Did THE LORD GOD So Love?*]. These are said to be the best known and the best loved verses in Christendom, but if the *all* and *world* are taken wrongly, then Rome has originated the greatest fraud of all time.

In some areas, we have departed from Rome's doctrines, but in others, the Protestants still tag along. Just stop for a moment to think back and see how St. Francis used these Scriptures to preach to the birds and the animals. He considered the birds to be part of

every creature. In this book, we have learned was *every creature* really means, having refined our understanding to confine our teaching to people only. In this book, we have gone a stage further, and have refined our understanding to confine the teaching to all the *kosmos* (order) of Israel in the *ktizo* (cities) or habitations of the Israelites. We also found that *kosmos* referred to the orderly arrangement of the object under discussion, not the inhabited earth [for which *oikumene* would be used].

It has been necessary for us to go into all the problem verses carefully to show the meanings of the words and we will not repeat anything here apart from two verses, which summarize the Biblical position. The popular conception is that any person becomes one of THE LORD GOD's people when that person becomes "saved." This is not the way Scripture puts it. It is "His People" [Israel] whom JESUS came to save, who were originally His people, but who were in a state of condemnation.

Matt. 1:21 *And you shall call His name JESUS, for He shall save* ***His people*** *from their sins. Luke 1:68 Blessed be THE LORD GOD of Israel for He hath visited and redeemed* ***His people****.* These verses sum up something that is not believed by orthodox Christianity.

Another thing that is not believed is the difference between "all" and "many."

Matt. 20:28 *Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*

This *for many* is changed to mean *for all,* "all" being taken as every race, outside of the *Israel.* There is no basis in the grammar of the Greek text for such a belief that makes *many* mean *all and sundry.* Neither is there any basis found through the foundation of

The Law, The Psalms, and The Prophets. In the well-known Isaiah 53:11-12, we find *by His knowledge shall My righteous servant justify* ***many . . .*** *and He bear the sin of* ***many.*** These verses are not accepted any more than verse 8 where we read, *for the transgression of MY PEOPLE was He stricken.* Why not accept this limitation of *My people*?

There are just so many things that are taught in churches that simply are not true. Much of what most people believe is based on half-truths and sentimentality that have been passed down over the years. Yet, the origin of much doctrinal problem can be traced back to Rome. Babylon is described in Scripture as *the mother of harlots*, who seeks to deceive the whole earth. Belief must be right belief. Satan tempted JESUS to bow down and worship Him through misapplying or misquoting the Word of THE LORD GOD. Rome believes she has the right to rule not only "The Church" in like manner, but also to rule over all temporal authority. It is Israel, as the seed of Abraham through Isaac and Jacob, that is to rule with THE LORD GOD, not the Church of Rome, or any other church, for that matter.

With the current thought of what *all the world* means ingrained in the mind, people can read Scripture without seeing what is written to the contrary. Think back upon some of the things that have been pointed out throughout this book. All the pretense in the world that they are not there as themes through Scripture, will not eliminate them from the Holy Writ. While no one person or group has the whole scope of Scripture at their command, all Christians would benefit by obedience to meditate in the Word of THE LORD GOD, day and night. Few do and because of this, they are so easily led astray.

Because the Bible does not say exactly what happens to the races outside of Israel, we have no right to speculate about them.

Neither can we say that every race is the same as Israel because differences are continually presented through Scripture. Even the individual tribes have differences between themselves right up to and including *in the last days*. It can be safely said that these things are almost never taught anywhere by Orthodox Christianity. Instead of truth, universalism is the common teaching.

One thing we can say with certainty is what the Bible says about the race of Israel. This is what the Bible is about. THE LORD GOD made covenants with Israel; He gave Laws to Israel; He loves Israel and is the Kinsman who has redeemed both houses of Israel.

> *Luke 1:16, 33* *And many of **the children of Israel** shall be turn to THE LORD GOD their THE LORD GOD . . . and He shall reign over **the house of Jacob** forever.*

These many from the House of Jacob that JESUS reigns over in His *forever* Kingdom are totally restrictive and are impossible to generalize. How ever could *the House of Jacob* refer to all races of the world? The statements of Scripture that have been shown about the Kingdom of THE LORD GOD being reserved for those who qualify from among those *begotten from above* at conception are definite and precise.

THE LORD GOD WILL BE GRACIOUS TO WHOM HE WILL BE GRACIOUS

> *Romans 9:18* *Therefore hath He mercy upon whom He will have mercy, and whom He will He hardenth.*

We are then told about the Potter, who makes one vessel unto honor and another unto dishonor and about vessels *fitted for destruction*. It is the Potter, who fashions the vessels from the raw materials before they have done either good or evil.

To those who say, *all is now of grace to every one of every race*, listen to the much-loved writings of the well-known author, Selwyn Hughes, in *Every Day With JESUS*, in the daily reading for February 17, 1994:

> The word 'grace' is unquestionably the most significant single word in the Bible, I agree. But it must be understood right away that grace is a characteristic of THE LORD GOD, which is exercised only towards those who are seen as having a special relationship with Him. Nowhere in the Bible is the grace of THE LORD GOD ever mentioned in connection with mankind generally, though some theologians frequently use the term 'common grace' [a term not mentioned in the Bible] – the idea that THE LORD GOD gives a special form of grace to the whole of mankind, which restrains them from being as bad as they could be.
>
> The other day, I came across a writer who said, The creation of the universe was an exercise of grace. I understand that he might have been using the word 'grace' as a synonym for love, [a mistake often made by Christian writers], but strictly speaking the exhibition of grace <u>is reserved for the elect</u>.

Selwyn Hughes then quotes Arthur W. Pink as saying:

> Grace is the sole source from which flows the goodwill, love, and salvation of THE LORD GOD <u>unto His</u> <u>chose people</u>.

TO CONCLUDE

This book has tried merely to present what is recorded throughout the Bible. Any problems or conflicts that have been precipitated by this book should be settled by researching the matter in Scripture, building upon the Cornerstone, together with the foundation of The Prophets and The Apostles. Israel, as a racial seed, is a major theme through Scripture.

What has originated from Rome and Jewry, with the false teaching about *the Jews are Israel*, together with the doctrine of Balaam must be rejected. JESUS, in the messages to the so- called

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churches in the Book of Revelation, says He holds these and some other doctrines "against" the assemblies and demands repentance. It is JESUS who is issuing the warning!

Throughout this book, the exclusive nature of Israel has been presented from Scripture, with some examination of the contrary views. The divergence really begins in Genesis 1 and 2. If any says he believes the Bible to be true and to be the Word of THE LORD GOD, then he must start there. To accommodate the popular view, the second chapter is said to be a re-run of the first chapter. The differences are very great indeed, and so this cannot be true. Men and women are created by *Elohim* [a plural word] in Genesis 1 before Adam was formed from what existed by *The LORD God Elohim* [singular] in Genesis 2. So, Adam had contemporaries, but these contemporaries did not *receive the breath of life* and did not become *a living soul* like Adam.

Without going into the many differences in these two chapters, we can say that two streams of men existed from this time. When THE LORD GOD breathed the breath of life into Adam's nostrils, THE LORD GOD formed a dynasty, and from out of this race, the Hebrew people came. Scripture shows these peculiar people to be different from all other races and to be *His people*, the people whom the Gospels and Prophets say JESUS came to save.

JESUS said that the time would come when His followers would be put out of the synagogues [assemblies] and may be killed for believing what He is saying. We are told we must hold fast to the end, waiting for *that blessed hope, and the glorious appearing of the great THE LORD GOD and our Savior JESUS Christ; who gave Himself FOR US, that He might redeem US from all iniquity, and purify unto Himself A PECULIAR PEOPLE, zealous of good works. THESE THINGS SPEAK, AND EXHORT, AND REBUKE WITH ALL AUTHORITY* [Titus 2:13-14]. The "peculiar people" are

the connection and something that is to be definitely spoken about with all authority.

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CHAPTER 20

WHAT OF BALAAM'S DOCTRINE?

Rev. 2:14 *But I have a few things against thee, because thou hast there them which hold the doctrine of Balaam . . .*

Why is there a doctrine in the New Testament that is not ever taught as a subject? Why is it so carefully avoided? Why is it dismissed by the *all are now one in Christ JESUS* false argument?

It is stated by JESUS as being the *Doctrine of Balaam*. This is found among references to the Nicolaitanes and reference to Jezebel. We have mentioned Elijah and the 450 prophets of Ba'al, but there were also 400 prophets, who sat at Jezebel's table. That makes it 850 to one true prophet! In His messages to the assemblies, JESUS makes scathing remarks about the Nicolaitanes and Jezebel, but in this chapter, we are concerned only with the Doctrine of Balaam.

JESUS immediately refers this matter back to the Old Testament and He goes on to tell us simply just what Balaam taught:

Rev. 2:14 *Who taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

Well, we might say *we do not have any problem with that, we do not do, believe, or teach, any of those things*. Do we not? Let us have a look and see if we hold the Doctrine of Balaam in fact, either directly or indirectly. We will use the correct word, "assemblies," in place of "churches."

The Doctrine of Balaam deals with *fornication* or whoring after false THE LORD GODs. Israel is described as being a whore when worshipping strange THE LORD GODs. The event that pre-

disposes *fornication* and leads to the worship of false THE LORD GODs is sexual relationships with people of different races.

JESUS described the actions in the verse above as a stumbling-block [a stumbling-stone] to the children of Israel and Israel only. JESUS is writing to the assemblies, [that is, those who are "called out" of Israel under the New Testament], and He says that some among these hold a doctrine that is false. These are *children*, that is, they are descendants of Jacob.

Eating things offered to idols may not be an issue today in the literal sense, but fornication, which is the worship of false THE LORD GODs and the mixed marriage aspect are major issues. Immediately racial intermarriage is mentioned, there is instant opposition. Those who hold the error of the doctrine of Balaam always oppose anything against it. But what is being quoted above is New Testament doctrine! It is JESUS who is speaking, so please tread carefully. The cherished multi-racial concepts and the multi-cultural ideas might have to go down the drain; we might just have to pull the plug on them. The Book of the Revelation is not the only New Testament reference to the doctrine of Balaam. Jude calls it an *error* and Peter describes it as a teaching of false prophets, being *damnable heresies*. Now, if this is a heresy that leads to damnation, we had better take heed! If you do not want certain damnation, then no longer hold to this doctrine!

That perhaps ninety odd percent of the so-called Christian Church follow this pernicious doctrine of Balaam, will not alter the fact that JESUS says, *I have this against you*. Are we to believe JESUS or are we to believe our false teachers? Jude claims that these teachers *speak evil of things which they know not . . . after the error of Balaam*. They do not know they are teaching error. This is no minor doctrine because Balaam appears by name 60 times through the Bible. To be damned for holding the doctrine of Balaam is no

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minor matter!

WHAT IS BALAAM'S DOCTRINE?

The story of the hiring of the prophet Balaam by King Balak to curse the Children of Israel is found in the Book of Numbers 22. However, it is not until Numbers 31:16 that we discover the doctrine:

> *Num. 31:16* *Behold, these* [the captured Moabite women] *caused the children of Israel, through the counsel of Balaam, to commit trespass against THE LORD GOD in the matter of Peor, . .*

In the first instance, Balaam was hired to curse Israel and THE LORD GOD prevented him from doing so. In the end, Balaam counselled Moab to use their women to seduce Israel so that Israel would come to worship the THE LORD GODs of Moab, and thus, THE LORD GOD would punish Israel for the latter act of *fornication*.

The consequence of Balaam's advice was seen in very short time:

> *Num. 25:1* *And, Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their THE LORD GODs: and the people did eat and bowed down to their THE LORD GODs.*

That it was the work of the women is confirmed in verse 18. THE LORD GOD's judgement on the offenders was swift – everyone who had joined to Ba'al Peor was executed. Subsequently, when Joshua was rehearsing the history of Israel [Joshua 24], he raised the matter of Balaam. Joshua was speaking on behalf of THE LORD GOD, who said:

> *Joshua 24:10* *But I would not hearken unto Balaam.*

This is followed by a warning to serve THE LORD GOD and to put aside the gods of the Amorites. The whoredom with foreign gods followed on from sexual association with the women of foreign races.

In Ezra 10:10-11 and Nehemiah 9:2, we see the required divorce of the seed of Israel from the seed of others. This *except for fornication* was carried out and even the mixed blood children were included in the separation and divorce of foreign wives. *Shall we hearken unto you to do this great evil, to transgress against our GOD in marrying strange wives*? [Neh. 13:27]. The "strange" in "strange wives" is *nokriy* meaning foreign, as in not Israelite. It was the strange foreign wives that led to the sin of idolatry. Those wives were foreign to Israel.

Neh. 13:2-3 *. . . but hired Balaam against them, that he should curse them: howbeit, our THE LORD GOD turned the curse into a blessing. Now it came to pass, when they heard the words of the law, that they separated from Israel all the mixed multitude.*

There is a lesson in this!

The prophet Micah also reminds Israel about this matter of Balaam. Through Micah, THE LORD GOD asks tenderly, *Oh My people, what have I done unto you, and wherein have I wearied you? Testify against Me*. THE LORD GOD warns Israel, *they have dealt treacherously against THE LORD GOD for they have begotten* ***strange children****: now shall a month devour them* [Hosea 5:7]. Then, He goes on to tell how He brought Israel out from Egypt, and then asks Israel to remember about Balaam.

Micah 6:5 *Oh My people, remember now what Balak, king of Moab consulted, and what Balaam the son of Beor answered . . . that ye might know the righteousness of*

He says that the consequence of interracial sexual activity is a controversy, which THE LORD GOD has with His people. THE LORD GOD will yet plead with Israel [verse 2]. This controversy is over pursuit of the wrong object, contrary to the beliefs in Israel's spirit.

> *Micah 6:16* *For the statutes of Omri are kept, and all the works of the house of Ahab* [who took Jezebel to wife – I Kings 16:30], ***and ye walk in their counsels*** . . .

The *righteousness of THE LORD GOD* has a connection with this matter of racial intermarriage, although this is never taught. This matter of righteousness is mentioned in most places where Balaam's doctrine or whoredom by Israel is found. Peter says it is forsaking the *right* (immediate/straight/narrow) *way and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousness* [2 Peter 2:15].

The prophecies of Micah concern the Children of Israel, and he shows the elect remnant that is to be regathered from Israel only at the end of this age. It is still the Children of Israel only and not any multi-racial church. The other nations go up *to the mountain of THE LORD GOD* after it is established and the other nations learn THE LORD GOD's ways, and thus, there will be peace on earth. Micah makes this clear.

Balaam knew that no man could curse the Nation of Israel because *there is no enchantment against Israel*. But he also knew that THE LORD GOD would judge Israel for fornication with the gods of other races. Balaam answered Balak's consultation and advised that Israel could be seduced to worship other gods through sex with Moabite women. Micah says this is to be remembered. It is to be remembered for all time. If the seduction by foreign women is prohibited for Israelites, then it is entirely consistent that racial

intermarriage is equally unacceptable – for the latter is only a ceremonial version of the former. Racial equality, racial integration, and anti- discrimination laws are the modern-day equivalent of Balaam's doctrine.

The mixed multitude in our midst can intermarry as much as they like, for there are no constraints placed upon them. The sad part of this is that their lifestyles are held up as examples to the rest of the community. This is when the damage is done. These examples cause ignorant Israelites to be seduced into accepting and even promoting such "tolerant" behavior. Every vote for such tolerance is a vote for Balaam's doctrine. When we see it condoned or even put into practice by senior politicians, we know that the counsels of Ahab are still active today. And therefore, we know the Doctrine of Balaam is still taught today. Under various racial vilification laws of one form or another, it is illegal to espouse anything to the contrary in most of the Anglo- Saxon world. Notice that it is not illegal anywhere else – not in Asia, not in India, not in the Middle East, not in Russia, not in Europe. Only in the United Kingdom, Canada, New Zealand, and Australia. Challenge any of Ahab's councilors with this information, and you will be told that once the basic human rights issues are resolved in these other countries, loftier issues, such as racial tolerance will be next on the agenda. It is plausible answer, is it not?

JESUS says, *I have this against you – repent, or else I will come against you quickly*. As it always is through the Bible, Israelites who marry out of Israel are cut off, or those foreigners whom they marry are destroyed or removed. When reading this, please do not suppose that "Israel" refers to "Jews" because "The Jews" are most certainly not Israel. Israel refers to the Anglo-Saxon people.

NEW TESTAMENT FORNICATION

We do find teaching about fornication today, it is true, but there are various interpretations. The matter of concern is, with whom is the fornication committed? It has been shown that JESUS referred the matter back to Balaam and the Old Testament. The Apostles Peter and Jude did the same. The Apostle Paul is bold in his connecting of fornication in the New Testament with fornication in the Old Testament.

> *1 Cor. 10:8* *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

This about the worship of Ba'al Peor. This refers us once again to Balaam's advice, although Paul does not use Balaam's name. The judgement against Israel for false worship with THE LORD GODs of other races is given as an example confirming THE LORD GOD's judgement against this.

> *1 Cor. 10:11* *Now all these things happened unto them for ensamples: and they are written for our admonition . . .*

Are we to accept admonishment and this example or not? Paul shows that this is a common temptation for all the Israelites to whom he is writing. At this point, it is necessary to remind readers of the foundation that was laid in the chapter entitled, *That Unfortunate Word "Gentile."* The import of 1 Corinthians 10:1 cannot be escaped. The people being addressed could only be Israelites! Look at it; they were Israelites! What happened to Israel was that they were led into idolatry through foreign women. This is New Testament doctrine! The realization of the import of this aspect of fornication will add to the appreciation of a number of other Scriptures. Let us consider some of these.

In response to a question about whether it was appropriate for a man to divorce his wife, JESUS answered:

Matt. 19:9 *And I say unto you, whosoever shall put away his wife, **except it be for fornication**, and shall marry another, committeth adultery, and whosoever marrieth her which is put away doth commit adultery.*

This *except for fornication* should be taught in its right connection with divorce and remarriage. JESUS made it clear that all men could not receive this saying, save they to whom it is given [verse 11]. It is not given to every one of every race; JESUS says so. Much has been written about what *porneia* [fornication] applies to and it is now usually generalized to include all illicit sexual intercourse. This generalization is not valid since adultery, for instance, is a different word completely.

It has also become inclusive of all pornography as this is known today. This is appropriate because pornography is lust of the mind and it is, in the words of JESUS, equivalent to the physical act. Hence, pornography is simply the application of modern technology to implement Balaam's doctrine. Perhaps, if we called it *Moabiteography* fewer Israelites would be seduced by it – but Ahab's councilors would never accept such a move. It would be discrimination against Moabites and hence illegal!

Vine	***porneia***	Illicit sexual intercourse . . . metaphorically, of the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith.
Thayer	***porneia***	Illicit sexual intercourse . . . metaph. the worship of idols, of the defilement of idolatry, as incurred by eating the sacrifices offered to idols.

Paul shows that the pagan practice of mixed racial marriage is not to be indulged in by Israelites [1 Cor. 6:12-18].

We will quote Jude, who mentions Cain.

Jude 11 *Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward . . .*

Jude links the New Testament with Genesis. Jude links false teachers with Cain and with Balaam. They had the same error. There was an anticipated reward through the error of Balaam. This reward was monetary gain. This is nothing new.

However, throughout all the Bible, we have a consistent theme; we find THE LORD GOD always keeping a portion of His Order pure, separate, and undefiled. No fornicator will inherit the Kingdom of THE LORD GOD [1 Cor. 6:9].

This again presents the racial separation of Israel from other nations. In the New Testament, the call is still *to come out from among them and be ye separate* . . . [2 Cor. 6:17]. In this verse, "touch," *haptomai,* is a word used of carnal intercourse with a woman, like it or not [confirm this in 1 Cor. 7:1-3]. The "them" is this verse are "unclean" people that are not to be "touched." "unclean," *akathartou,* [which is used as a noun], shows that there is a difference between 'clean' and 'unclean' people, with the clean not to 'touch' the unclean. The "yoke" in 2 Corinthians 6:14 is with *heterozugeo,* which means *a different sort* [Vine], or *one who is not an equal* [Thayer]. THE LORD GOD also made clean and unclean animals and fish; each were born that way. There is frequent reference to show that THE LORD GOD's judgement is upon those of Israel, who transgress by having this common carnal intercourse with other races and going after *strange flesh*. This shows up also throughout the New Testament. JESUS says in Revelation He holds it against the churches, which hold the Doctrine of Balaam [Rev. 2:14]. From the 60 mentions of Balaam, it is possible to determine the nature of this doctrine. Because almost all denominations hold the doctrine of Balaam without knowing it, we can understand just why it is never taught. Probably few know what this doctrine is, but

all should if JESUS holds it against them! 2 Peter 2:15 indicates that people with this doctrine have gone astray. Jude verse 11 calls holding it an error.

New Testament "fornication" has not changed from what Old Testament fornication was, even if we like to try to say that *porneuo* has no racial connection today. In 1 Corinthians 10:8, we are told that all that is mentioned in this passage in this passage are for examples to us. When we read what one example is, we find, *neither let us commit fornication as some of them committed and fell in one day three and twenty thousand.* Look back to the Old Testament and find that what caused three and twenty thousand to die was Israelites having sex with non-Israelites [Numbers 25:1]. Moses even demanded that all Israelites who did this should be slain because of the idolatry that would follow. King Solomon got caught this way and it led to idolatry. We read of plagues in Israel because of this [Numbers 25:6-8]. These things are written for our admonition we are told in 1 Corinthians 10:11. But because of the popular, but wrong, doctrine to the contrary, this necessity for admonition is not accepted today. Jezebel [the foreign wife of Ahab] is permitted in the churches today, even if JESUS says He holds it against the churches [Rev. 2:20]. What this means is that the New Testament doctrine about racial intermarriage is the same as that in the Old Testament. So, when did the doctrine change to the belief that THE LORD GOD no longer requires Israel to dwell alone, to intermarry with other races, and not be separate from the other races?

When Paul says,

> *II Cor. 6:17* *Wherefore come out from among* ***them****, and be ye separate . . . and touch not the unclean thing . . .*

He is talking about people coming out from amongst people, not things. The *them* are people. Can any deny this? ["Thing" in the

KJV and other translations is not in the Greek text.]

When we look further at fornication, we find the Jewish leaders raised the matter of fornication, saying:

> *John 8:41 . . . We be not born of fornication; we have one father, even THE LORD GOD.*

JESUS laid it on the line to them replying that they were not Abraham's children through Isaac, although they were Abraham's seed. These Edomites knew that Israelites were the children of THE LORD GOD, and hence, tried to claim descent from Abraham as entitlement to be included with Israel as children of THE LORD GOD. They also knew that the pursuit of other THE LORD GODs was classed as fornication and it is by their actions that they show from which side of the line they came. JESUS said to them, *I know that you are Abraham's seed, but you seek to kill me . . . because My word has no place in you*. They could not *hear* it. Then, JESUS goes on to speak about observing deeds done as a means of determining who are begotten of THE LORD GOD and who are not. *If THE LORD GOD were your Father, you would love Me*. Their actions showed they did not love JESUS. *The lusts of your father you will do*. This indicates the 100% orientation of the minds of the Pharisees against JESUS, even if they do say *we have one Father, even THE LORD GOD*. Although they were Abraham's seed, their seed had *gone astray* when Esau polluted the line by marriage outside of his race. Esau despised his birthright. This is what led to his idolatry. Esau tried to find repentance with tears but could not find it. This is true of Esau's mixed- race descendants for all generations [Mal. 1:3-5]. The whole subject of divorce on grounds of *except for fornication* should be taught if the churches were prepared to give a balanced account of the Bible's teachings.

The early church was given the same warning, as we are today:

Acts 15:29	*That ye abstain . . . from fornication . . .*
1 Cor. 6:13	*The body is not for fornication . . .*
1 Cor. 6:18	*Flee fornication . . .*
Eph. 5:3	*But fornication . . . let it not be once named among you . . . Col. 3:5 Mortify therefore . . . fornication*
Thess. 4:3	*For this is the will of THE LORD GOD, even your sanctification, that ye should abstain from fornication.*

The essence and consequence of fornication is corruption of the truth; a leaven that has to be purged. In the Book of Revelation, there is much reference to fornication in connection with Babylon and the Harlot of Rome. Rome is described as *The Great Whore*. This is the whore above all whores [Rev. 19:2] *which corrupts the earth with her fornication.*

Ask these questions about the Roman Catholic Church:

Who is the great advocate of racial intermarriage? Who always has been?

Who does not believe that THE LORD GOD set boundaries for the races [Deut. 32:8 and Acts 17:26]? Who advocates one world church of all races?

Whom can we blame for the problems relating to multiculturalism, particularly in the Western world? Whose religion blends in with any culture?

Who originated much of what is taught today in Protestant churches on the subject of the Universal Church from all races?

Corruption in doctrine has led to the many denominations that ignore what *fornication* really is. *Nevertheless, when the Son of Man comes, shall he find THE faith* (belief) *on the earth* [Luke 17:8]? The doctrine of Balaam is accepted almost universally, and it is one of the objectives of the United Nations. World Government is working to promote the fusion of all races by interracial marriage. Other fronts are promoting "breaking down the barriers." The object is the

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corruption of the Anglo-Saxon/Israel bloodline through interracial marriage.

Evangelist Billy Graham is reported in the Charlotte Observer as saying, *I don't see anything wrong with interracial marriage – there is nothing in the Bible to forbid it. It all comes down to a practical matter in today's culture, and integration is the only solution. We've got to be totally integrated – in our homes, in and out of our worship serves, even in marriage.* Perhaps, he reads a different Bible!

Jezebel is alive and well!

> *Rev. 2:20* *Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication . . .*

What is the effect of Jezebel's teaching? It is to teach and seduce My servants to commit fornication and to eat things sacrificed to idols. Here, we see idolatry again. Who does Jezebel seduce? It is *My servants*, JESUS says. It is THE LORD GOD's servant race that is seduced. The seduction is to commit fornication with other races, as Balaam advised Balak. Note well, Jezebel herself was not an Israelite by race. She wrought havoc within the nation. But Jezebel is teaching within the assemblies! Can we afford to continue to suffer her teachings any longer?

GOING ASTRAY

We might have our own ideas about what going astray means. There may well be many applications, but the Apostle Peter identifies one way of going astray in particular. We can be certain about this way! Please take note that this is a New Testament statement:

1 Peter 2:15 *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.*

Here, we find another mention of unrighteousness, which is connected with Balaam's teaching. We cannot avoid the connection, in context, with sex and *eyes full of adultery* [verse 14] and *cursed children* [verse 14]. These teachers' *promise of liberty* [verse 19] is to be avoided at all costs. To indulge is to have an *end that is worse than the beginning*, says Peter.

The Apostle Jude brings up the theme also, saying:

Jude 11 *Woe unto them! For they have gone the way of Cain, and run greedily after the error of Balaam, for reward, and perished in the gainsaying of Core.*

Here, we see an attempt to profiteer outside of THE LORD GOD's purposes. In Jude, we find again the warning that is one of woe over Balaam's doctrine through which they hoped for reward to satisfy their greed.

WHOREDOM

Throughout the Old Testament, there is much reference to whoredom. When THE LORD GOD complains about this whoredom, it is because of Jerusalem's whoredom with other races [Ezekiel 16]. The results of misusing THE LORD GOD's gifts were lewdness and abominations through breaking their covenant with THE LORD GOD [v. 59]. There are two main words, *zanah* and *taznuwth*, which are translated as "whoredom." Both have a lot in common, but the latter word is exclusive to Ezekiel, who associates whoredom with non-Israel races twenty-one times. *Zanah* comes from a prime root meaning *highly fed, and therefore wanton*. It is used 105 times. There is mention of *strange women* (non-Israel stock), that is *nokriy* and *nekar* as explained in the chapter entitled,

Pilgrims, Strangers, and Israel.

Solomon knew the dangers, and he fell into the trap, nevertheless. It was foreign wives that caused his downfall and descent into idolatry.

> *Prov. 23:27* *For a whore is a deep ditch; the strange woman is a narrow pit.*

Ditch and *the pit* are not the same thing. Only the ditch can be got out of! *Narrow* connects *with the adversary*, in Hebrew. There is a difference between a whore, who is an Israelite, and a strange woman, who is a foreigner!

> *Prov. 23:33* *Thine eyes shall behold **strange women**, and thine heart shall utter perverse things.*

> *Prov. 5:20* *And why wilt thou, my son, be ravished with a **strange woman**, and embrace the bosom of a stranger*?

These three verses tell about "strange" women of a foreign race. Speaking about whoredom, Hosea says:

> *Hosea 4:14* *. . . therefore, the people that doth not understand, shall fall.*

It must happen! Let there be understanding!

All through Scripture, we can find such warnings presented in different ways. They all add up to the same answer from both Testaments. Racial intermarriage leads to idolatry. It always has been so; THE LORD GOD's judgement is upon it. While there may appear to be examples in Scripture where Israelite men married non-Israelite women, it can be shown that this is not so. Let us take Ruth as an example. Her mother-in-law's kinsman, Boaz, together with all the elders of the city, had no hesitation in helping Ruth in accordance with Israelite law. Furthermore, Ruth married Boaz, and

this is the line that gave rise to Jesse and David, and it is the line from which JESUS claims His human ancestry. This is sufficient to establish that Ruth was an Israelite, who along with many, many others, were living in the Plains of Moab. The Israelites had taken it from Moab as part of Israel's advance into the Promised Land.

IS BALAAM'S DOCTRINE THE NORMAL TEACHING?

It is painfully obvious that Balaam's doctrine is the standard teaching in our Churches, Bible schools, and Seminaries. It has been advocated on Christian radio, television, and the press. The false prophet Balaam is heard advocating racial mixture, multi-culturalism and a one world multi-racial church. We have Promise Keepers and other well-funded organizations advocating breaking down the barriers between races in the sense that there are no differences between the races.

As in Balaam's time, so in our time; Moabites and Ammonites are still attacking Israel with their false doctrine. The Canaanite is still in the House of THE LORD GOD, too, but when JESUS returns, there will no longer be found the Canaanite in the House of THE LORD GOD [Zech. 14:21]. The word from those days still applies:

2 Chron. 20:20 *. . . believe in THE LORD YOUR GOD, so shall ye be established; believe His prophets, so shall ye prosper.*

But who will believe today?

HARD SAYINGS?

The whole subject of race is a problem to most Christians. Most get over the problem using one of the following methods:

[a] Teaching the doctrine, and actively promoting it.

[b] Just going along with it.

[c] Spiritualizing it away, saying that all believers of all races are the nation of Israel.

[d] Believing/Teaching that Israel no longer exists.

[e] Saying there is both a natural and a spiritual Israel – a nation and a church respectively.

Many will admit to not feeling at ease over any mixed-race marriage, but they are afraid to express the disquiet even if they do see that racially mixed marriages do not work out well. Today, in this Biblical time of Man's Day, *racism* is classed as a sin of major proportions. To be labelled a *racist*, is supposed to be a bad label; everything racist is supposed to be wrong. The racist person himself is considered to be evil. The very fact that this is the teaching of the anti-Christ world government, indicates that this teaching must be anti-THE LORD GOD. This attitude is being brought into the churches. It is a platform of the World Council of Churches, and those who preach a social, humanistic, universalized Gospel.

In the Old Testament, THE LORD GOD is presented as being absolutely racist and racially selective. THE LORD GOD told Israel to destroy whole nations, exterminating men, women, children, and their animals. That Israel, as a nation, did not do so, is the reason that many ofthese problems still exist today. The question has been asked, *Has the unchanging THE LORD GOD changed*? He cannot change, can He? THE LORD GOD is shown as being totally racist in the Old Testament. What He has said will surely come to pass, even if some churchgoers think He has changed and that His Word will not come to pass. We can no longer hold the doctrine of Balaam and be blessed by THE LORD GOD. JESUS holds this against the churches.

CAN BALAAM'S DOCTRINE APPLY TODAY?

The vogue today, as ever, is to question THE LORD GOD. The subject under examination is what Romans 9 is about. We also might like to say that there is unrighteousness with THE LORD GOD [vv. 14-18] when THE LORD GOD says that *He will have mercy on whom He will have mercy, and . . . and that whom He will He hardenth*. Why then should we resist THE LORD GOD's will? Why should the churches reply against THE LORD GOD?

> *Rom. 9:20-21* *Nay but, O man, who art thou that repliest against GOD. Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

Paul goes on to show that there actually are vessels *fitted for destruction* and that there are also vessels of mercy, which He had *afore prepared unto glory*. This chapter of Romans confirms the Old Testament sense of being of race, not of individuals. The whole context still isolates Israel from other races. We have to settle whether or not there are racial differences today. If not, then Balaam's Doctrine could not apply today. The rising tide of racial strife through the world shows that there are these differences. The attempts by world leaders to mix the races are not working and cannot work. We are seeing anti-discrimination legislation attempting to enforce multi- cultural concepts. With this, we are seeing growing anti-Christian sentiment.

So, what about the other races? Can we still declare that all races are treated the same way by THE LORD GOD?

In Romans 9, we find mention of Pharaoh, a non-Israelite, who was raised up by THE LORD GOD for a purpose, that through THE LORD GOD's power, THE LORD GOD's name might be known throughout the Earth. THE LORD GOD then has different purposes for the different races. Who are we to argue still with THE

LORD GOD? Paul's sayings are hard sayings. When JESUS spoke some hard saying [John 6:60], many of His disciples walked no more with Him. Will you also go away?

PRACTICAL CONSIDERATIONS

We can believe that THE LORD GOD will hold the doctrine of Balaam against us, or we can continue to follow Balaam's doctrine. The current multi-cultural doctrine has no basis in The Law, The Psalms, and The Prophets. It is based upon:

1. The popular interpretation of Galatians 3:26-29, which ignores that this book is written to Israelites, who had been under the Law. This was covered in the chapter entitled, *Galatians and Israel Exclusive*.

2. The popular meaning of the word, "Gentile," [See the chapter entitled, *That Unfortunate Word "Gentile"*].

3. The popular application of *THE LORD GOD so loved the world* and *go ye into all the world.*

So, what is to be done from a practical point of view? What are we to do if we agree with JESUS and continue in the Apostles' doctrine? [Acts 2:42]. Mixed-race marriages are increasingly common in our churches. Many have the racial mixtures in their immediate families. This is not easy to deal with in the light of applying the Doctrine of Balaam. The answers come from knowing who we are.

The message of the New Testament is to believe JESUS and obey THE LORD GOD. These are actions to be taken by individuals, and hence, it is as individuals that we must respond. Everyone in Israel is given the opportunity, at some time or other, to hear and respond to things of the spirit. If, like Esau, the decision is to turn away – so be it for that individual. If, like Abraham, the decision is to believe and to prove it through the deeds of one's life –

so be it for that individual. One thing is certain: for everyone who chooses to believe, stumbling blocks and difficulties will appear in the course of life. Understanding our roles as individuals, understanding our society and the forces that afflict it, together with successfully holding fast to the truth, is the challenge for those whom Revelation identifies as overcomers. To them go the rewards. Those who reject THE LORD GOD will be forgotten from the mind [Rev. 21:4-7].

The disbelievers try to hide behind every type of argument. The majority spiritualize the subject away by saying the promises were not to the genetic seed of Abraham, but to the spiritual seed of Abraham. The great error in this, is that there is prophetic foundation for this view. It does not have foundation in The Law, The Psalms, and The Prophets; therefore, it is not valid. The popular thought is to spiritualize the whole matter and to make it a matter of conversion and non-conversion.

TO CONCLUDE

Tolerance is sometimes called a Christian virtue, but truth is totally intolerant of untruth. This chapter has endeavored to make the doctrine of Balaam clear, a doctrine that Christians should not tolerate. When Balaam spoke prophetically, it is recorded that he spoke the words that THE LORD GOD put into his mouth; this was not the same thing as the counsel he offered Balak. In his prophecy, he entrenched the blessing that was establish upon Israel, who had no enchantment against them. This blessing was for *the last days*, that is, following the First Advent. In blessing Israel, Balaam said:

> *Numbers 23:9* *. . . lo, the people shall dwell alone, and shall not be reckoned amongst the nations.*

Alone means *only* in the sense of being a class of its own. Israel is still very much unlike all the other nations. Israel is *peculiar*

and Israel remains exclusive from the other races in the Word of THE LORD GOD. It is THE LORD GOD's decree that Israel will always be this way. But how many Israelites will believe JESUS and obey THE LORD GOD, so that they attain the eternal life to see it.

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BRITISH-ISRAEL BIBLE NOTES

BY

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BRITISH-ISRAEL BIBLE NOTES.

THE First Book of Moses is called Genesis. Holy men of God spake as they were moved by the Holy Ghost. Moses was a prophet (Acts iii. 21, 22).

GEN. I. 3.

"God said, Let there be light."

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." A new and startling light has flooded every page of the Bible. "At evening time it shall be light."

GEN. V.

In the genealogy only one in each generation is given, pointing to the election of one race whom God prepared and educated from the beginning to know Him, and to be the means of bringing the world to Him. Does this not throw light on the much vexed question of election, and the cause of it, not for salvation more than others, but service.

"Enoch walked with God. Noah found grace in His sight."

GEN. vi. 15.

By His own endorsement of the Flood will the Son of Man judge all those who make His words of none effect (Matt. xxiv. 35—39; Luke xvii. 22—30).

"A cubit" is twenty-five British and twenty-five Pyramid inches. Professor Piazzi Smyth measured the Pyramid by a two-foot rule, and found the measurements correspond exactly with ours. He came to the conclusion that it was built probably by Shem to retain the God-given measurements of the Ark. From Gen. ix. 20, others say Noah was the builder; and others, "Seth, whom the Egyptians call the god of the pillar. His symbol was a stone, and half of Egypt in Pyramid times belonged to him." (*Professor Totten.*)

GEN. ix. 8—17.

The covenant of life with Noah, of which the token was the rainbow, is a gorgeous sign of God's holiness and truth, even to us now as to the world then.

This is God's first covenant. God made many, and has faithfully kept them all, though we on our part break them continually. With Abraham: Gen. xvii. With Moses: Ex. xxxi. 16; Ex. xxxiv. 27, 28. With David: Ps. lxxxix. 3, and 34—39; Jer. xxxiii. 17—26. With His people: Ps. cxi. 5—9, and the new covenant of Christ's salvation. The Hebrew for the word covenant is *Brith* or *Brit*, which, with the addition of ish, the Hebrew for man, is our name British. Thus we are early suggested in the original. Brit has the same meaning in Tamul and Sanscrit. "Britanniah" means a covenant of ships, or of a maritime people. Chinese and Egyptian histories begin at the dispersion of the flood. Prior to it there is no history, monumental or otherwise, except through the Hebrews. Traditions of these nations state they were governed by Gods, probably a reference to the patriarchs as sons of God. (Gen. vi. 2.). "Moses' record of the flood is not only consistent, but astronomical and accurate." (*Professor Totten.*)

GEN. ix. 27.

God shall enlarge Japheth (the enlargement of Russia and China is here predicted), and he shall dwell in the tents of Shem. (The word "he" is not in the

Hebrew; it is not Japheth but God who shall dwell in the tents of Shem, as is abundantly shown throughout the Scriptures). Shem's name means the appointed one. Canaan means merchant (in Irish merchant is Canaithe), the name foreshadowing a future nation to become the traders of the world. Old English names, like the Hebrew and Greek names, always had a meaning.

Gen. x.

There are many names here still of interest. "Tubal and Meshech," the origin of "Tobolsk and Moscow." (Ez. xxxviii. and xxxix.). "Tarshish" means bordered by white cliffs, and is the prophetic name for Britain. "Dodanim" from Dan. "The isles of the Gentiles" at that time probably the isles of Greece. "Cush" of the Caldees—Culdees. "Sheba and Dedan," possibly now Arabia and India (Eze. xxxviii. 13), will be with us in the coming struggle. "Sheba and Dedan and the merchants of Tarshish, with all the young lions [colonies] thereof." "Caphtorim," where the Pyramid is (Amos ix. 7). Of the children of Shem, "Lud" some say gives the name to London, at any rate we have Ludgate Hill. "And unto Eber," the father of the Hebrews. (Curious that the "h" is shaky in that language, too). One was "Peleg," for in his days the earth was divided "according to the number of the children of Israël." Ophir, as "ph" had the sound of "f" in that language as in ours, Ophir might easily be Africa. "Johab" may have been Job, also a son of Shem.

Gen. xi. 6—8.

The confusion of tongues.

"So the Lord scattered them abroad." We see that it was done to prevent the spread of wickedness. Zeph. iii. 9, shows that one language will be restored again, and for God's glory. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." English must indubitably be, is even now, the leading language of the globe.

By the grace of God we have translated the Bible into every known language, as well as into some dialects which previously possessed no written language. In so far God has given us the gift of tongues. "Our own language is unlike every other language, ancient or modern, except Hebrew, in its construction, which admits of our adopting into it words from other languages, which we have gathered up and assimilated into it. Thus it contains more words than any three European nations, and is as superior to them all as wheat is to chaff." (*Evening News*). It is a striking fact that a language spoken to-day in the British Isles as the mother tongue of a considerable section of our nation, is practically not only the language of Hannibal, but that of his Tyrian ancestors 3000 years ago. Just as Israel has been preserved, so the language has been transmitted into English, and may be, for aught we know, the very speech of the antediluvian patriarchs. (*Fragments of Ancient History*, by J. Simpson). The craze of all nations for acquiring English is a miracle, unless it is the pure language promised in Scripture. Guthrie, the historian, says Celtic is the original language of the world.

GEN. xi. 10—27.

These are the generations of Shem. 14: He begat Eber. (Hebrew is a name only applied in Scripture to the chosen race, never even to the rest of Abraham's children or their descendants.) 27: Terah begat Abram.

GEN. xii. 2.

God calleth Abram.

"I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. 3. And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." (These are the first promises to Abram). It is not to a church or spiritual Israel, but to a nation of whom the Saviour should come, and by whom His coming should be proclaimed to the world. What nation does so, and, small and paltry as

her work is compared to her resources and opportunities, does so more than all the nations put together? To-day that promise is being fulfilled to us, the greatest nation the world has ever seen. A nation whose influence would be more and more for good, in face of the hard-dying customs of the nations brought under her sway. A blessing which lasts to the end of days. The only nation called Great, though it is the smallest of all in itself. Promises to be fulfilled to Israel, but none of which have been fulfilled to the Jews of the present day. Deut. iv. 7, 8, and Acts iii. 25, show the nation is Israel, and the object "that the Gentiles might come to glorify God for His mercy" (Rom. xv. 8, 9, 10; Jer. xxxi. 35, 36). The Church Missionary Society, impelled by a truth they feel but cannot explain, proclaim to the world quite correctly that the people of this land are God's messengers of mercy to the unsaved nations of the world. Thanks and praise be to God for the Bible, wealth, and power that enable us to be so. What is the good of it? we are asked. Is it nothing to be a blessing to all nations?

It is certain God promised such supremacy to Abraham and his seed for ever, and confirmed his promise with an oath.

GEN. xii. 6, 7.

Abram passed through the land unto the place of Sichem, unto the plain of Moreh, and there he builded an altar. (There are many reasons for believing the ten lost tribes settled in the north of Europe). In the law of Sweden it is recorded that "the king be elected by the national assembly of all the Swedes at the Mora Stone, in the plain near Upsala, and the assembly of all the Goths shall re-elect or confirm him." Sala is named from Salem, in the plain of Moreh. The city of Upsala has been the sacred city of Sweden from time immemorial. The banks of the Jordan were called Godths, probably the source of the name, as they had come from there. The Goths, having achieved the conquest of Europe, established the modern kingdoms. Is

the Morian's land of the prayer-book from Moreh?—and Moriah? (Gen. xxxiii. 18—20; Gen. xxii. 2). Unto thy seed will I give this land.

GEN. xiii. 2.

Abram was very rich in cattle, in silver, and in gold. 5: Abram had flocks and herds and tents, and the land was not able to bear them. This shows the literal character of Abram's blessings, and is typical of the possessions of his posterity. Why are the British possessors of temporal prosperity, as well as Christians, any more than the inhabitants of Africa or China? 14: The Lord said unto Abram, lift up thine eyes and look from the place where thou art northward, and southward, and eastward, and westward. 15: For all the land which thou seest, to thee will I give it and to thy seed for ever. 17: Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee. At each point of the compass, an unlimited horizon, this land is midway between Britain and her heathen empire, with Africa, Australia, and Canada. The Jews, on the contrary, do not multiply or dominate the nations anywhere (Jer. xv. 7; Mat. xxiii. 37—39). Everlasting possession, not occupation, is promised; this must date from a future return with Christ as King. At the treaty of Berlin we got the Protectorate of the Holy Land.

GEN. xiv. 18, 19.

"Melchizedek" may have been Shem, who for a century and a half was contemporary with Abraham, and King of Jerusalem (Heb. vii. 1). "He blessed Abram and said, blessed Abram of the most high God, possessor of heaven and earth."

GEN. xv. 1.

Abram had no son at this time, and proposes to make Eliezer, his steward, his heir. From the answer we see that no alien race can take the birthright from the children of Abram.

GEN. XV. 5.

"Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be." (Our population at the commencement of 1800 was eight millions, now there are forty millions in the British Isles, and those scattered in all nations outnumber them, being altogether the fourth of the population of the globe and one fifth of its surface.) 12: An horror of great darkness fell upon him. Might it not have been the 2520 years of punishment (Lev. xxvi. 18—28) which he foresaw? 18: Unto thy seed have I given this land, from the river of Egypt unto the river Euphrates (about 3000 square miles. This land we are gradually acquiring).

GEN. XVI. 10.

"I will multiply thy seed exceedingly, it shall not be numbered for multitude." At great Britain's present ratio of increase we should now have a nation of 360 millions. (Geographical Society).

GEN. XVII. 2—22.

God renews the promises in covenant with Abraham, which covenant the law, which was 430 years after, cannot disannul (Gal. iii. 16—19; Rom. iv. 9—21). 5: A father of many nations have I made thee. (This exactly represents the present position of Great Britain, which forms a girdle round the earth; the sun never ceases to shine on some part or other of the British dominions. Lord Salisbury says England, the mother of nations, is becoming imperial arbitress of an universal sway. This in no way is fulfilled to the Jews, who have neither nation or king.) 21: My covenant will I establish with Isaac. (Isaac is clearly and unmistakeably heir.)

GEN. XVIII. 14.

Is anything too hard for the Lord? (Not the preservation of His people.) 18: "Abraham shall surely

become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (A household, a race of people, not everybody except them.)

GEN. xviii. 19—33.

The first prayer in Scripture is Abraham's pleading for those who could not plead for themselves, and this is still Israel's duty. 25: Shall not the judge of all the earth do right?

GEN. xxi. 6.

"Sarah said, God hath made me to laugh, so that all that hear will laugh with me." Isaac's name means laughter. Saxon is derived from it. Isaac's son and the heirship secured to the race. The old spelling—Sacci—is found on the Palestine stone inscriptions, and in Armenia in the names of places where Israel sojourned in passing through the countries, as Engle, Sacci, Moese, Kimri or Gimri; and Herodotus, Sharon Turner, and Du Chaillu have traced them from the Caspian to the Black Sea, and through the nations into Britain—"merrie England." Isaac was miraculously born, 1896 B.C.; the nation has been miraculously preserved, 1896 A.D.

GEN. xxii.

Abraham is desired to enact the atoning death of Christ. Surely his children would be the first to benefit by it. Isaac was two days under sentence of death, on the third his life was restored—a type of Israel, which has been lost to sight for 2000 years and is now being restored (Ezek. xxxvi. 11—13; Hos. vi. 2). 17: Thy seed shall possess the gate of his enemies. Our gates go twice round the world, and form our coaling stations, from Gibraltar to Cyprus, Capetown, Australia, the West Indies, and the East, &c. Our flag is in every country, and our commerce pre-eminent over all races—a power that gives Great Britain the opportunity which

other nations lack, to take the Gospel to all mankind (Isa. xxvii. 6). The promise includes the supremacy of the sea, and is repeated to Rebekah.

GEN. xxiv. 60.

Be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them. (In celebrating Queen Victoria's eighty-first birthday, the Archbishop of Canterbury spoke of "the countless millions of her people in every part of her dominions, which are as wide as the earth.")

GEN. xxv. 1—6.

Abraham sent his other sons and their children away from Isaac his son, eastward into the east country, probably to secure Isaac's birthright. Among them are Sheba and Dedan joined with Israel in prophecy. Some descendants are probably the Brahmins of India. It is impossible to suppose that the fundamental doctrines of the great religions of the East were not derived from a Semitic source. Brahma's wife was Saravadi. Before parting with Abraham it seems necessary to mention he was not of the Jewish race, who are the children of Judah, Abraham's great-grandson. Abraham was born A.M. 2008; Judah born A.M. 2250. The Jews were first so called in Scripture (2 Kings xvi. 6) after the captivity of Israel.

GEN. xxv. 25, 26.

Jacob's hand took hold on Esau's heel. Born 1837 B.C., 2108 A.M. The passage in the Apocrypha is: "Esau is the end of the world, and Jacob is the beginning of it that followeth" (2 Esdras vi. 7—10). Jacob means Supplanter; British-Israelites are supplanters of their fellow men. In Latin the name is Jacobus; in English, James. Union Jack—union in Jacob.

GEN. xxv. 32.

Esau said, "What profit shall this birthright do to me," and proved himself unfit for service by saying so. Let us see that we do not despise ours.

GEN. xxvi. 3, 5, 12.

I will perform the oath which I sware unto Abraham thy father (Gen. xxii. 16—18). Is it not profane to make light of God's oath? And the reason was (5) because "Abraham obeyed My voice, and kept My charge, My commandments." We are not blessed because we are good or holy, but because of this promise to Abraham. 12: Then Isaac sowed in that land, and received in the same year an hundredfold. 19: He found there a well. 20: And he called the name of the well Esck. (Esk, a river in Scotland). 22: Now the Lord hath made room for us (is still doing so), and we shall be fruitful in the land.

GEN. xxvii. 27—29, 39, 40.

Isaac blesses Jacob again with the blessing of Abraham.

GEN. xxvii. 41.

Esau hated Jacob. (A divided family, to be united, like Israel, at last.)

GEN. xxviii. 34.

God Almighty bless thee and multiply thee, that thou mayest be a multitude of people. (The fulness of the nations: his seed shall replenish the earth—Gen. xlviii. 4, 19). Isaac sends Jacob to Padan-aram, to Laban, his mother's brother. On the way he tarried all night at Bethel, where God had appeared unto Abram (Gen. xii. 8), and lay down to sleep. 12: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." (Suggesting the next Dispensation, when Israel from above will have continual communication with Israel on earth—Rev. i. 7, 8; iv., &c.) 13: And behold the Lord stood above it (and repeated the promises to him). 15: "I am with thee, and will keep thee in all the places whither thou goest, and will bring thee again to this land, for I will not leave thee until I have done that which I have spoken of to thee."

(A promise that continues to us—Matt. xxviii. 20). 18: Jacob rose up early in the morning, and took the stone, and poured oil upon the top of it, and set it up for a pillar, and said, This is none other but the house of God, and this is the gate of heaven. 20—22: (Jacob made three promises, which are binding on all his posterity, out of gratitude.) "Then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." The stone is now underneath the Coronation Chair in Westminster Abbey, and since the reign of James I. of England all our kings and queens have been crowned upon it, as were those of Ireland and Scotland before.

"Unless the fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone,
The wanderer's race shall reign."
Irish Celtic Rune, 2400 years old.

The Druids were supported by tithes, or the tenth of the resources of the people.

GEN. XXIX. 32.

Jacob's sons born. Reuben, Simeon, Levi, and Judah. (Our Lord sprang out of Judah and the Jews, the derivation Jewdah.) Dan (son of Bilhah, settled in Greece as Danaans from 1636 B.C. to 1296 B.C. Ancient Greece was called Danaus. Dan means judge. Victors returning from the siege of Troy established themselves in Umbria, Etruria, and the Hyperborean land, as Britain was then called. Amongst these was Ulysses, one of the heroes of the fight, 1194 B.C. (*Homer's Odyssey.*) Naphtali, Gad (from whom are the Gaels), Asher, Issachar, Zebulon, Joseph, and Benjamin (born later). They had four different mothers, in different stations of life; hence we may expect physiological and facial distinctions among them.

GEN. XXXII. 24.

There wrestled a man with him until the break of day. "And he said, I will not let thee go except thou

bless me." (An exemplary prayer, but Jacob was virtually dead till now). 28: "And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." (*Isr*, prince; *El*, God.—1 Kings xviii. 31). The Gothic tribes called themselves Aesr; they were then without God in the world.

GEN. XXXIII. 17.

Jacob journeyed to Succoth. (Hence Scuthi, Scots. Succoth means booths, tents, wanderers.)

GEN. XXXV. 1—15.

God said unto Jacob, Arise, and go up to Bethel. 6: So Jacob came to Bethel. 7: And he built there an altar. (Did he then carry away his pillow, the stone of witness, resolving not to part with it, otherwise he would not have required to make another altar?) 11: The promises repeated: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." 12: "And to thy seed after thee will I give the land."

GEN. XXXV. 16—19.

Benjamin born at Bethlehem, also David and Jesus Christ. "Ephrath," then called Bethlehem Ephrata and later Bethlehem Judah. The plural of Ephrat is Ephraim (Micah v. 2; Gen. xxviii. 7).

GEN. XXXVI.

Esau is Edom. The histories of Esau and Israel run parallel through the Bible. The Mosque of Omar is now on the site of Solomon's Temple. Eliphaz, Teman, and Jobab (Job?) of Bozrah, are here named (11, 33, 34).

GEN. XXXVII. 27.

Joseph's history is a parable drawn by the finger of God, a striking portrait foreshowing the outcasting of his posterity among heathen nations. 28: They lifted up Joseph out of the pit and sold him to the Ishmaelites.

He was sent in slavery, misery, and wretchedness into a foreign land, where for two years he languished in jail, falsely accused. So Israel, outcast into captivity in Media and Assyria, have been 2500 years hidden by God, lost to history and their brethren, and even now declared to be lost or dead. In order to govern others it is necessary to learn how to suffer patiently, to be silent under calumny, to requite with justice, and recompense with mercy (Gen. xxxvii. 2; Gen. xli. 46).

GEN. XXXIX. 5.

The Lord blessed the Egyptian's house for Joseph's sake (verses 21 and 22).

GEN. XL. 8.

Joseph teaches Pharaoh and the Egyptians to believe in God. "It is not in me, God shall give Pharaoh an answer of peace." To all Israel God says, ye shall show forth My praise (Gen. xli. 38—44; Gen. xlii.; Gen. xlv. 18; Gen. xlvii. 6). Pharaoh called Joseph's name Zaphnathpaaneah, revealer of secrets (his name was changed as ours is), and he gave him to wife the daughter of Potipherah, priest of On. Who are the men to whom God is now revealing the hidden things of the Bible, are they not the Anglo-Saxon Race, to whom He gives the light of their identity with Israel. "That England should possess the land of Egypt seems to be a law of destiny" (*Irish Times*). The Pharaohs of the time of Abraham and Joseph were descended from Shem, the same race as themselves. The priesthood was hereditary, and held by one of the royal family.

GEN. XLI. 51.

Joseph called the name of his first-born Manasseh. "For God hath made me forget all my toil, and all my father's house." (We, at any rate, have done so.) 52: "And the name of the second called he Ephraim, for God hath caused me to be fruitful in the land of my affliction." (Ephraim means one that brings forth fruit that grows.

C

Ephraim doubly so.) 57: "And all countries came into Egypt to Joseph for to buy corn, because the famine was so sore in all lands." (Joseph was sent to Egypt to preserve not only the life of his brethren, but the Egyptians and all the neighbouring lands; so we, his children, in these latter days, have been raised to honour and glory, and have the God-appointed duty to fill the face of the earth with spiritual food, by giving the bread of life—the gospel of salvation—to the whole creation, to let the oppressed go free, to break every yoke, and deal bread to the hungry.) A fact in two aspects.

"One Joseph, chamberlain to Pharaoh's chief,
Made Egypt's land unto the crown a fief;
And now that ancient land is once again
Proclaimed a fief by Joseph Chamberlain."
(*Ontario*).

The mantle of Joseph has indeed descended on Great Britain, and she is now what Joseph was, the nourisher of Egypt.

Gen. xlii.

Joseph's brethren come to him for food, so now the Jews are hurrying to Britain to find refuge with their only friends in the Isles of the West, whom they do not recognise. Thank God for the kind treatment and benefits they receive here and in the American States of Manasseh. 23: They knew not that Joseph understood them, for he spake unto them by an interpreter. (His name, language, manners, customs, and religion were entirely altered; no wonder they did not recognise their poor ill-used brother in the great and powerful ruler of Egypt). 13, 32, 38, &c.: They say "one is not," but they did not know that he was dead; they were wrong (Ezek. xxxvii. 11, 12).

Gen. xliii. 28.

"They bowed down their heads and made obeisance." Joseph was fulfilling his own visions and prophecies (Gen. xxxvii. 7).

GEN. xlv. 3.

"Joseph said unto his brethren, I am Joseph." He had to proclaim his own identity, as we, his children, are doing. Joseph's history proves it. (Partly taken from *Banner of Israel.*)

GEN. xlvi. 2, 3.

"God spake unto Israel in the visions of the night, and said, . . . Fear not to go down into Egypt, for I will there make of thee a great nation." To-day that promise is being fulfilled. Goshen stretches from Alexandria and Port Said on the north to Cairo and Suez on the south.

GEN. xlvii. 7.

Jacob blessed Pharaoh. (Shows his position then, "the less being blessed by the better.")

GEN. xlviii.

Jacob blesses the two sons of Joseph, Ephraim and Manasseh (Ephraim first): "as Reuben and Simeon, they shall be mine." 13, 14: He blessed them under the sign of the cross with blessings to be fulfilled in the Christian dispensation; "guiding his hands wittingly, for Manasseh was the firstborn. 15: And he blessed Joseph, and said, God . . . the God which fed me all my life long unto this day, 16: The Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named upon them, and the name of my fathers Abraham and Isaac [Saxon]; and let them grow into a multitude in the midst of the earth." According to Jacob, there was to be in the Christian dispensation a separate and great independent nation of the stock of Israel. (The multitudinous seed is to come through Joseph). 17—19: Joseph said, "This is the first-born; put thy right hand on his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed

shall become a multitude of nations. 20—22: And Israel said unto Joseph, "Moreover I have given to thee one portion above thy brethren."

GEN. xlix. 1.

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." (Jacob was among the prophets, "which have been since the world began," though no one seems to think so. As the children of Israel are still known as Judah and Israel, one cannot distinguish the tribes at present; they will be known again when each tribe receives his portion in the Holy Land.) "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." (These fine qualifications may have been given to Joseph along with the birthright. He certainly, as head of the ten tribes, has been blessed with might, strength, dignity and power.) 4: "Unstable as water, thou shalt not excel." (In the Zodiacal signs Reuben is represented as pouring out water, which has been given us as the sign of the Holy Spirit; he may yet be found enriching the world by the grace of God. His name means wisdom.)

5: Simeon and Levi are instruments of cruelty. Simeon was a coast tribe; his symbol fishes, signifying multitude, may be found among our seamen and fishermen, and in our navy, bearing the sword in battle. Levi was selected for the priesthood of old; it seems strange he should have a sword. We are reminded of the Christian martyrs, and what cruelty could exceed the tortures of the Inquisition, even under the cloak of Christianity?

7: "I will divide them in Jacob, and scatter them in Israel." Judah and Levi are the tribes now named together, but when Judah and Israel divided, the account shows the Levites were with Israel, though many returned to Judah. They may still be divided and scattered among all the tribes. The sign of Levi is scales. They weighed the price of Christ's blood.

8: "Judah . . . thy father's children shall bow

down before thee. 9: Judah is a lion's whelp." (Judah is the royal tribe of whom the Saviour was born. Now enthroned in Israel. Queen Victoria traced her descent to David, and the lion is Britain's armorial bearings.) He couched as a lion, and as an old lion; who shall rouse him up? (Applicable to Britain in these days. Now we are looking for war to cease, and the reign of Christ. Is. xi. 6.) 10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. (That the sceptre has been retained can can only be proved by our identity, as from Zedekiah no king has reigned in Jerusalem.) "Till Shiloh come," or till Christ comes again to rule over us; till all Israel and Israel's King, the complete Kingdom of God, be restored. Shiloh is the sent one, or the Prince of Peace. Till the promises are all fulfilled. More proof that this is the correct rendering will be given further on.

13: "Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships." (His sign a ship). And his border shall be unto Zidon. (Possibly commercial, doing trade by sea, in which Great Britain holds the first place.)

15: "Issachar saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant unto tribute." (Emblem, an ass and cancer, a crab, holding fast. In the East the ass was highly favoured above all animals. There is a cross on every one of them. Pastoral—more fully described in Deuteronomy.)

16: "Dan shall judge his people, as one of the tribes of Israel." Dan shall be a serpent by the way. (A serpent in an eagle's mouth was his emblem. He is the pioneer tribe, and leaves his name or trace behind him, such as Dardanelles, Dneiper, Danube, Denmark, &c. Josephus supposes the Jordan was named from Dan. The tribe of Dan can clearly be traced in Ireland as the Tuatha de Danaans.

19: "Gad, a troop shall overcome him: but he shall overcome at the last." (This has happened in South Africa to us, and everyone agrees it was always what the British do. From Gad we have Gael and Goth.

His sign was a troop, warlike, and a ram sent forth, the messengers, the witnesses. The lion rampant on the standard of Scotland is from Gad.)

20: "Out of Asher his bread shall be fat, and he shall yield royal dainties." (His sign was a bow.)

21: "Naphtali is a hind let loose: he giveth goodly words." (Sign, a goat, cut off.) It has been said the blessings of Asher and Naphtali are so spiritual, it appears as if a bright and glorious future were reserved for them. Asher's, Naphtali's, and Judah's places in the Holy Land were towards the rising sun, which is an emblem of the P. and O. Company. Oh, that it applied to all the East: India, Burmah, China, Japan, Corea! In the land of Zabulon and Naphtalim our Saviour taught. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Josh. xix. 27, 34; Mat. iv. 14, 15. Anna the prophetess was of the tribe of Asher. (Luke ii. 36—38.)

22: "Joseph is a fruitful bough, even a fruitful bough by a well;" [How often have we had to say in our small island, 'give place for me that I may dwell.'] whose branches run over the wall." Colonization is an imperative duty on Great Britain. God seems to hold out His finger to us over the sea.—*Coleridge.* Our Colonies are now great independent nations hastening to give their support to the mother country.—*Mr. Chamberlain.* The colonies of France, Germany, and Holland are sources of anxiety to them; but Britain's colonies rally round her for the common defence of the Empire. These promises to Joseph must be fulfilled in the Christian era, for they were not fulfilled up to Christ's coming; and in the Millennium the tribes are to share the land equally. All must admit Jacob prophesies of the last days (verse 1)—the days we live in. If Israel were yet to come there would be no room for her, so she must have come already.

23: "The archers have sorely grieved him, and shot at him, and hated him." That we are hated by many nations is well known; in fact, we stand alone, and in this also are fulfilling prophecy. Ex. xxxiii. 16; Numb.

xxiii. 9. There is no other nation possessing all the distinguishing marks of Israel.

24: "But his bow abode in strength, and his hands were made strong by the hands of the mighty God of Jacob." (God guards our united Empire, bringing justice, civilization, and peace to the world, making for unity, and desiring the friendship of all. Time would fail to tell how wonderfully God has fulfilled all His promises to us.) "From thence is the shepherd, the stone of Israel." (From thence—from that time—Joseph took care of, or kept, the stone of Israel. The stone may be the living Stone of Peter ii. 4, and Joseph's descendants of the Stone Kingdom built up in Him, and peculiarly enabled to spread the knowledge of the Saviour to the world.) 25: The God of the fathers shall help thee; and the Almighty, "who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: (26) the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Ex. xxxiii. 16; Numb. xxiii. 9. (His sign is Taurus, a Bull; he comes with power.)

27: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." The tribe was the youngest and last to enter Britain with William the Conqueror, as Normans. The verse describes that event very well. We hope to trace their progress, as we go on, up to that time.

Gen. l. 20.

"As for you, ye thought evil against me; but God meant it unto good," Joseph said to his brethren. God overrules our national sins and brings good out of evil.

Genesis has been called the Book of Human Failure; Exodus, the Book of Redemption.

Exodus.

Egypt was the cradle and training school for Israel, perhaps because it was the most advanced in learning of

the nations. Their experience there was calculated to give them self reliance in the arduous and difficult career that was before them. The end in view was that God's name, salvation, glory, honour, majesty, righteousness, and truth might be known in all the earth by the instrumentality of Israel, who were, from the beginning, fitted to be the teachers of other nations in all that constituted true civilization. The debased state of all nations who were cut off from the knowledge of the true God does not seem to be admitted by the learned; but in Egypt there are distinct evidences that the beginnings of science and art in that country were introduced along with the knowledge of God, or at least by those that had that knowledge. It is grotesquely absurd to think and speak of the Israelites as if they were inferior in ability &c., to the nations around them. Abraham, it is said, taught arithmetic and astronomy to the Egyptians, following up the teaching of earlier Semites, under the direction of one of whom the great Pyramid was built. "Moses was learned in all the wisdom of the Egyptians, but he was much more, as his writings and magnificent mission attest. It is impossible that a nation living under such a leader, with an absolutely Divine code of laws for every department of individual and social life, encouraged and taught by men inspired for the purpose, called into national existence by a series of miracles, having the presence and power of God always manifest among them, and with a Divine mission and destiny to inspire them, it is impossible that such a nation could be other than highly civilised, and capable of the loftiest thoughts and deeds, when true to their best instincts." (*Simpson's Fragments of Ancient History*). Ex. ii. gives the early life of Moses.

EXOD. i. 8, 13, 14.

"There arose up a new king over Egypt, which knew not Joseph." 13: "And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage." 11: "And they built for Pharaoh treasure cities, Pithom and Raamses."

The treasure cities are now found in their three courses —in the lowest, the bricks are mixed with straw; higher up, with reeds; and lastly, with mud unbound. Exod. v.

Exod. ii. 23.

"The king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God."

Exod. iii. 2.

"And the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: and the bush burned with fire, and the bush was not consumed." (The burning bush is the symbol of the Church of Scotland. The bush was not consumed because the Lord God of Israel was in it. It is said to be a symbol of Israel, who, in all their troubles, have survived because of His presence with them.) 6: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (And so God calls Himself throughout the Bible; He repeats it in verse 15, adding, "this is my name for ever, and this is my memorial unto all generations." In the 18th verse "the Lord God of the Hebrews" is virtually the same. Exod. ix. 1. God's rule over Israel ever has been and still is His means of showing Himself to the world. Exod. ix. 16). 7: "Surely I have seen the affliction of my people. I know their sorrows, and I am come down to deliver them. 8: I will certainly be with thee." (Notice the I wills. 17: "I will bring you out of the affliction of Egypt." 20: "I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and I will give this people favour in the sight of the Egyptians." (Every promise was literal and literally fulfilled.) 10—22: "And God changes not, therefore ye sons of Jacob are not consumed." (Moses' part in the work was by God's appointment. His call and message was like St. Paul's when Jesus came again to deliver Israel.)

Exod. iv. 10—17; 22.

Moses was an unwilling servant, as we often are. 22: "Thus saith the Lord, Israel is my son, even my first-born." "All the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself,"—Numb. viii. 17. Surely this makes the question of our identity a very important one.

Exod. v. 2.

"Pharaoh said, Who is the Lord?" A question the heathen are still asking us.

Exod. vi.

Rameses II.'s (the oppressor of Israel) daughter Scota married Gadhol the Milesian, so called; and later Gollam, also a Milesian, married another Scota, daughter of Pharaoh Necho, 608 B.C. Both husbands are traced to a Hebrew origin. On the banner of Scota were the rod and serpent of Moses. The Milesians passed through Spain into Ireland. (*Prof. Totten*). Their names, among others, were Heber, Heremon, and Ir, in the year 1269 B.C., when Deborah judged Israel. (*Betham*). Milesians, Firbolgs, Frisions, Picts, Brithons, Kimri, Kelts, Danes, Normans. Northmen were all different sections of Israelites, who, by different routes and at different times, moved into their predestined place. They came from Asia Minor, Greece, Phœnicia, and Canaan, called tribes of God-like men. The Picts, called people of the God of Dan, came from Greece. Dana means skill: by their skill they conquered in battle. The round towers in Ireland and cairns of Scotland are so like those in Greece, Cyprus, and Asia Minor, that they prove the eastern origin of our earliest progenitors. (*Simpson's Fragments of Ancient History.*) Notice again the "I wills."

Exod. viii. 5.

"Say unto Aaron, stretch forth thine hand over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt." (And

now He is enabling us to restore them and making us a blessing in the land.) 22: "I will sever the land of Goshen in which my people dwell, that no swarms of flies shall be there" (x. ii.).

Exod. x. 22, 23.

"There was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." This seems a type. Should we not be those to whom it is said, Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. The magicians in Pharaoh's court imitated Moses by perversions of the truth.

Exod. xi. 7.

"That ye may know how that the Lord doth put a difference between the Egyptians and Israel."

Exod. xii. 2, 3.

5: "Your lamb shall be without blemish." (As the blood of Christ, our Passover, justifies and saves us from death, so certainly has He saved them, the natural branches, first.) 37: "The children of Israel journeyed from Rameses to Succoth." (We entered Egypt by the same route, armed also, in 1882.) 38: "A mixed multitude went up also with them." 49: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." (Every man that comes under Israel's sway is free in speech, thought, trade, religion, so long as their righteous laws are obeyed; and the same in Britain.)

Exod. xiii. 2.

"Sanctify unto me all the firstborn." (Ephraim, therefore, nationally, is so sanctified, and if we are of Ephraim ought we not to attend to that?) 21: "The Lord went before them." (By night and by day, and

His Spirit is always with us, His personal presence to guide us.)

Exod. xiv. 2.

"Pi-hahiroth" is modern Suez, and "Baal-zephon" Ismalia. 15: "Speak unto the children of Israel, that they go forward" (into the sea). 20: He is all light to us, but darkness to our enemies who follow us, that we may learn to trust in Him.

Exod. xv. 10.

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." (The motto of the Spanish Armada. Ps. xviii. 14.) 13: "Thou in thy mercy hast led forth the people which thou hast redeemed." 23: Marah. (Marah Zion is the name still of a place in Cornwall.) 24: "The people murmured." (Every Englishman must have his grumble.)

Exod. xvi. 4.

"I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day." (John vi. 31, 49—51). God's people alone were fed by manna from heaven.

Exod. xvii. 16.

"The Lord will have war with Amalek from generation to generation." Because they opposed God's purposes of mercy and restoration to Israel. Ezek. xxxviii., xxxix.

Exod. xviii. 21, 22.

"Provide out of all the people able men," &c. This is the foundation of our House of Commons. We have been preserved not only to show forth Divine and eternal truths, but as an instrument to establish pure civil government throughout the world. Is not the House of Lords also indicated in Exod. xix. 7? ("Earls" from "elders.") Those near the king were called to help him to rule the people (1 Chron. xxiii. 4, Deut. i. 13). 23: If thou do this thing thou shalt be able to endure.

Exod. xix.

4—6: "I bare you on eagles' wings and brought you unto myself." (Deut. xxxii. 11.) "If ye obey me and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . Ye shall be unto me a kingdom of priests and an holy nation." Enjoying a clearer revelation than the nations round them, in covenant with God, and consecrated to show forth His praise.

Exod. xx. 2.

"I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage."

We omit the sanction, reason, and obligation affixed by our Lord to His commandments. Christ did not do so, and He commences with "Hear, O Israel."

Exod. xx. 8.

"Remember the sabbath day, to keep it holy." The word remember clearly intimates a previous observance of the day (Gen. ii. 3). It is here given in commandment to the children of Israel, and is the inheritance of the congregation of Jacob (Deut. xxxiii. 4). Exod. xxxi. 16, notes the Gentiles or other nations had no share in it. Of all nations Great Britain and her colonies, America, and the Jews observe and teach these commandments to their children; when they are baptized they promise to do so. The Christian Sabbath is properly changed to the first day of the week, and commemorates the resurrection of our Saviour. As redemption is greater than creation, it is reasonable to suppose it is more in accordance with the Divine will: the thought adds a solemnity to the day. Constantine the Great appointed it for us on the first day because other Christians had already done so.

Exod. xx. 24.

"In all places where I record my name I will come unto thee, and I will bless thee." Indicates dispersion;

and even then some of the race were in Greece, under distinguished leaders, of whom were Danus and Cadmus, possibly some of those who were driven from Pharaoh's presence.—Exod. x. 11; Numb. ix. 10.

EXOD. XX. 25.

"If thou wilt make me an altar of stone, thou shalt not build it of hewn stone. . . . Neither shalt thou go up by steps unto mine altar." Stonehenge and all Druidic stones are unhewn; there are many similarities between the Hebrew and Druid manner of worship.

EXOD. XXIV. 4.

Moses built an altar and twelve pillars, according to the twelve tribes of Israel. Not for Judah only, but for twelve tribes. The church in the wilderness and the Church now is Israel, all to be one in the latter days, and to form the Christian Stone Kingdom of the nation. Numb. ii., Ezek. x., Rev. iv. 7.

EXOD. XXV. 8.

"Let them make me a sanctuary; that I may dwell among them."

EXOD. XXV. 10.

The sacred cubit, 5 by 5 (25 inches), is not the same as the Egyptian, but as the Pyramid, which shows it was not built by their direction and guidance. The Tabernacle and Pyramid point upwards to the God of Israel.

EXOD. XXV. 11—31.

"Thou shalt overlay it with pure gold, within and without." God the Holy Spirit, whose influence is extended over the whole tabernacle, is represented by the gold everywhere in it. There is nothing wonderful in Britain having traded with the East a considerable time before the exodus. Gold and bronze, for which tin was required, was in common use there.

Exod. xxv. 18—22.

"Thou shalt make two cherubims of gold, of beaten work shalt thou make them." The cherubims shall stretch forth their wings on high; toward the mercy seat shall the faces be. There will I meet with thee. (They represent the whole Hebrew nation; the faces represent the leading emblems of the nation. Numb. ii., Ezek. x., Rev. iv. 7.)

Exod. xxv. 31, 37.

"Thou shalt make a candlestick of pure gold." "They shall light the lamps thereof." The light shall never be extinguished. The Gentiles shall come to thy light and kings to the brightness of thy rising. In Zechariah iv. the candlestick is referred to in connection with the two olive trees, and in Revelation the seven candlesticks are the seven churches. Are they not Israel's?

Exod. xxvi. 1.

"Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet." The tabernacle colours are those of our Royal Standard. The red indicates sin and its atonement by the Son of God; white, sanctification; and blue, the heavenly Father who sends both. The Union Jack represents union in Jacob, which is now taking place; it points to the four cardinal points, in accordance with the promise to Abraham (Gen. xiii. 14). It was first used in the reign of James (Jacobus) I., and was completed in 1805, as the symbol of the union of England, Scotland, and Ireland.

Exod. xxviii. 9—12.

"Thou shalt take two onyx stones, and grave on them the names of the children of Israel. . . . And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Does this not foreshadow Jesus the Great Mediator between God and man, and the future division of His people?

"Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." Not the one word Israel, but the separate, distinctive names of all its tribes. He calleth His own sheep by name and leadeth them, not one of them is forgotten before God. Luke xii. 6. Note the individual assurance of a personal affection. Can the Lord ever forget His people? The breast-plate, called the Urim and the Thummim, symbolizes the union between Jehovah and His people. A Druid collar or gorget of gold, found in Ireland, is supposed to have been worn by the judge. It was called the Joddam Morain, which is the Chaldean name for it; none but Jews or Chaldees could have brought the thing to England. (*Rabbi Heldeck*). MacDermot, in his *History of Ireland*, on the origin of the Celtic religion, shows thirteen specimens in which the Celtic and Hebrew customs were identical, which chance never could have effected. The Druids were not the cruel people they are often called; they were men of cultured feeling, well educated, equitable and impartial in the administration of justice. They had lofty beliefs as to the being and character of the One Supreme God, Creator, and Preserver, and man's high origin and destiny, and the necessity of atonement for sin, besides much more to show the special Hebraic character of the belief held and taught by these men. The Druid religion in many ways resembled that of the patriarchs. They believed in the immortality of the soul and the resurrection of the dead. They worshipped under the oak, the tree of Abraham and of England. They were the theologians, philosophers, poets, musicians, and scientists of the nation, and their power was absolute. They used a staff of office on which their history and heraldry was written. This was also a custom of the Hebrews. (Numb. xvii.) They adopted and preached Christianity. Dr. G. Moore gives an interesting description of the Ogham writing of the Druids. The alphabet consisted of ten consonants suggesting ten fingers—five right and five left—and

were little strokes on a long wavy line, like the vein of a leaf, and each letter was named from trees that grew in Ireland. There were no vowels. Ogham inscriptions always turn to the east or north-east. Two hundred and sixty stones, with Ogham writings, have been discovered within the past century and a-half in Munster and Leinster; and many more exist. Ogham is sometimes spelt Ogma, meaning hidden enigma. None of the ancient languages claim it, so we are forced to the conclusion that it is original and primitive.

EXOD. xxviii. 33, 34.

"A pomegranate upon the hem of the robe round about." The pomegranates were emblems of the land of promise and multitudinousness.

EXOD. xxviii. 36—38.

On the forefront of the mitre was to be graven HOLINESS TO THE LORD, worn upon Aaron's forehead always, "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow." (How comes it that in this more blessed dispensation the testimony of Jesus is practically in the testimony of the British nation?)

EXOD. xxx. 12.

"When thou numberest them." The taking of the census is an ancient institution of the Hebrews.

EXOD. xxx. 13—16.

"They shall give, every one that passeth among them that are numbered, half a shekel." It is a striking confirmation of the origin of the Anglo-Saxons, that their national coin, the shilling, represents the tribute ordained for Israel, being the same value and almost the same in name, the "ing" showing the diminishing of the shekel.

EXOD. xxxi. 16.

"The children of Israel shall keep the Sabbath . . . throughout their generations, for a perpetual covenant."

The Lord our God has Himself preserved the keeping of the day for the people whom He separated or sanctified. The non-observance of the Sabbath has always marked the Gentile Church, especially the Roman wild olive graft. (*Oxonian*). "It is a sign between me and the children of Israel for ever." We cannot divert the Sabbath sign from a Hebrew to a Gentile people, wherefore it necessarily follows that the people possessing it must be the Hebrew people to whom God gave the sign. The British keep it by law and almost by instinct.

EXOD. xxxii.

The golden calf is made and destroyed, and now what will be the fate of the worshippers of the golden calf? Will not the people have to drink to the dregs of their idolatry, even as their fathers were made to drink of the powdered remains of theirs?

EXOD. xxxiii. 16.

"Wherein shall it be known that . . . thy people have found grace in thy sight? Is it not in that Thou goest with us? So shall we be separated . . . from all the people that are upon the face of the earth." (Lev. xx. 24.) Is not this the isolation of Great Britain so much spoken of of late?

EXOD. xxxiv. 17.

"Thou shalt make thee no molten gods." Druidic worship was without figure or sculpture of any kind.

EXOD. xxxv. 25.

"All the women that were wise hearted did spin with their hands, and brought that which they had spun," of blue and purple, scarlet and fine linen.

EXOD. xxxvii.

"The ark," a measure of capacity, the same size as the coffer of the Great Pyramid and the British chaldron.

The Hebrew laver and old English chaldron are thirty-two bushels or four quarters—the origin of our quartern loaf. The ark of the covenant was a Hebrew laver. The Jewish hin and English gallon, the Jewish zeah and English peck, the acre of the sanctuary and the British acre, are very nearly alike.

Exod. xl. 34.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." It was veiled and covered with a cloud then, and so it is now. The cloud is gradually being lifted and the veil removed, as it was in the wilderness before they resumed their journeying. It is gradually being revealed to us that we are the owners of the covenant promises made to Israel. Israel was to be lost. "In the secret of His tabernacle shall he hide me and set me upon a rock."

Leviticus.

The Book for the Levites, on sacrifice and worship. The Mosaic laws were designed to eradicate idolatry and banish everything that might lead men to practise it. The Pentateuch is a model of sanitary laws. The *Jewish Chronicle* states they are far ahead, in truth and detail, of the most modern laws, and that owing to the Jews' observance of them, the mortality of the Jews is thirty per cent. less than that of the ordinary population here. We may yet return to our former obedience to these primitive laws. In order to understand the Word of God, we must accept the light of the law.

Offerings.

The offerings present five different aspects of the one sacrifice of Christ.

Lev. ii. 12.

"As for the oblation of the first-fruits, ye shall offer them unto the Lord." The first fruits is still the payment

made to the clergy. The tithes depend on the plentifulness or scarcity of the corn. Our forefathers also contributed towards the support of the ministers of religion. The word stipend comes from a Latin word signifying a straw.

LEV. ii. 13.

"Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings"; and Numb. xviii. 19: "The heave offerings . . . have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee." Salt is the emblem of the everlasting faithfulness, truth, and spotless purity of God. "Jesus Christ was a Minister of the circumcision for the truth of God to confirm the promises made unto the fathers."

LEV. ix. 1.

On the eighth day Moses called Aaron and his sons for a sin offering. (This is our Christian Sabbath, which is also observed for the feasts of the children of Israel.) Lev. xxiii. 11, 15, 16, 36, 39.

LEV. xi. 6.

"The hare . . . is unclean unto you." And was to the ancient Britons, says Cæsar.

LEV. xiii. 2.

When a man shall have a spot like the plague of leprosy, he shall be brought unto Aaron. (Like our law for the compulsory notification of diseases.)

LEV. xvi. 10, 21, 22.

"Let him go for a scapegoat into the wilderness." "Aaron shall lay both his hands upon the head of the

live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Signifying the liberation of the Israelites from the punishment due to their sins during their exile. "I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord" (Ezek. xx. 35, 36). "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi" (husband, Christ the bridegroom) (Hos. ii. 14—16). "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. xxxv.). "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Israel leaning on Christ, is it not?) "I raised thee up under the apple tree" (Song of Sol. viii. 5). Edersheim says the Hebrews called every place the wilderness that was not Palestine; their love of their country was such —the land and they were identical. In the same way the Greeks and Romans have called all other nations, except themselves, barbarians.

Lev. xvii. 7.

"They shall no more offer sacrifices unto devils." As they did so in their own land, can we wonder that

they came into ours as worshippers of Baal? Hos. ii. 16 seems to indicate that they used the name of Baali for God. "Thou shalt call me Ishi, and no more Baali, for I will take away the names of Baalim out of her mouth."

LEV. xviii. 3—5.

"After the doings of the land of Egypt shall ye not do. . . . Ye shall keep my statutes and my judgments, which if a man do, he shall live in them."

LEV. xix. 4.

"Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord, your living God."

LEV. xix. 34.

"The stranger that dwelleth among you shall be as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."

This was one of the laws of Alfred the Great, and is still observed in Great Britain, the foreigner here being treated as one born among us (Numb. xv. 15, &c.). He also gave to his people the Holy Gospels in the Saxon tongue—a life work, worthy of record. We find from a letter of King Alfred, that he wrote: "I wish you to know that it often occurs to my mind to consider what manner of wise men there were formerly in the English nation, both spiritual and temporal. I considered how earnest God's ministers then were as well about preaching as about learning, and men came from foreign countries to seek wisdom and learning in this land." Englishmen of the ninth century were steeped in the ignorance common to all countries where Romanism has set its foot. Alfred's own enlightenment was due to his affection for the old British Church. Had his views been carried out, the Reformation would undoubtedly have occurred much earlier. Thanks to him, England in the ninth century had comparatively a flourishing literature; while Germany, the Netherlands, and even France had made but mere rudimentary attempts at

writing in their national dialects; and Italy, Spain, and Portugal had no sign of a written native idiom. (*Dr. Weisse.*) It is not generally known that Alfred the Great sent to India to relieve destitute Christians, corresponded with the Patriarch of Jerusalem, explored the Arctic Ocean and the White Sea, and restored King Tua's College at Rome, that England might be represented in the world's capital. Another authority says he translated the Psalms, *Æsop's Fables*, *Bede's History*, and other works. He prefaced his laws with the Ten Commandments, and ended them with the precept from St. Matthew: "Whatsoever ye would that men should do to you, do ye even so to them." He conquered the Danes, restored London and the fleet, and nursed the fine arts. (*Lady Blount.*)

LEV. xix. 35, 36.

"Ye shall do no unrighteousness in judgment, in meteyard, in weights, and in measure." A call to honesty. We do enjoy the credit of being honest. It was said the French, when going to try to oust us out of our rights in the Soudan, insured their goods at Lloyd's, feeling assured that the English would pay what they accepted. Also that the Afridis sent their women to Peshawur to be taken care of, when getting ready to revolt against us.

LEV. xxiii. 2.

The blowing of trumpets prefigures the spread of the Gospel. The whole chapter is concerning the three principal feasts of the year:—the Passover, to which Easter corresponds; Pentecost, commemorating the giving of the law in Sinai, and corresponding with Whitsunday, which commemorates the descent of the Holy Spirit; and the Feast of Tabernacles, which resembles Christmas (2 Chron. viii. 13).

LEV. xxiii. 41.

"Ye shall keep it a feast [the feast of Tabernacles] unto the Lord seven days . . . a statute for ever in

your generations." Zech. xiv. 18, 19. A week's holiday at Christmas has always been kept in Scotland.

LEV. XXIV. 5.

"Thou shalt take fine flour, and bake twelve cakes thereof." According to the number of the tribes.

LEV. XXV. 23, 34.

"The land shall not be sold for ever." The Lord has kept this land for Israel for four thousand years. In 1879 the whole country was placed under the protectorate of Great Britain.

LEV. XXV. 44, 43.

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Thou shalt not rule over him with rigour, but shall fear thy God." A greater miracle in the whole history of mankind has never been heard of than that half a million of the British race should reign over 240,000,000 of the Oriental races. We are a wonder to ourselves in India, and admire the power, wisdom, and grace of our God, who enables us, with but 75,000 British soldiers, 3000 civilians, and a very moderate native force, to keep under, contented and loyal, such a population, who are willing and ready to defend our magnificent heathen Hindu and Mohammedan Empire, or oppose any power which might venture to assail us in any part of the Empire. It is to the European official and officer that the natives of all classes look for guidance and salvation.

LEV. XXV. 55.

"Unto me the children of Israel are servants." *See* Gen. v., and 1 Kings iii. 8, "notes."

LEV. XXVI. 1—13.

Is all literally fulfilled to us, especially the fifth, sixth, seventh, and eighth verses, and the glorious twelfth and thirteenth.

LEV. xxvi. 18, 21, 24, 28.

"If ye will not hearken unto me, then will I punish you seven times more for your sins." Each verse repeats the same seven times, which is 2520 years. By the periods of Daniel, seven times is allowed to be 360 days (or one Hebrew year). 360 multiplied by 7 make 2520 years, on the year-day system, for which Ezek. iv. 6 gives authority. In 721 B.C. the captivity of the House of Israel was complete; and 1799 A.D. ends 2520 years of punishment. In 624 B.C. the House of Judah was taken captive to Babylon, and though they returned in seventy years to remain till A.D. 70, they were never again free. From 624 B.C. to 1896 A.D. is 2520 years of punishment for Judah.

LEV. xxvi. 40—45.

"If they shall confess their iniquity, and that I have brought them into the land of their enemies, and be humbled, then will I remember my covenant with Jacob, with Isaac, and with Abraham; and when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God," &c. These verses are a positive proof that after Israel's exile and the circumcision of their hearts (not their flesh), God would sow them to Himself in the earth and spread them all over the world before He would take them back to the land of Israel and re-establish them there." (*H. A. Marchant*) "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos. ix. 9). "Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezek. xi. 16, 17). Lev. xxvi. 36—39 applies to Judah only.

LEV. XXVII. 32.

"The tenth shall be holy unto the Lord." Great Britain nationally spends more than a tenth on religious and evangelising operations, and she is right, for a tenth is not enough now.

NUMBERS.

God commandeth Moses to number the people.

NUM. i. 2, 3.

"From twenty years old and upwards, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies." The whole British Army and Navy are volunteers; but those called Volunteers are unpaid; we are the only nation that has Volunteers. There is no soldier on the face of the earth who has the stern, tenacious courage, or the fearless, invincible spirit out of which the British soldier is made. Field Marshal Viscount Wolseley says our Army is a peculiar one, differing from all the Continental armies; perhaps the smallest in the world—certainly the smallest in Europe. Chiefly employed abroad, and always at war, we are the only nation in the world in that position.

NUM. i. 10, 32—35.

The children of Joseph taken together then showed no predominance of numbers; nine of the tribes were more numerous. The birthright blessings had not been given in those days.

NUM. ii. 2.

"Every man shall pitch by his own standard throughout their hosts." Every tribe carried its own ensign, as with us every regiment carries its colours. Moses arranged the camp into four companies under Judah, Joseph, Reuben, Dan. They were pitched in the wilderness round the tabernacle according to the twelve signs of the Zodiac, and bore the same emblems, given here in Genesis notes. The Hebrew tribes and the

twelve Zodiacal signs are not accidental by any means. This was God's own plan for our forefathers. His banner over us is love, and always has been, though the mists of ignorance have hidden Him from us. These signs taught the whole plan of salvation, from the instability of Reuben, a man, to Gemini, the twins of Benjamin, which teaches we shall all be united in Christ.

NUM. iii. 12.

"I have taken the Levites from among the children of Israel instead of all the firstborn." "The Levites shall be mine, because all the firstborn are mine" (Num. viii. 17).

NUM. v. 2, 3.

"The children of Israel, in the midst whereof I dwell."

NUM. vi. 22—27.

"On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee, and cause his face to shine upon thee, and be gracious unto thee: The Lord lift up the light of his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." These blessings must refer to the Ten Tribes, as the Jews have not even the blessing of Christianity.

NUM. x. 9.

"If ye go to war . . . ye shall be saved from your enemies." God's presence brings victory (Deut. i. 30, 42). How remarkable our success in war has been.

NUM. x. 14.

First went the standard of the children of Judah. Where is their army now? They have none. How, then, are the Jews to oppose powerful Russia? Is it not the other branch of the family who will do so? The lions of Tarshish, and her colonies of young lions.

NUM. xii. 13.

The man Moses was very meek above all the men which were upon the face of the earth. (Meekness should be a leading characteristic of Israel—"the meek shall inherit the earth.")

NUM. xiii. 10.

"Gaddiel," pronounced Gael, means, in Hebrew, God of Gad.

NUM. xiv. 30.

"Ye shall not come into the land, save Caleb and Joshua." Representing Judah and Ephraim. Num. xiii. 6, 8.

NUM. xiv. 33, 34.

"Your children shall wander in the wilderness forty years. . . . After the number of the days in which ye searched the land, even forty days, each day for a year." Also our Lord said, "I do cures to day and to morrow, and the third day I shall be perfected" (Luke xiii. 32). This gives authority for the year-day system of interpreting prophecy. Ezek. iv. 6 is another authority.

NUM. xvii. 2, 3.

"Take every one of them a rod according to the house of their fathers, . . . twelve rods; write thou every man's name upon his rod." Druids' rods, some beautifully carved, written in Etruscan and Pelasgic alphabets, were preserved by the bards in Ireland and England down to the sixteenth century. It was an old trading custom among us to mark a rod with notches to show what was owing. A mace or rod is a sign of authority. That of the United States consists of thirteen ebony rods bound together with silver.

NUM. xx. 8, 10.

"Speak ye unto the rock." "And Moses and Aaron gathered the congregation together before the

rock, and he said unto them, Hear now, ye rebels; must *we* fetch you water out of this rock? The word rock in Hebrew is the same as stone. The Jews have a tradition that this rock or stone was carried about by them in their wanderings, and was afterwards a favourite name for God. Is it not likely to have been Jacob's pillow, which, with its rings of iron, has evidently been carried? In the battle with the Amalekites, this which Jacob called the House of God might have been the stone mentioned on which Moses sat and prayed to God for victory. When they took their goods into Egypt this stone would surely be among them; if it was carried so far, we may confidently believe it was carried further; and it is afterwards spoken of in the temple of Jerusalem (Chron. xxxiv. 31). Paul says they drank of that spiritual Rock that followed them, and that Rock was Christ, the source of the water of life (Ps. cxiv. 8; Rev. xxii. 1).

NUM. XX. 14, 17.

"Moses sent messengers unto the king of Edom. Thus saith thy brother Israel, . . . let us pass through thy country. . . . And Edom said unto him, thou shalt not pass by me, lest I come out against thee with the sword." Edom now, as of old, sword in hand. (Gen. xxv. 30; Deut. xxiii. 7, 8).

NUM. xxii. 4, 5.

"Balak, king of the Moabites . . . sent messengers unto Balaam." Balaam was called the soothsayer of Mesopotamia. (Joshua xiii. 22; Deut. xxiii. 4). The Moabites and Ammonites were the children of Lot. He foretold what is happening now, 3300 years ago.

NUM. xxii. 5, 6.

"Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now, therefore, I pray thee, curse me this people; for they are too mighty for me."

NUM. xxii. 9—12.

"God came unto Balaam, and said, what men are these with thee? . . . Thou shalt not go with them; thou shalt not curse the people: for they are blessed:" And again, in verse 35: "Only the word that I shall speak unto thee, that thou shall speak." And Num. xxiii. 5: "The Lord put a word in Balaam's mouth." Though Mesopotamia was an idolatrous nation, yet Balaam knew God and His power.

NUM. xxii. 38.

"Have I now any power at all to say anything? the word that the Lord putteth in my mouth that shall I speak."

NUM. xxii. 41; xxiii. 1—4.

Though Balak brought him into the high places of Baal, Balaam's offering was to God.

BALAAM'S FIRST PROPHECY.

NUM. xxiii. 9.

"From the top of the rocks I see him, and from the hills I behold him [Israel]: lo, the people shall dwell alone, and shall not be reckoned among the nations." Great Britain has always been greatest when standing alone, separate or apart, because God is with them, leading, guiding, and sustaining them. And our island home isolates us from Europe. Some are of opinion that the Hebrew word *Brit* signifies to separate or divided, and expresses the fact of these islands once being a part of the continent, until they were cut off from the mainland, in view of Israel's coming to inhabit them. That such a physical separation has taken place is pretty evident, both from geographical indications and the voice of tradition" (Deut. xxxii. 8). Israel is not reckoned among the nations, they still remain unknown to themselves and others as a nation.

NUM. xxiii. 10.

"Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" He describes them as a multitudinous people, righteous and just. We need have no suspicion as to the final prosperity of our race.

NUM. xxiii. 11.

"Balak said . . . thou hast blessed them altogether." Balaam's reply should surely be remembered.

BALAAM'S SECOND PROPHECY.

NUM. xxiii. 19, 20.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

NUM. xxiii. 21.

This is a prophecy that Israel would become a Christian nation. "The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt." A real people to be found under a monarchy. For upwards of a thousand years the shout of a king has been among us.

NUM. xxiii. 22.

"He [Israel] hath as it were the strength of an unicorn." An emblem of the House of Joseph. "His horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth."

NUM. xxiii. 23.

"Surely there is no enchantment against Jacob, neither is there any divination against Israel: now it

shall be said of Jacob and of Israel, What hath God wrought?" Yes, indeed, ye blind, open your eyes and see; in Canada, Australia, South Africa, and America, and their brethren in the States, lifting themselves as a young lion, and the English at home as a strong lion. "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." He describes them as warlike and terrible, but always under God's special blessing and protection. Is it not worth while to try to discover where such a power is, and what our own relation to it is? Our national coat-of-arms—the lion and the unicorn—could belong to no people but the seed of Abraham (Num. xxiii. 24, xxiv. 9; Deut. xxxiii. 17). The lion—the badge of Alfred the Great, A.D. 871—may be seen in Winchester Castle. Edward IV. had a lion on the right, and a bull (the ox of prophecy) on the left of his escutcheon; and Elizabeth the lion and unicorn. The lion is the national as well as the royal emblem.

Balaam's Third Prophecy.

Num. xxiv. 5, 6, 7.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour water out of his buckets," (a people with a missionary spirit: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass"—Isa. xxxii. 20), "and his seed shall be in many waters" (widely dispersed, and alluding to the present time. The waters are peoples, and multitudes, and nations, and tongues), "and his king shall be higher than Agag, and his kingdom shall be exalted." To them is committed the evangelisation and civilisation of all nations; they must therefore be the rulers of the ocean, in order to have free access to them. Israel's Great King is to have dominion from

sea to sea, and from the river to the ends of the earth. The trident—the effigy of Britannia stamped on every penny—is a three-pronged fisherman's spear, and is a symbol of the sovereignty of the ocean. The ox and the ass, Ephraim and Issachar. "In that day will I cause the horn of the house of Israel to bud. I will give thee the opening of the mouth in the midst of them" (Ezek. xxix. 21). This is the first mention of a king among them. There were kings of Judah and Israel, and now of Great Britain and Ireland. Queen Victoria was higher than Agag, Gog, or Russia of the present day; higher than any other monarch.

NUM. xxiv. 8.

"God brought him forth out of Egypt." We are to remember that, and give Him the glory; for our history is marvellous from its beginning, and still is so. "He hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

NUM. xxiv. 9).

"He couched, he lay down as a lion: who shall stir him up? Blessed be every one that blesseth thee, and cursed is he that curseth thee." The lion couchant, enjoying the fruit of his victories, suggests the motto of Scotland: *Nemo me impune lacessit.* Balaam foresaw the British Empire 3300 years ago, a great, mighty, and prosperous Empire—Christian above all; Israel, but not Judah, who rules over no nations, and neither commands the sea, nor possesses the gates; but yet to become one with Israel, rejoicing in the Messiah of whom Moses and the prophets wrote; and the most learned Rabbis believe the British are they.

NUM. xxiv. 14—18.

"I will advertise thee what this people shall do to thy people in the latter days. . . . I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise

out of Israel (the Holy One of Israel, the King, the Lord Jesus), and shall smite the corners of Moab, and destroy all the children of Seth (tumult). And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." He prophecies of the military might, power, and glory Israel shall attain during the Christian Dispensation. The Lord turned the curse Balak desired into a blessing because He loved them. From beginning to end he prophecies unmixed blessings, which are to have a complete and absolutely literal fulfilment in the history of British-Israel. Both Edom and Israel are to survive to the very end (Ps. lx. 12). All this is read in the Church of England every year, by appointment, after Easter. "Balaam the son of Beor they slew with the sword" (Num. xxxi.).

Noticeable Names.

Num. xxvi. 16, 19, 26, 36; xxxiii. 27.

"Eri, Er, Eran." Tarah, meaning the law. It is said, Ireland was named from Ir. Can Ireland's names, Erin, Ierne, Ariana, bear any relation to Harar, Iran, Ariyana? That Ireland is the Ur of the Chaldees has been held. Tara was the ancient capital. "Eri of Gad, Er of Judah, and Eran of Ephraim." Scotch and Irish mixed much in the earliest days. The Scotch bore the standard of Gad, the lion rampant. 26: "Of the sons of Zebulun . . . Sardites." Sardus, son of Hercules, led a colony to Sardinia, and gave it its name—the Mediterranean from there to Spain was called the Sardonian Sea. In times of the Apostles they were settled in Galatia, in England, Ireland, and the Baltic, as managers of fisheries, and amber, and mines, which probably led to cultivating the soil. To the Greeks and Romans they were first known as a community of traders speaking Hebrew, and dwelling in Libya. Zebulon's border was by Zidon. "Elon" (1 Kings iv. 9), is the name of a parish in Scotland; the oldest names are those of

parishes. And "Ard" (Num. xxvi. 40) gives the name to Loch Ard in Scotland.

NUM. xxxiii. 53.

"Ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." Gentiles have no right to it. Deut. i. 8: "Possess ye the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give to them and their seed after them." As sure as His oath could make it.

NUM. xxxiii. 55.

"Those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell." How exactly this describes our trouble still. Owing to their neglect of this command the Canaanites are still among us, and will be till this dispensation ends. "In that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. xiv. 21; Ezek. xxviii. 24—26).

NUM. xxxiv.

This chapter gives the boundaries of Palestine and the portions allotted to the different tribes.

NUM. xxxv. 6.

"There shall be six cities of refuge." In the present century we had sanctuaries for debtors; one was close to Holyrood Palace, in Edinburgh.

NUM. xxxv. 34.

"I the Lord dwell among the children of Israel."

NUM. xxxvi.

"The sons of Joseph came near and spake before Moses . . . and they said my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters." This is an early authority for female succession.

Deuteronomy

Means twice told. Most of Deuteronomy is applicable to Israel in this land of promise, in the present, and over and above the first promises made to Abraham.

Deut. ii. 5.

"I have given mount Seir unto Esau for a possession." Seir is the same root as Shar (the gate), now Constantinople, and Edom is Turkey. The Sultan is the chief of the Mohammedan religion.

Deut. iii. 22.

"Ye shall not fear them: for the Lord your God shall fight for you." As regards the inhabitants of the land, Professor Sayce says it is now known that the tribes could have entered easily, as the whole land was in a state of anarchy.

Deut. iv. 5, 6.

"Behold, I have taught you statutes and judgments, as the Lord commanded me. . . . Keep therefore and do them; for this is your wisdom and understanding in the sight of the nations." Our Lord's last words were addressed to the same people. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth." We possess to a larger extent than any other nation the same grand and glorious privilege.

Deut. iv. 7, 8.

"What nation is there so great that hath statutes and judgments so righteous as all this law." Israel was to become the greatest nation in the world, but the British Empire has become so; therefore it is Israel's facsimile. The law was given to Israel at the first, and who so likely to have it now as they? The law of our country is distinctly founded on the law of God as revealed to Moses.

DEUT. iv. 13.

"He declared unto you his covenant, which he commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "For our good always, that he might preserve us alive, as it is at this day" (Deut. vi. 24).

DEUT. iv. 15—26.

"The graven images of their gods shall ye burn with fire: . . . . for it is an abomination to the Lord . . . lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it" (Deut. vii. 25, 26). There was to be a spiritual as well as a literal separation from the other nations.

DEUT. iv. 26, 27.

"The Lord shall scatter you among the nations." The captivities foretold and their restoration certain. Deut. xxx. 1—10.

DEUT. iv. 29—31.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him . . . even in the latter days . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

DEUT. iv. 32, 33.

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" And yet live on, even now. No wonder it is hard to believe.

DEUT. iv. 34—36.

"Or hath God assayed to go and take him a nation, from the midst of another nation, by temptations, by

signs, and by wonders, and by war, and by a mighty hand . . . according to all that the Lord your God did for you in Egypt before your eyes. Unto thee it was shewed, that thou mightest know the Lord he is God."

DEUT. iv. 37—39.

"Because he loved thy fathers, therefore he chose their seed after them." How clearly even the mistakes of to-day were foreseen.

DEUT. iv. 40.

"Thou shalt keep his statutes, and his commandments, . . . that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever." This widely enlarges the promise; and again, in the New Testament, Abraham is called the heir of the world. How can anyone doubt it? Deut. ii. 24; Rev. iv. 13.

DEUT. vi. 4, 5.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." God wants our love nationally as well as personally.

DEUT. vi. 6, 7.

"These words shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shall bind them for a sign upon thine hand."

DEUT. vii. 9.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Ps. cv. 8. Is He then faithless to Israel? Israel must be in existence now, and in the covenant of the New Testament.

DEUT. viii. 18.

"It is he that giveth thee power to get wealth, that he may establish his covenant." Wealth does not come by accident, it is a gift from God, and to be used for His glory. The overthrow of Napoleon cost us 100 millions, and now we could easily spend that sum for a dozen consecutive years if necessary. The national income has trebled within the last thirty years. Freely ye have received, freely give.

DEUT. ix. 26.

"O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness."

DEUT. x. 15.

"Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." Was He not actually then preparing a set of obscure wanderers, with whom He had decided to carry on the regeneration of the human race?

DEUT. xi. 23.

"Ye shall possess greater nations and mightier than yourselves." "If ye diligently keep all these commandments," &c. The marvellous development of our empire, combining the most famous of the ancient regions of the earth and the best portions of the new, has never been known in history before. It is curious that the first letters of India, South Africa, Australia, Canada, spell Isaac.

DEUT. xi. 24.

"Every place whereon the soles of your feet shall tread shall be yours." Josh. i. 3.

DEUT. xiii. 6.

Thy brother, "nigh or far off from the one end of the earth even unto the other." God provides for this

people wherever they are. The Hebrews, by nature and destiny, were the most restless and adventurous of men. Deut. xiv. 24, Deut. xx. 15, Deut. xxix. 15, all imply that Israel was dispersed at that time.

DEUT. xiv. 2.

"Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

DEUT. xv. 4.

"The Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it."

DEUT. xv. 6.

"Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." Deut. xxviii. 12. This is our position: the sum which all the world at present owes Great Britain is collectively nearly £2,000,000,000, and there is not a single loan to this nation from abroad in existence (Deut. xxviii. 12.) The nation's income is about 2000 millions, and in times of peace it has saved 200 millions annually. This reminds one of the double portion for Joseph.

DEUT. xv. 11.

"Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in the land." It must be allowed we do so.

DEUT. xv. 12.

"In the seventh year thou shalt let him go free from thee." This alludes to the Hebrew slave. God planted hatred of bondage and love of freedom in Israel's heart, to make her so. Israel is to be the liberator of the slave. What nation is so called now?

DEUT. xvi. 18.

"Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." "Neither take a gift: for a gift doth blind the eyes of the wise." This we observe in the lands to which we have entrance.

DEUT. xviii. 15—19.

"The Lord thy God will raise up unto thee a prophet from the midst of thee," &c. This is admittedly a prophecy of the Messiah, whom Israel is here commanded to serve and obey.

DEUT. xviii. 22.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Fulfilment or non-fulfilment is God's test of inspiration. Wait for the fulfilment, and then rejoice in His faithfulness. This was also the test given by Christ and His apostles (Luke xxiv. 25—27). Neither would they believe the good news in their day, and now how slow of heart to believe the nation is.

DEUT. xix. 8.

"If the Lord God enlarge thy coast, as He hath sworn unto thy fathers." What country has enlarged its coasts as Great Britain has?

DEUT. xxi. 8.

"Thy people Israel, whom thou hast redeemed." Why do we not believe this?

DEUT. xxiii. 7.

"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land."

DEUT. XXV. 19.

"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Balaam says, "Amalek was the first of the nations, but his latter end shall be that he perish for ever" (Exod. xvii. 14; 1 Sam. xv. 3; 1 Sam. xxviii. 18; Ezek. xxxviii.; Ezek. xxxix.)

DEUT. XXVIII. 1—13.

TO ISRAEL OBEDIENT.

1: "The Lord thy God will set thee on high above all the nations of the earth" (Deut. xxvi. 18, 19; Deut. xiv. 2. Read the blessings). 7: "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face." Immunity from attack is not promised; but victory when we are attacked is guaranteed. Nationally we are Israel obedient, as at the Reformation we accepted the blood of Christ as our justification. We cannot safely disregard or despise what God Himself calls blessings. 13: "Thou shalt be above only, and thou shalt not be beneath." Lord Salisbury said lately, "British industry, British enterprise, British resource, are competent, and more than competent, to beat down every rivalry under any circumstances that might arise in any part of the globe." Can we truly say we lack one single blessing promised to Israel obedient?

DEUT. XXVIII. 46—62.

The curses shall come "upon thee for a sign and for a wonder." "Therefore shalt thou serve thine enemies, . . . in hunger, and in thirst, and in nakedness, and in want of all things: and he shalt put a yoke of iron upon thy neck." The contrast of an obedient and disobedient nation, or between Israel and Judah in the present day, is very sharply drawn. It is all fulfilled prophecy.

DEUT. XXIX. 19—21.

Here we have expressed the great anger of the Lord towards the sinner who adds drunkenness to thirst. This

is Israel, I am grieved to say. These are "the drunkards of Ephraim."

DEUT. xxix. 28.

"The Lord rooted them out, . . . and cast them into another land, as it is this day." This, too, is Israel in one other land; that is not Palestine. Judah has been scattered in every land; but Israel has been gathered into one, as well as scattered. Moses foresaw the captivities and their cause (Deut. xxix. 22—28).

DEUT. xxix. 29.

"Those things that are revealed belong unto us and to our children for ever." Great Britain's secret is that she is Israel.

DEUT. xxx. 1—10.

3: "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." 6: "He will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." 8: And thou shalt return and obey the voice of the Lord." Blessed promise!

DEUT. xxx. 11—14.

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. xxxiii. 3, 4: "Every one shall receive of thy words.") What nation does acknowledge that the Bible, or God's Word, is the foundation of her greatness: is it not our own?

DEUT. xxxii.

Moses' song is Israel's history, past, present, and future; a guilty nation saved by God's mercy. 8: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." This shows that God had a premeditated

purpose, and we are being permitted to see how our Heavenly Father is governing the world, and mark the movements of His providence. 9—12: "Jacob is the lot of his inheritance. . . . The Lord alone did lead him." 15: "But Jeshurun waxed fat, and kicked:" and repaid Him with ingratitude. 26: Therefore, "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men." This only applies to Israel, as Judah has never been lost. The last verse of the song contains a promise finally of mercy to His people, and a gracious invitation to the Gentiles.

Deut. xxxiii. 1—5.

Moses' blessing of the twelve tribes we believe to be prophetic, and fulfilling and fulfilled in the present day. "The Lord came from Sinai, and rose up from Seir unto them, . . . and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." The law was to Israel.

Deut. xxxiii. 6.

"Let Reuben live, and not die; and let not his men be few." Simeon is not mentioned; he is accounted for as Simonii, Cymri, the ancient inhabitants of Wales and the Kimmarioi of the Greeks, and the Cymbri of the Romans, and known to be identical with the Khumri of the Assyrians.

Deut. xxxiii. 7.

"This is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies." Plainly, Judah would be in an oppressed state, separated from the company and privileges of Israel. This is a prayer that he should be restored to them, and not to a company of Gentile converts. It is a prayer for us to use.

DEUT. xxxiii. 9—11.

Of Levi, he said, "Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again." Levi is evidently among the lost, teaching them and offering an acceptable service to the Lord.

DEUT. xxxiii. 12.

"And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Protected and safely kept by God. Where is he now?

DEUT. xxxiii. 13, 17.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Within our Empire are produced everything necessary to our comfort and enjoyment. In the last hundred years the population of the United States (Manasseh)

has risen from about 5,000,000 to 70,000,000. There was no boundary line marked out to arrest the further progress of the two sons of Joseph. Heaven and earth and ocean contribute to this blessing, no good thing is withheld; above all, the central one, the goodwill of Him that dwelt in the bush. And when we know that in no single case can the promises fail, we may well say, "the blessing of the Lord maketh rich, and he addeth no sorrow with it." Strong and full of vitality and energy we may look for the children of Joseph to be. The one-horned unicorn is its emblem, drawing the world together for Christ, with one voice and one mind, to sing the praises of the Lord. What country can be said to be pushing its people to the ends of the earth? What one nation on the earth is like unto Israel? No other but Britain, of whose empire it is said, "day and night, morning and evening, summer and winter, spring and autumn, never cease, and the lands possess every treasure that the surface and the deeps of the earth can yield for the use of man. We have untold wealth of sea, lake and stream, forest, field, and mine." (*Dr. Carl Peters.*)

Deut. xxxiii. 18, 19.

"And of Zebulun he said, Rejoice, Zebulun, in thy going out." There shall be no gloom to her that was in anguish when in the former time he brought into contempt the land of Zebulon and the land of Napthali, and in the latter time He made her glorious. This is a prophecy of Jesus, "who dwelt in Capernaum in the borders of Zebulon and Naphthalim."

Deut. xxxiii. 19.

"And, Issachar, in thy tents, they shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand." This differs a good deal from Jacob's blessings of him. "The blessings in the sand" are traced to Zebulon. Tyrian dye, taken from a fish that hid in the sand, was

sent all over the world. Lydia, the first convert, is said to have brought it to Philippi from Asia Minor, where glass, the germ of all the discoveries of science, was first made from sand: from it the hour-glass, telescope, spectroscope, &c.

DEUT. xxxiii. 20.

"Blessed be he that enlargeth Gad. . . . He provided the first part for himself. . . . He executeth the justice of the Lord." He was of those that chose to settle the other side of Jordan in the land of Gilead and Bashan. (Num. xxxii.) Selfish, perhaps. Gael, from Gadeel, meaning to emigrate. Angael, noble emigrants, Goths, were probably the descendants of this tribe.

DEUT. xxxiii. 22.

"Dan is a lion's whelp: he shall leap from Bashan." There he had already enlarged his camp. Josh. xix. 47, indicates an early emigration. The lion was a favourite emblem. Judah seemed to have three—old, and young, and couchant; Gad's was said to be rampant, and so is the Scotch lion. The Scottish Standard is held by two lions rampant, and is still used in Scotland on state occasions; but England got it at the union, and placed it opposite the unicorn. They have six young lions in the quarterings—running into other lands, I suppose—besides having the lion's share of most things.

DEUT. xxxiii. 23.

"Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south." Naphtali was then in the north.

DEUT. xxxiii. 24, 25.

"Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Asher was placed toward the sunrising. (Josh. xix. 27). His emblem of fishes (type of multitude) was the ancient emblem of the Church.

They are always represented living and open mouthed. He also should be found for God. (Please read to the end of the chapter). These are God's blessings, and we dare not tell our opponents we place no store upon them.

DEUT. xxxiii. 28.

"Israel shall dwell in safety alone." What continental nation has that prospect?

DEUT. xxxiii. 29.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

DEUT. xxxiv. 10.

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do."

1451 B.C.

THE BOOK OF JOSHUA OF THE TRIBE OF EPHRAIM.

"The Book resumes the history of the chosen people at the point at which the last chapter of the Book of Deuteronomy leaves it" (*Speaker's Commentary*).

JOSH. i. 3, 4.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." This enlarges the first promise to Abraham.

JOSH. i. 9.

"The Lord thy God is with thee whithersoever thou goest." They were not to be a stationary people, always shut up in one place (Deut. xx. 15).

JOSH. ii. 9—11.

"I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above, and in the earth beneath." This is what Rahab, a Canaanite woman, said to Israel's spies in Jericho. Chapters iii. and iv. describe the people passing over Jordan into the Holy Land on dry ground. If the crossing the Jordan typifies death, and the stones the tribes, then their death and resurrection in the Holy Land was typified. On Mount Gerizim, a little way from the site of an ancient Christian church, Canon Tristram was shown "a row of twelve stones in the ground, pointed out to us as the stones of the tribes, brought up by Joshua from the Jordan" (Josh. iv. 20).

JOSH. iv. 23, 24.

"The Lord your God dried up the waters of the Jordan from before you, . . . that all the people of the earth might know the hand of the Lord, that it is mighty, and that ye might fear the Lord your God for ever." It was a sign (verse 6). Both Israel and Judah are God's witnesses—not Judah only; both passed over Jordan.

JOSH. v. 13—15.

"As captain of the host of the Lord am I now come." And the Lord directed Joshua in the battle (Josh. viii. 18). Josh. x. 8: "The Lord said unto Joshua, Fear them not: for I have delivered them into thine hand." 11: "And the Lord cast down great stones from heaven upon them." For the Lord fought for Israel (verses 14, 42). It is plain that the army of Israel was the host of the Lord.

JOSH. vi. 3, 4.

"Ye shall compass the city six days . . . the seventh day ye shall compass the city seven times . . .

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and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat." As a type, the six days might represent 6000 years Israel was given to tell the world of the goodness of the Lord, and the seventh thousand the strongholds of Satan will fall. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. xi. 15). The shout of the Hebrews was a habit, and very much resembled the English hurrah. "And Joshua said, Shout; for the Lord hath given you the city."

Josh. ix. 27.

"Joshua made them [the Gibeonites] that day hewers of wood and drawers of water." Here we have a literal fulfilment of Noah's prediction: Canaan shall be Shem's servant. Gentiles are not destroyed that are willing to work on God's lines. Yet the Gibeonites were the direct cause of the destruction of Israel's enemies.

Josh. x. 32.

"The Lord delivered Lachish into the hand of Israel." The excavations which have been carried on in Syria have resulted in discoveries of the highest importance, not only to archæologists, but to students of the Old Testament. Those discovered at and around Lachish have given us an account of the state of Palestine in the fifteenth century B.C., when the Hebrews, under the leadership of Joshua, entered the promised land. The tablet found at Lachish only measures 2½ inches by 2 inches.

Josh. xiii. 1.

"Joshua was old and stricken in years, . . . and there remaineth yet very much land to be possessed." Yet the boundaries were carefully fixed at the first. The lot of Judah was "to the uttermost part of the south coast."

JOSH. xvii. 10—17.

"The Canaanites dwell among the Ephraimites unto this day." Neither did Manasseh drive them out (verses 12, 14). They called themselves "a great people," but all shows how far the children of Joseph then were from inheriting the ends of the earth. During that monarchy, Ephraim never became a multitude of nations.

JOSH. xviii. 1.

"The children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there." Shiloh was twelve miles south of Shechem, and twenty-five miles north of Jerusalem, in the lot of Ephraim.

JOSH. xviii. 5.

"Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north." Long before the separation, in the time of Rehoboam, they two were distinct.

JOSH. xix. 47.

"The coast of the children of Dan went out too little for them," and they smote Leshem, "and possessed it, and dwelt therein, and called Leshem, Dan after the name of Dan their father." Such has been their custom. According to Homer's *Odyssey*, the Danites were in Britain in 1200 B.C. Donhagedee is the Hebrew for Dan my witness. Among the ancient inhabitants of Ireland were the Tuathe de Danan, the Hebrew for tribe of Dan; and Milesians, 644 B.C., and Firbolgs, 569 B C., were the same race. See *Our Race*, by Prof. Totten, Series II., No. 5, page 186).

JOSH. xxiii. 14.

"Ye know . . . that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass." Some people seem to think that a statement made at any period, that God

has not failed, is an admission that the promises so fulfilled have come to an end, whereas His blessings are constant and increasing. His promises are no debt that has to be paid and then cancelled, but a pledge of a further and fuller development. This statement of Joshua's did not preclude King Solomon, 440 years after, saying, "There hath not failed one word of His good promises which he promised by the hand of Moses His servant." And so it has been even to this day, there hath not failed to us, the British peoples, one good thing that God promised to Israel; but throughout Israel failed to grasp the purpose of God; they turned from their destiny through neglect of Him. The records of the past are the best guides for the present and the future.

[In these last chapters Joshua recounts the goodness of the Lord, and exhorts the people to serve him.]

Josh. xxiv. 8.

"I gave them into your hand, that ye might possess their land; and I destroyed them before you." And in the same way, in these days, the cruel rule of the Dervishes and others is replaced by the good government of the Union Jack. It is the plan of the Almighty for making Abraham the heir of the world.

Josh. xxiv. 27.

"Joshua said, "This stone shall be a witness unto us." The stone was set up in Shechem, where the bones of Joseph were buried (verse 32), and became the inheritance of the children of Israel. It was here Jacob's flocks were fed, and Joseph, as a lad of seventeen, was sent to meet his brethren. Was it not a likely place to set up Jacob's pillow or pillar of witness. (Judges ix. 6.)

The Book of Judges.

The time of the judges extended to 430 years, and of that time Israel was in bondage to various neighbouring nations, with intervals, sometimes of nearly 100 years, of rest. Now, owing to their disobedience, they

have to fight for the land of promise. The councils of God must stand, while any hesitation or disobedience on the part of His agents will always be visited on their own heads. Surely the history has been recorded that we may avoid falling into their sins. God's command was quite distinct, that they were utterly to destroy the inhabitants of the land, but this they did not do.

JUDGES i. 19, 22.

"The Lord was with Judah; and he drave out the inhabitants of the mountain. . . . And the house of Joseph, they also went up against Bethel: and the Lord was with them." These two houses were then apparently chief over the other tribes. (Judges x. 9; 1 Sam. xi. 8; xviii. 16.) From the book of Joshua to 1 Kings xii., the difference can be traced in quite sixty places. There was a division between Judah and Israel eighty years before the final separation.

JUDGES i. 21, 27, 29, 31, 33.

The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwelt with the children of Benjamin in Jerusalem. Neither did Asher, neither did Naphtali drive out the Canaanites; and the Amorites forced the children of Dan into the mountain.

JUDGES ii. 2.

"Ye shall make no league with the inhabitants of this land, ye shall throw down their altars."

JUDGES ii. 11, 12, 16.

"The children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers. . . . and followed other gods, of the gods of the people that were round about them." The Lord raised them up judges, which delivered them, yet they would not hearken unto the judges.

JUDGES iii. 8, 14; iv. 2, 6, 1, 10, 7.

The anger of the Lord was kindled, and he sold them (1st), into the hand of the King of Mesopotamia, and they served him eight years; (2nd), "they served the King of Moab eighteen years" (ver. 14); and (3rd), "the King of Canaan twenty years mightily oppressed them"; (4th), they were then sold to Midian seven years; and (5th), eighteen years to the Ammonites.

JUDGES iii. 9, 15.

"When the children of Israel cried unto the Lord, the Lord raised up a deliverer." An answer to national prayer. Again and again the Lord sent an immediate answer. "Cease not to cry unto the Lord our God for us" (1 Sam. vii. 8). It was their habit, and should be ours, to have national prayer and humiliation for backsliding Israel. God will hear and answer. "The Lord thundered with a great thunder *on that day* upon the Philistines, and discomfited them; and they were smitten before Israel" (verse 10).

JUDGES iv. 4.

"Deborah, a prophetess, judged Israel at that time." (1285 B.C.)

JUDGES iv. 8.

"Barak said unto her, If thou wilt go with me, then I will go." She had sent to him to take ten thousand men of Naphtali and Zebulon to war against the Canaanites, and in her song we see they distinguished themselves (Judges v. 18), and that the princes of Issachar were with her. Ephraim did not seem to be to the front at that time, though they came in at the end and were useful. Among the women of ancient Britain, it also was the custom to join in the fight. Queen Boadicea led her own armies. In Deborah's Song there are some touches about the different tribes.

JUDGES v. 16.

"Why abodest thou [Reuben] among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart."

JUDGES v. 17.

"Why did Dan remain in ships?" Asher continued on the sea shore, and abode in his creeks (R.V.). They inhabited their ships—they were their homes—and possibly formed a navy. The seaports of Dan, Ephraim, and Asher, between Tyre and Ascalon, must have followed the history of sea-coast ports in general, and not stood there for nothing."

JUDGES vi. 14.

"The Lord looked upon him [Gideon], and said, Go in this thy might, and thou shalt save Israel." The Lord showed him wonderful signs, and the battle that followed was directed by Him throughout. The number was reduced to 300, like a cake of barley bread tumbled into the host of Midian. The plan resembled the taking of Jericho—every man with a trumpet in his right hand, and lights in earthen vessels in his left, and with these they put to flight their enemies.

JUDGES ix. 6.

The men of Shechem "made Abimeleck king, by the plain of the pillar that was in Shechem." The same that Joshua set up as a witness, and likely to have been Jacob's pillow. (Josh. xxiv. 27.)

JUDGES ix. 26—39, 50.

"Gaal" and "Thebey" (Gael and Thebes). Two names that bear a near resemblance to two modern ones.

JUDGES xii. 6.

"Say now Shibboleth: he said Sibboleth: for he could not frame to pronounce it right." The sound of

sh was totally wanting in the Anglo-Saxon language. This was the test of being an Ephraimite.

JUDGES xiii. 20.

"The angel of the Lord descended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground." Man can only look on and accept Christ's sacrifice, he cannot offer it, Christ did so once for all. Chapters xvii. and xviii. show that Ephraim, Judah, Levi, and Dan were all idolators. One lays aside the book with shame and sorrow at the conduct of Israel, and with wonder at the continued patience and long suffering of our God; and the end so far from what it might have been. "Ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of anything that is in the earth" (Judges xviii. 10).

JUDGES xviii. 14.

Five men went to spy out the country of Laish. The city of Dan, Laish or Laiush, was a Phœnician colony, an offshoot of Sidon, conquered by the Danites.

THE BOOK OF RUTH.

This is a sweet story of home life, and comforting too, as it happened in the awful time of the judges, showing that God always preserves a seed to serve Him. We enjoy the cornfields and the gleaners, and think of Ruth each time the season comes round. It was a beneficent law to leave the gleanings for the poor. (Lev. xix. 9). Every one knows Ruth was an ancestress of our Saviour.

RUTH ii. 12.

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." That petition of Boaz's has been fully answered. In both the Old and New Testaments the Lord has a place for Gentiles with his people.

1 Sam. ii. 8, 9.

Hannah's Thanksgiving and Prophecy.

"The pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints. Saints throughout the Bible are generally Israel. "He exalteth the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him" (Ps. cxlviii. 14). Most of the Epistles are addressed to the saints, either by birth or adoption. "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

1 Sam. ii. 10.

"The Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of His anointed." A prophecy of Christ and Israel.

1 Sam. vii. 15, 16.

"Samuel judged Israel all the days of his life. And he went from year to year in circuit." The same thing is done in Great Britain, and the same expression is used.

1 Sam. ix. 16, 21.

"I will send thee a man out of the land of Benjamin, and thou shalt anoint him [Saul] to be captain over my people Israel." God acted entirely as the supreme King of Israel, and still acts on us and on the will of the nation. The first king came from the last and smallest of the tribes.

1 Sam. x. 24.

"All the people shouted, and said, God save the King.'

1 Sam. xi. 8.

"The children of Israel were three hundred thousand, and the men of Judah thirty thousand." Israel and Judah

were distinct at that time. "The men of Israel and the men of Judah arose and shouted. All Israel and Judah loved David."

1 Sam. xvii. 12.

"David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse." David and our Saviour were both born in Bethlehem. The prophecy of Christ's birth is in Micah v. 2, and the place is there called Bethlehem Ephratah. In Ruth iv. 11 the name occurs: "Do thou worthily in Ephratah, and be famous in Bethlehem." Ephratah has the same derivation and meaning as Ephraim. We are reminded that, though our Lord was born of Judah, it is Ephraim who is to tell it out and fill the world with fruit. The name is often used in prophecy for Israel. Ephrat was the oldest name for Bethlehem (Gen. xviii. 7). (*Keith.*)

1 Sam. xvii. 45, 46.

"Then said David to the Philistine, Thou comest to me with a sword, . . . but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel."

1 Sam. xxiv. 6.

"The Lord forbid that I should . . . stretch forth mine hand against him, seeing he is the anointed of the Lord." This name given to wicked Saul was also Christ's and Israel's. It is given to Christ in Ps. ii.: "The kings of the earth . . . take counsel together against the Lord, and against his anointed," and to the people in 1 Chron. xvi. 20—22: "They went from nation to nation, and from one kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."

2 Sam. ii. 8, 9.

"Abner, the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul . . . and made him king over . . . all Israel." But the house of Judah followed David. The split between the houses of Judah and Israel became more apparent after Saul's death. "All Israel" (verse 9) does not include Judah, who followed David; nor does it in many other places.

2 Sam. iii. 38.

"Know ye not that there is a prince and a great man fallen this day in Israel?" David said this of Saul; and it is remarkable that this text is almost always used when any Englishman of note dies; it was said of Prince Albert, the Duke of Wellington, and Lord Beaconsfield (D'Israeli).

2 Sam. v. 5.

David "reigned over Judah seven years and six months: and . . . thirty and three years over all Israel and Judah." Though Judah was one of the children of Israel, he is not included in all Israel.

2 Sam. vii. 10.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." This is part of the message the Lord gave Nathan, the prophet, to David. It is not a promise of Palestine, for they were in it at the time, and were afterwards driven out of it. Neither does it apply to Judah, for they have had no kingdom and no king over them throughout the Christian dispensation. But it applies very well to Israel in Great Britain, where we dwell secure and safe as God can make us. They were to be planted there; it is a promise of new and addi-

tional land for Israel in a future time; even in the latter days, when they should again turn to the Lord their God. Is not ours a goodly land—a land of milk and honey? No finer fruit grows in the world, nor are there better herds and flocks than in this second land of Israel. So secure are we, that it is common to hold a lease of land for 999 years. (*Rev. J. Idrisyn Jones.*) It is a permanent occupancy that is promised. The last passage may be translated, "neither shall they be harassed by enemies, as aforetime"—a precious promise for us now. The British have occupied the ground devoted to Israel; they have been endowed with her blessings, and promoted to her Imperial position; therefore doubtless they are the people. (*J. G. Taylor.*)

2 Sam. vii. 11, 12, 13.

"Also the Lord telleth thee that he will make thee an house. . . . I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever [all time]." David believed this literally: "For Thou, O Lord God, hast spoken it. Thou hast spoken of thy servant's house for a great while to come." It is a promise that Christ will reign over Israel, and that the seed of David will sit on the throne of Israel—not Judah—till He come whose right it is. David mentions this when dying, and God repeats it to Solomon (1 Kings ix. 5), In Psalm lxxxix. it is most solemnly alluded to three times, and we find Jeremiah and Ezekiel looking for the fulfilment: "My covenant will I not break, nor alter the thing that is gone out of my lips." If this Israel is in existence anywhere, ought we not to know it?

2 Sam. vii. 23.

"What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself," &c. 1 Chron. xvii. 11 repeats almost the same words.

2 Sam. vii. 24.

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever." "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i. 8); which book is addressed to those "whose fathers passed through the Red Sea" (1 Cor. x. 1).

2 Sam. xiv. 14.

"Neither doth God respect any person: yet doth he devise means that his banished [outcast, R.V.] be not expelled from him."

2 Sam. xiv. 26.

"He [Absolom] weighed the hair of his head at two hundred shekels after the king's weight." King David had appointed stones of regular weight. In Lev. xix. 36 the Hebrew for stone is rendered weight, shewing that stones were employed by the Hebrews, and we have preserved "the stone" in our measures to this day.

2 Sam. xv. 6.

"All Israel" "came to the king [David] for judgment." All Israel, except Judah, which remained with David.

2 Sam. xix. 14.

"He [David] bowed the heart of all the men of Judah, even as one man: so that they sent this word unto the king, Return thou, and all thy servants." So our King Jesus is waiting to return, till we, as one man, send Him this message.

2 Sam. xix. 42, 43.

"All the men of Judah answered the men of Israel, . . . and the men of Israel answered the men of Judah."

2 Sam. xx. 19.

"Thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?"

2 Sam. xxii.

This, David's last Psalm, is prophetic of British-Israel. Ver. 20: "He brought me into a large place." 36: "Thou hast given me the shield of salvation: thy gentleness hath made me great." 40: "He has kept me to be the head of the heathen; a people which I knew not shall serve me. Strangers shall submit themselves unto me." 50: "Therefore will I give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore." And the next chapter calls David "the anointed of the God of Jacob, and the sweet psalmist of Israel." "The Spirit of the Lord spake by me. He *hath made* with me an everlasting covenant, ordered in all things and sure [as sure as everlasting power, truth, and righteousness can make it]: for this is all my salvation, and all my desire, although he make it not to grow"! Does not this show the fulfilment would not be then? (These are the last words of David).

2 Sam. xxiii. 29.

"Ittai the son of Ribai out of Gibeah of the children of Benjamin." This Ittai was one of David's mighty men. The name is the same as Aittie, to whom the Newton Stone in Aberdeenshire is dedicated, and which was lately deciphered by Dr. G. Moore, who considered the inscription quite two thousand years old. Dr. Moore transliterates the Pali into Hebrew characters, and thus translates the six lines of the beginning: "In the tomb of the dead (is) Aittie—the light of the darkness of a perverted people, who shall be consecrated pure priests to God? Like the vessel of prayer my glory covered me." He says it was to a people who understood Hebrew, or a Hebrew people.

Is supposed to have been compiled by Jeremiah during the captivity in Babylon, or by Ezra, 458 B.C. The days of King David, poet, prophet, musician, draw to an end. He is succeeded by Solomon, the wisest of men.

(1 KINGS iii. 8).

"Thy servant is in the midst of thy people whom thou hast chosen." In Gen. l. 37, Joseph's brethren are called servants of the Lord. Abraham, Moses, and Daniel were servants of the living God. Throughout Scripture it is always Israel who is so called. Who now have been fitted by God to be His servants but ourselves, who have inherited His Word and laws, and consequently freedom to study, and proclaim the same to all the benighted world who have not the same privileges? "Unto me the children of Israel are servants, they are my servants" (Lev. xxv. 55). "Because he loved their fathers, therefore he chose their seed after them" (Deut. iv. 37). "Ye seed of Israel his servant, ye children of Jacob, his chosen ones" (1 Chron. xvi. 13), are the same. And the prophets: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). They are the chief men of the earth, not the scum.

1 KINGS iv. 6.

"Adoniram the son of Abda was over the tribute." It is said his tomb has been found at Sarguntum, in Spain, which would show that some of the children of Israel were there then (1 Kings v. 13, 14; 1 Kings xii. 18; 2 Chron. x. 18; 1 Kings ix. 26; 2 Chron. ix. 21). And why not, as Solomon had two navies? Between 1500 and 1200 B.C. we are justified in concluding that Phœnicians were acquainted with the mineral fields of Spain and Britain. If they had trade communication, why not the Hebrews? "Hiram sent in the navy his

servants, shipmen that had knowledge of the sea, with the servants of Solomon." "The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord" (1 Kings x. 11, 12.) "And all king Solomon's drinking vessels were of gold, . . . none were of silver: it was nothing accounted of in the days of Solomon." I, like a writer in the *Banner of Israel*, feel no difficulty in accepting Sir Edward Creasy's statement, in his *History of England from the Earliest Times*, that "the British tin mines mainly supplied the glorious adornment of Solomon's temple." Again, he says, "A small number of that monarch's subjects remained in Cornwall since that time. I have traced that remnant by the paths of philology and by the by-ways of nomenclature. I might adduce an array of whole sentences exactly alike in languages of Hebrew and the ancient Cornish." (*Rev. P. Carlyon.*) Great Britain now is the commercial broker of the nations, as Israel was even then.

1 KINGS iv. 24.

"He had dominion over all the region . . . from Tiphsah [on the Euphrates] even to Azzah," or Gaza, the present border of Egypt; this we safeguard; the rest of Egypt we control by military occupation.

1 KINGS iv. 31.

"He was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol." These three are said to be the sons of Zarah, son of Judah; Heman, the founder of Tyre; Chalcol, or Cecrops, founder of Greece; and Darda, or Dardanus, of Troy (1 Chron ii. 6).

1 KINGS v. 17.

"The king commanded, and they brought great stones . . . to lay the foundation of the house," which is to be seen in Jerusalem to-day.

1 KINGS vi. 12.

"If thou walk in my statutes." The promise to Solomon here was conditional, but to David it was unconditional. (1 Sam. vii. 13.) "I will dwell among the children of Israel; I will not forsake my people."

1 KINGS vi. 23.

"And within the oracle he made two cherubims of olive tree." The olive tree a symbol of the people of Israel (Jer. ii. 16; Hosea xiv. 6: Rom. xi. 17; Rev. xi. 2, 3.)

1 KINGS vi. 37, 38).

He was seven years building the house.

1 KINGS vii. 14.

King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali, and his father was a man of Tyre. "He came to king Solomon, and wrought all his work." Hiram the king and this Hiram were the first grand masters; from them the present Druises claim descent, and they know the masonic signs.

1 KINGS viii. 6, 9.

"The priests brought in the ark of the covenant of the Lord, . . . and the cherubims covered the ark. . . . There was nothing in the ark save the two tables of stone."

1 KINGS viii. 11.

"The glory of the Lord had filled the house of the Lord." Church and State were one in Israel, and now Church and Nation should be one.

1 KINGS viii. 29.

"The prayer which thy servant shall make toward this place." This may be a reason for the eastward

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position of the churches, when the worshippers look towards the land and watch for the appearing of the Saviour.

1 Kings viii. 22—53.

Solomon's prayer, and its various petitions, is an example for us, and is being answered in our nation's history.

1 Kings viii. 43.

"That all people of the earth may know thy name, to fear thee, as do thy people Israel." Israel's instrumentality in bringing the nations to God is predicted. Our identity shows the truth of God to the Gentiles as well as to Israel. All the leading Governments of the world were present by representatives at the Jubilee. In recent years we have received visits from the Sultan of Turkey, the Khedive of Egypt, the Shah of Persia, the son of the Amir of Afghanistan, and the King of Siam. He knows our language, laws, and customs well; and because he sees in us a ruling race, he placed his son and one of his nephews at Harrow, to be educated as Englishmen. He came to us as a friend, and not as a stranger. St. Paul says, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe" (Acts xv. 7).

1 Kings viii. 47, &c.

"If they shall bethink themselves in the land whither they were carried away captives." This points to their repentance in the sanctuary, which their God appointed them to dwell in (Ezek. ii. 16), and also suits Israel's history and not Judah's.

1 Kings viii. 56.

"There hath not failed one word of all his good promise." So also should we see the fulfilment of prophecy to us.

1 KINGS v. 58.

"That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments." The responses of the people in the English churches are taken from this.

1 KINGS ix. 3.

"I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." This is a promise to Israel obedient.

1 KINGS ix. 6—9.

"But if ye shall at all turn from following me, ye or your children," &c. "Then will I cut off Israel out of the land which I have given them," &c. "Every one that passeth by it shall be astonished," &c., "and they shall say, Why hath the Lord done this unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, . . . and served them: therefore hath the Lord brought upon them all this evil" (Lev. xviii. 3; Lev. xix. 4).

1 KINGS ix. 11, 12.

"King Solomon gave Hiram twenty cities in the land of Galilee . . . and they pleased him not. . . . And he called them the land of Cabul [or dirty]." We see how differently God and men see; for Christ lived in Nazareth, a city of Galilee. Isaiah also prophecies of the land of Galilee: "The people that walked in darkness have seen a great light" (Isa. ix. 1, 2; Matt. ii. 23).

1 KINGS ix. 26.

The king had at sea a navy of Tarshish, with the navy of Hiram; once in three years "came the ships of Tarshish bringing gold, and silver, ivory, apes, and peacocks" (2 Chron. ix. 21). Solomon had two fleets;

one for the east and one for the west. We know from the commerce this was from the east. The other Tarshish must have been to the west, because its commerce consisted of silver, iron, tin, and lead." The ancients obtained all their tin, and consequently all their brass from Britain. There still is a tin mine, two miles in circumference and 150 feet deep, in Cornwall, which has been worked for 2000 years according to tradition. They retain many names there that are Runic, a kindred language to Hebrew, and the country abounds in Phœnician relics. The navy of Tyre covered the seas then known, as the navy of Great Britain does now, and it is the ships of Tarshish that are to carry the Jews back to the promised land, and Great Britain is ready to do it; in short, the Tarshish of old was the same place as that which now is Great Britain. (From *Rev. P. Carlyon.*)

1 KINGS ix. 28.

"They came to Ophir, and fetched from thence gold." Afur, or Afer, was the Phœnician form of the Hebrew word Ophir. This Ophur, or Afur, is nothing but the Semitic name of the continent which we now call, in its Latin adjective form, Africa. (From *Jewish Chronicle.*)

1 KINGS x. 9.

"The Lord loved Israel for ever" (so said the Queen of Sheba; she knew God's choice and the reason of it), "therefore made he thee king, to do judgment and justice." This text was used at the coronation of George the Third, at Queen Victoria's coronation, and at her Jubilee Service. (2 Chron. ix. 8.)

1 KINGS xi. 7—11.

"Then did Solomon build an high place for Chemosh. . . . Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

1 KINGS xi. 26—28.

"Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, . . . a mighty man of valour," whom Solomon had made ruler over all the charge of the house of Joseph, lifted up his hand against the king.

1 KINGS xi. 36.

"And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

1 KINGS xi. 39.

"I will for this afflict the seed of David, but not for ever." The seed of David is God's name for Judah. This commences an account of the history of the kingdom of Israel without Judah. The death of Solomon was the time He chose for their final division.

1 KINGS xi. 43.

"Solomon slept with his fathers, . . . and Rehoboam his son reigned in his stead."

1 KINGS xii. 1—21.

Gives an account of the complete fulfilment of the prophecies. Rehoboam overtaxed the country. The ten tribes revolted, and left him to reign over the tribe of Judah only with the tribe of Benjamin; thus he became King of Judah only.

1 KINGS xii. 20.

"It came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel" (Judah not included). Not one of these kings was a good or great man.

1 KINGS xii. 24.

"Thus saith the Lord . . . this thing is from me." In conformity with God's will, which was to

separate the two chosen witnesses (2 Chron. xi. 4). B.C. 975 the twelve tribes became two kingdoms, and have been separated ever since. We can see a reason. Had this separation not taken place, and had the whole nation ultimately rejected the Messiah, how could they be God's messengers? There was a similar crisis occurred in the history of England. In the reign of George III., the Americans rebelled against what they thought an unjust taxation of the English Parliament, and the end was Manasseh became a separate nation. God had again said: "This thing is of Me."

1 KINGS xii. 26.

"Jeroboam said in his heart, Now shall the kingdom return to the House of David: if this people go up to do sacrifice" at Jerusalem. He knew the kingdom went with Israel. In 1 Kings xiv. 7, 8, this is confirmed in a message to Jeroboam, saying, "Forasmuch as I exalted thee over my people Israel, and rent the kingdom away from the House of David," &c. The kingdom of Israel continued 250 years in Palestine.

1 KINGS xiv. 1, &c.

"At that time Abijah the son of Jeroboam fell sick." We must not confuse Abijah, the son of Jeroboam, with Abijah, the son of Rehoboam, who reigned over Judah on the death of his father. The name of the prophet Ahijah must be distinguished from both. The resemblance of the names of Jeroboam and Rehoboam also looks as if it was intended we should study Scripture and examine it narrowly to understand it.

1 KINGS xiv. 30.

"There was war between Rehoboam and Jeroboam all their days" (2 Chron. xiii. 2; xii. 15; 1 Kings xv. 6, 7). 16. The separation was complete, and the two have not yet been united; there is no mention of it in Scripture. Also the second king of Judah, Abijam, and Asa, the third king, fought against Baasha, king of Israel, all their days. There was continual war, sin, and idolatry.

1 KINGS xvi. 22.

"Omri reigned." He was the sixth king of Israel, and the most famous from Solomon's time. Omri in Hebrew is Ghomri and Ghumri; in Assyrian Kaumri or Khumri; hence we have Gimri, the tribes, and Cymri, the Welsh.

1 KINGS xvi. 24.

"He bought the hill of Samaria, . . . and built on the hill, and called the name of the city which he built . . . Samaria." This became the capital of Israel, which is sometimes spoken of in Scripture by the name of Samaria.

1 KINGS xvii. 1.

"Elijah the Tishbite, who was of the inhabitants of Gilead," was a prophet of Israel. Gilead was in the lot of Manasseh, the son of Joseph (Josh. xvii. 1). He dwelt by the brook Cherith (now called the Kelt).

1 KINGS xviii. 19.

Elijah said: "Gather to me all Israel unto Mount Carmel." Obviously the ten-tribed kingdom.

1 KINGS xviii. 31.

"Elijah took twelve stones, according to the number of the tribes of the sons of Jacob." Though Judah was not there, they were not forgotten. They were all twelve the sons of Jacob, to whom the Lord gave the name of Israel. Elijah desired to prove the God of Abraham to be the God of Israel still, and such is the nation's work now.

1 KINGS xviii. 36.

"Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel."

1 KINGS xviii. 37—39.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." So Elijah's prayer prevailed.

1 KINGS xix. 14.

"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, . . . and I, even I only, am left."

1 KINGS xix. 15, 18.

"And the Lord said unto him, Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Jehovah always preserves a remnant. Hath God cast away His people? God forbid (Rom. xi. 1—15). All this happened only seventy or eighty years from the commencement of the kingdom.

1 KINGS xx.

Describes two wonderful victories over Ben-hadad, king of Syria, especially the last, when the children of Israel were "like two little flocks of kids; but the Syrians filled the country" (ver. 27—29). "Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. . . . And the children of Israel slew of the Syrians an hundred thousand footmen in one day. And the rest fled to Aphea, into the city, and there a wall fell upon twenty and seven thousand of the men that were left." How many times has God given this nation, in modern times, the victory, enabling us to say,

"If it had not been the Lord who was on our side, now may Israel say, they had swallowed us up quick."

1 KINGS XX. 40.

This is a noticeable verse. "Thy servant was busy here and there." How often is this made the excuse for delay and disobedience and want of interest in Israel's history.

1 KINGS xxii. 24.

"A certain man drew a bow at a venture, and smote the king of Israel." So Jehoshaphat, called the warrior king, died. War chariots were used by the ancient Britons. They resembled those on the Syrian sculptures. The Romans took them from Britain.

1 KINGS xxii. 51—53.

Ahaziah, the son of Ahab (eighth king of Israel), "served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done." This is the history of them all; they provoked God's wrath, but He still calls Himself "the Lord God of Israel," and never destroyed them.

THE SECOND BOOK OF KINGS

Was written by Ezra, 678 B.C., after the return of the Jews from Babylon. "Is there not a God in Israel?" would be a suitable heading to this book.

2 KINGS i. 2.

Ahaziah "was sick, and he sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover." They met Elijah by the way. . . . And Elijah said: "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty."

2 KINGS ii. 1.

"Elijah went with Elisha from Gilgal," where the Jordan had divided to let the children of Israel pass over on dry land (Josh. iii. 16; xvi. 14, 19).

2 KINGS ii. 8.

"And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." Rev. xi. 6 says: "These have power to shut heaven, that it rain not in the days of their prophecy." In the present day, when prophecy is being so fully fulfilled, God has certainly given us much power over fire and water. Our coal gives us full control of the potent element of fire; by it we are always able to command the motive-power of steam, and we possess the empire of the sea.

2 KINGS ii. 11—14.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more. . . . And he took the mantle of Elijah that fell from him.

2 KINGS iii. 4.

"Mesha king of Moab . . . rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool." Mesha erected the famous Moabite stone 900 B.C. It is written in the oldest alphabet known, and is one of the most important discovered.

2 KINGS iv.

Elisha's cures were like the miracles of Jesus Christ.

2 KINGS v.

The king of Syria, a heathen Gentile, is cured by the help of a little Israelite maid.

2 KINGS vi. 1.

"The place where we dwell with thee is too strait for us." This has happened again and again up to the present (Isa. xlix. 19, 20).

2 KINGS vi. 16.

"Fear not: for they that be with us are more than they that be with them." So said Elisha; and later on, Hezekiah says, "With them is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (2 Chron. xxxii. 8). And does He not do so still?

2 KINGS vii. 6, 7.

"The Lord had made the host of the Syrians to hear a noise. . . . Wherefore they arose and fled." What great results God produces from small means.

2 KINGS vii. 19.

"If the Lord should make windows in heaven, might such a thing be?" This is a remark of an unbelieving man. Why should He not? Hear His own words in Malachi iii. 10: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough for you to receive it."

2 KINGS ix. 6.

"Thus saith the Lord God of Israel, I have anointed thee [Jehu] king over the people of the Lord, even over Israel." Canon Farrar says, "This expression is remarkable, as showing how completely the prerogative of the chosen people was supposed to rest with the ten tribes as the most important representation of the seed of Abraham."

2 KINGS x. 32.

"In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, . . . even Gilead and Bashan." Hazael was king of Syria, and this was in Jehu's reign.

2 KINGS xi. 14.

"She [Athaliah] came to the people into the temple of the Lord. And . . . the king [Josiah] stood by a pillar, as the manner was." Literally, "by the pillar stone"; possibly Jacob's pillow. It is noticed again in Josiah's time (2 Kings xxiii. 1—3; 2 Chron. xxxiv. 31): "The king stood in his place." The king was seated upon his pillar, the *Speaker's Commentary* says, is the only correct rendering. These are kings of Judah in Jerusalem. According to Hebrew tradition, Jacob's stone had previously been set up in Shechem (Josh. xxiv. 27), and since then the stone has been in Ireland 1200 years, in Scotland 800 years, and in England some 500 years.

2 KINGS xiii. 23.

"The Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

2 KINGS xiv. 27.

"The Lord said not that he would blot out the name of Israel from under heaven." This statement is made to Israel while separate from Judah, and in the midst of their sins.

2 KINGS xv. 19, 20, 29.

"In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachab, and Janoah, and Kedesh, and Hazor, and

Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The tribes east of the Jordan were the first to go. The ten tribes were carried away in instalments during a period of thirty years, and there is not a suggestion that any were left. Pekah was the 18th king of Israel, the date 740 B.C. 1 Chron. v. 6, 26, alludes to the same, apparently.

2 KINGS xvi. 6.

"The Jews." The Jews are first called so at the time of Israel's captivity. This is the first time the name is used in Scripture. The fact is, both nations are extent before the world to-day, known by those who have properly studied the subject by the marks set upon them by the Scriptures of truth.

2 KINGS xvii. 5, 6.

"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Strabo mentions, "Many foreigners inhabited here" (Media). The meaning of Hosea's name is salvation, suggesting future deliverance. Hosea was the 19th and last independent king of Israel. The date of this event was 725 B.C., and it is abundantly confirmed in the stone writings now found. Shalmanezer commenced the siege, and it was taken after a siege of three years (2 Kings xviii. 9, 10), "even in the sixth year of Hezekiah, that is the ninth year of Hosea, king of Israel." At once they began to influence the Medes, whose monarchy was largely energized and inspired by Israel, who thus became instrumental in breaking in pieces the world-powers. Israel in exile has been an important factor in determining the subsequent history of the world. They remained tributary to Assyria till 655 B.C., when the Assyrians were conquered by the Medes, with the assistance of Israel (2 Esdras xiii. 40—46). Israel's escape from captivity in Assyria forms quite a parallel to her escape from Egyptian bondage. In the same chapter

(verse 12) reason is given for their captivity: "Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." Judah was not taken to Babylon till 137 years later. They have never been reunited, and the ten tribes have been lost to human history and knowledge, and have themselves forgotten their ancestry.

2 KINGS xvii. 18.

"Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." Proving the absolute severance of the two Hebrew families. Cruden says, "It is generally believed that there was no return from this captivity, and that the ten tribes never came back again after their dispersion. The punishments which overtook them were all corrective and for their ultimate good."

2 KINGS xvii. 21, 23.

"For he rent Israel from the house of David . . . unto this day."

2 KINGS xvii. 24.

"The king of Assyria brought men from Babylon, and from Cuthah," &c., "and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." We cannot read ancient history without being struck by the ease with which kings seemed to move whole nations from one country to another. These are considered to be the descendants of the Samaritans up to the present day. The rest of this book gives the end of the history of the kings of Judah.

2 KINGS xviii. 13.

"Now in the fourteenth year of king Hezekiah [king of Judah] did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took

them." But from 2 Kings xix. 30, 36, we find they did not finally conquer. "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." This happened ten years later than the final captivity of Israel (2 Kings xviii. 9). "This invasion is amply confirmed in writing of Sennacherib found in the Palace of Nimrod, and the date is given on a Babylonian tablet in the British Museum, and by the will of Sennacherib which has been found in Nineveh." This conquest was God's answer to the memorable prayer of Hezekiah (2 Kings xix. 14—19), conveyed to him by Isaiah the prophet (verse 20); so it need not much surprise us that Isa. xxxvi. 37 describes all in the same words as we have here. In Chron. xxxii. there is also an account of it.

2 Kings xviii. 33, 34.

"Where are the gods Hamath, and of Arpad? . . . Have they delivered Samaria out of mine hand? So said Rab-shakeh in his blasphemous speech. It shows Samaria (or Israel) was gone then. (2 Kings xix. 13; 2 Chron. xxxii. 13, 14.)

2 Kings xix. 30, 31.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." From the remnant from Zarah, son of Judah the root, the line has been traced up to Victoria, Queen of Great Britain, bearing fruit upward, I think we may say in all humility, by the grace of God. The remnant who escaped from Jerusalem refers to Jeremiah, with the king's daughters. Jer. xliv. 14 also predicted this: "None of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a

desire to return to dwell there: for none shall return but such as shall escape." Jeremiah doubtless escaped with his party from Egypt later on, and came to Ireland, as shown in the Irish secular ancient history.

2 Kings xxi. 13.

"I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." This shows that such was Samaria's fate; it was completely emptied of them.

2 Kings xxii. 1.

"Josiah [surnamed the faithful] was eight years old when he began to reign."

2 Kings xxii. 8—13.

"Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us." If we do not study His Word, we may be blinded and unconscious of His Will, even when it has been revealed to us. The Bible is the most read and least studied of books in the present day.

2 Kings xxiii. 22.

"Surely there was not holden such a passover from the days of the Judges." It was Josiah's, and the ten tribes were absent.

2 Kings xxiii. 31.

Jehoahaz began to reign. "And his mother's name was Hamutal, the daughter of Jeremiah of Libnah," confirmed 2 Kings xxiv. 18; and Jer. lii. 1. Jehoahaz and Zedekiah were brothers, sons of Josiah the king (2 Kings xxiv. 18). Hamutal means "God is fresh life." This is Jeremiah the prophet (Josh. xxi. 10, 13). Libnah belonged to the Levites.

2 Kings xxiv. 1.

"Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant." This was his first invasion. In the 11th verse is the second, 588 B.C. Israel had finally been carried into captivity 137 years previous to the carrying away of Judah to Babylon. The accounts of the two nations are curiously mingled in these last chapters, but it only requires a little care and the attention of the reader, as all the statements are distinct as to who they refer to. "He besieged and carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land."

2 Kings xxv. 7.

"They slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." Zedekiah was the nineteenth and last king of Judah. The kingdom of Judah lasted 387 years. Judah's kings being extinct in Palestine, they ruled over Israel in Ireland: thus the promise to David was fulfilled literally. Judah and Israel had each nineteen kings, and both people were taken into captivity on account of their wickedness and idolatry, but here the likeness ends. Israel has never returned to Palestine, but Judah returned in 70 years.

The First Book of Chronicles

Was compiled by Ezra some time after the return of Judah from Babylon. It gives the genealogy of the Chosen Race—commencing with Adam, Sheth, Enoch—up to that time.

1 Chron. iv. 39, 40.

"They found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old" (1053 B.C.).

1 Chron. v. 1, 2.

Reuben was the firstborn of Israel. His birthright was given unto the sons of Joseph the son of Israel, and the genealogy is not to be reckoned after the birthright, For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." We ought not to transfer to Judah these rights and privileges. Their position here is mentioned distinctly.

1 Chron. v. 11, 18.

"The sons of Reuben dwelt in their tents throughout all the east land of Gilead,"—or, margin, "upon all the face of the east." Thus they extended themselves, and scattered "along with the Gadites and the half tribe of Manasseh." Dan is not mentioned in the list, and most of the tribes diminished in numbers since the census was taken in David's time.

1 Chron. v. 26.

"The God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." This is fuller and more concise than the account in 2 Kings xviii. 11. "Unto this day" is a proof that these tribes were there in Ezra's time.

1 Chron. ix. 22.

"These were reckoned . . . whom David and Samuel did ordain in their set office." After the records of their genealogies, the tenth chapter recommences the history of the kings.

1 Chron. x. 13, 14.

"Saul died for his transgression which he committed against the Lord. . . . Therefore he slew him, and turned the kingdom unto David the son of Jesse."

1 CHRON. xi. 9.

"So David waxed greater and greater: for the Lord of hosts was with him."

1 CHRON. xi. 10.

"These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel." No mention is made of Judah alone; the tribes were united. In chapter xii. the census is given of the fighting men, each tribe sending its quota.

1 CHRON. xii. 1, 2.

Benjamin "could use both the right hand and the left in hurling stones and shooting arrows out of a bow."

1 CHRON. xii. 8.

"The Gadites are described as being "men of might and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

1 CHRON. xii. 20, 21.

Manasseh—"they were all mighty men of valour."

1 CHRON. xii. 30.

"Of the children of Ephraim twenty thousand and eight hundred mighty men of valour." But not then so numerous as Zebulon and Naphtali, showing the promise of multitude was not fulfilled then (1048 B.C.).

1 CHRON. xii. 32.

"The children of Issachar which were men that had understanding of the times, to know what Israel ought to do." Would that we had always such among us!

1 Chron. xii. 33.

Of Zebulon . . . expert in war, with all instruments of war, fifty thousand which could keep rank: they were not of double heart," or double-hearted.

1 Chron. xii. 34, 35, 36, &c.

"And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand." Both the Danites and the men of Asher were expert in war.

1 Chron. xii. 38.

"All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel." The prophetic promise is, "They shall be my people and I will be their God, and I will give them one heart and one way, that they may fear me for ever" (Jer. xxxii. 37—44; Ezek. xi. 19).

1 Chron. xii. 40.

"Moreover they that were nigh them, even unto Issachar and Zebulon and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel."

1 Chron. xiv. 2, 17.

"His kingdom was lifted up on high, because of his people Israel." "And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations." National prestige from such a source is good.

1 Chron. xvi. 7—36.

David's Psalm of Thanksgiving.

"Give thanks unto the Lord, . . . make known his deeds among the people. Sing unto him, . . . talk ye of all his wondrous works." "Remember his marvellous works that he hath done, his wonders, and

the judgments of his mouth; O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God. . . . Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant. . . . When they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm. Sing unto the Lord. . . . Declare his glory among the heathen; his marvellous works among all nations, . . . and let men say among the nations, The Lord reigneth." "Save us, O God of our salvation, and gather us together, . . . that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel for ever." All this is even more suitable to us now than it was when it was written. When we consider the ages through which God's goodness and mercy has been prolonged and increased, even by the salvation of Jesus Christ, ought we not to rejoice and sing for joy. Over our national life to-day there is a manifestation of loving kindness and tender care which equals, if not excels, that over Israel in the land of promise. The kindness which was under the first covenant of the law is continued under that of redemption. It also shows throughout what our duty to others is.

1 Chron. xvii. 9.

"Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." 10: "Moreover I will subdue all thine enemies."

1 Chron. xvii. 11, 12, 13, 14.

"I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall

build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him. . . . But I will settle him in mine house and in my kingdom for ever" (Lev i. 33; 1 Chron. xxix. 23; 2 Chron. xix. 5; Jer. xxxi. 35, 36; Jer. xxxiii. 17—26). Nathan's message from the Lord to David (2 Sam. vii. 10). In a home of God's choice, into which they have been gathered by Him. The once lost are now found, to the praise and glory of God, gathered to a place of safety, namely, Great Britain, in order that they might renew their strength to fulfil the final destiny of restored Israel. It was by isolation, not by association, that this little island was to become the dominant world-empire. Having accomplished its errand in grinding to powder the world despotisms, and expanding into a beneficent supremacy, it is to become the protector of the poor, the friend of the outcast and of the oppressed. The simple and brave story of the life of Christ, Who loved not His life unto death for the greater love of His brethren, should have a marvellous softening influence on the nation.

1 Chron. xvii. 17.

"Thou hast also spoken of thy servant's house for a great while to come." Yes, even preserved it to the present day, in the person of King Edward the Seventh.

1 Chron. xvii. 21, 22, 23—27.

As Thou hast said: "For thou blessest, O Lord, and it shall be blessed for ever." David believed that God's promises would be literally fulfilled; it naturally never occurred to him to doubt it.

1 Chron. xviii. 6, 13, 14.

"The Syrians became David's servants." "The Edomites became David's servants. . . . So David reigned over all Israel."

1 CHRON. xxi. 1.

"Satan stood up against Israel, and provoked David to number Israel."

1 CHRON. xxi. 5, 6.

"All they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them." Nine tribes were 1,100,000, and Judah alone 470,000, being less than half Israel's nine tribes.

1 CHRON. xxi. 7.

"God was displeased with this thing" (the numbering of the people). He punishes, but does not destroy.

1 CHRON. xxiii. 5.

"Four thousand praised the Lord with the instruments which I made, said David," to praise the Lord withal. Church and state were one then.

1 CHRON. xxviii. 2.

David the king stood up and said, "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." Was the "footstool" Jacob's pillow?

1 CHRON. xxviii. 5, 6.

"He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

1 CHRON. xxix. 23.

"Then Solomon sat on the throne of the Lord." 1 Chron. xxix. 10—19 is another of David's songs of thanksgiving. "And he died in a good old age, full of days, riches, and honour."

The Second Book of Chronicles.

2 Chron. i. 10—12.

Solomon's Choice.

"Give me now wisdom and knowledge . . . for who can judge this thy people, that is so great? And God said to Solomon, because this was in thine heart, . . . wisdom and knowledge is granted unto thee." God evidently approved of the choice (Prov. iii. 13—26). Is it, then, right to refuse to believe the truth because you are ignorant of it?

2 Chron. ii. 17.

"Solomon numbered all the strangers that were in the land of Israel, and they were found an hundred and fifty thousand and three thousand and six hundred." At that time they did not dwell alone.

2 Chron. iii. 1.

"Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David." 989 B.C. is the date of the building of the temple. 1 Chron. xxi. 18—27: God chooses places, as well as nations, men, and even colours. He made the veil of blue and purple, and crimson, and fine linen, and Hiram made the pots, and the shovels, and the basons, and the snuffers, and the spoons, and the censers of pure gold." (2 Chron, iii. 14, iv. 11, 22). "Now these are the things wherein Solomon was instructed for the building" (2 Chron. iii. 3).

2 Chron. iv. 2, 4.

"Also he made a molten sea. . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." This is noticeable, as the ox is the emblem of Ephraim. The numbers are the Pyramid numbers, and the British being the only nation that has not accepted the decimal system of numbering, also agrees with the sacred ones.

2 CHRON. v. 4, 9, 10.

"All the elders of Israel came, and the Levites took up the ark" into the temple, "and there it is to this day. There was nothing in it save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel."

2 CHRON. vi. 14.

"Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant and shewest mercy unto thy servants."

2 CHRON. vi. 12—42.

Solomon's prayer should be read.

2 CHRON. viii. 1.

"When Solomon had made an end of praying, . . . the glory of the Lord filled the house." And this is to happen again (Ezek. xliii. 4, 5): "For the earth shall be filled with the knowledge of the glory of the Lord" (Hab. ii. 14); "such knowledge is more precious than rubies."

2 CHRON. vi. 32, 33.

"Concerning the stranger; . . . if they come and pray in this house, . . . and fear thee as doth thy people Israel." Through Israel, but not to supersede them. The place of strangers noticed (2 Chron. viii. 7—10). The independence of the people nowadays in this land may be innate.

2 CHRON. vi. 36—39.

"If they sin against thee," and their enemies "carry them away captives into a land far off or near, yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee, . . . then hear thou from the heavens, even from thy dwelling-place, . . . and forgive thy people which have sinned against thee." The captivities and repentance in another land

anticipated. None of the blessings this chapter contains have attended the Jews during the Christian era. Ephraim threw off the yoke of Assyria 635 B.C.

2 CHRON. vii. 12, 14.

"The Lord appeared to Solomon by night, and said unto him, . . . If my people which are called by my name shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Lord graciously notices Solomon's chief petition.

2 CHRON. vii. 19—22.

"But if ye turn away, . . . and go and serve other gods, and worship them, then will I pluck them up by the roots out of my land; . . . and this house, which I have sanctified for my name, will I cast out of my sight," &c. If looked upon as a prophecy, the fulfilment is complete as to the land, the Jews, and the temple.

2 CHRON. ix.

The Queen of Sheba came to prove Solomon. She brings out many of Israel's characteristics by which they may now be recognised.

2 CHRON. ix. 26.

"He reigned over all the kings from the river even unto the land of the Philistines." Palestine then included about 10,000 square miles, but even if, during the reign of one king, they occupied the land, it does not fulfil the promise to Abraham.

2 CHRON. xi. 13—15

Shows the growth of idolatry in Israel.

2 CHRON. xi. 16—17.

"Out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem

to sacrifice unto the Lord God of their fathers. . . . For three years they walked in the way of David and Solomon.

2 CHRON. xii. 1.

The Jews began to call themselves all Israel from that time. The author of Chronicles often uses the generic term, where the specific one would be more appropriate. It shows the spirit of exclusiveness had increased among the Jews, who then, as now, desired to step into Ephraim's birthright (2 Chron. xxi. 2; xxviii. 19). Jehoshaphat and Ahaz were kings of Judah, not Israel.

2 CHRON. xiii. 5.

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt." This is the oath by which the King rules our nation. The covenant of salt is and always has been considered inviolable and sacred in eastern countries.

2 CHRON. xx. 20.

"Believe his prophets, so shall ye prosper." Are we obeying? I fear they are but little studied or understood.

2 CHRON. xxii. 2, 3.

"Ahaziah's mother's name was Athaliah, the daughter of Omri," and was "his counsellor to do wickedly."

2 CHRON. xxii. 10, 11.

Athaliah "arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash" and "hid him away from Athaliah so that she slew him not." So the seed of David was kept alive. Joash was made king, and "the king stood by the pillar." Was it Jacob's Pillow? We had the same custom. Mr. Skene relates how the boy king Alexander, when he was crowned at Scone in 1249, was led by his nobles up to a cross in the cemetery, and

placed upon the coronation stone (which was covered with silken cloth, interwoven with gold), and consecrated king. With the exception of Queen Mary, all the monarchs of Scotland were crowned upon it. This king of Judah was named Joash.

2 CHRON. XXIV. 4.

"Joash was minded to repair the house of the Lord, and he gathered together the priests and the Levites, and said to them, go out unto the cities of Judah and gather of all Israel money to repair the house of your God." This was in 878 B.C., long before the ten tribes were outcast. Some of this collection was found 200 years after, in the reign of King Josiah. He also is said to have "stood in his place in the house of the Lord," likely by "the pillar;" therefore we should notice that Joash and Josiah were not the same, though their names are almost alike. There was, too, a Joash, king of Israel, shortly after this (2 Kings xiv. 1). "In the second year of Joash son of Jehoahaz king of Israel reigned the son of Joash king of Judah." A chest with a hole in the lid is still used for collections (2 Kings xii. 9).

2 CHRON. XXIX. 3.

Hezekiah, "in the first year of his reign, in the first month, opened the doors of the house of the Lord."

2 CHRON. XXX. 1, 10, 11, 21, 22.

"Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." "But they laughed them to scorn and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves and came to Jerusalem." Hezekiah's great Passover was held in the first year of his reign (2 Chron. xxix. 3), and the captivity of Israel was completed in the sixth year of it (2 Kings viii. 10, 11). Some were still in their cities at this time. "God prepared the people; for the thing was done suddenly" (2 Chron. xxix. 36). "And

the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness . . . making confession to the Lord God of their fathers."

2 CHRON. XXXI. 1.

"Then all the children of Israel returned every man to his possession, into their own cities." There was no rejoinder of Israel and Judah then. Hezekiah reaped a rich reward (ver. 22, 23, 27—29). Twenty-one years of misrule was followed by thirty-four years of wise and pious government. Israel in Media began to throw off the yoke of the Assyrians about this time (B.C. 710—655).

2 CHRON. XXXIII. 7, 11, 12, 13.

"He [Manasseh] set a carved image, the idol which he had made, in the house of God." "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh, . . . and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, . . . and he was entreated of him, . . . and brought him again . . . into his kingdom." Even his prayer for forgiveness has found a place in the records.

2 CHRON. XXXIV. 3, 6.

"He [Josiah] began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." "And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." They were not there then, 634 B.C., but had been in captivity nearly 100 years.

2 CHRON. XXXIV. 9.

"They delivered the money that was brought into the house of God, which the Levites had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel." This was the collection made in the time of Joash, 878 B.C. (2 Chron. xxiv. 5), and the

finding also mentioned in 2 Kings xxii. 8. Their land was then occupied by the heathen of Assyria.

2 CHRON. XXXV. 1, 18.

"Moreover Josiah kept a passover unto the Lord." "All Judah and Israel that were present." Judah and Benjamin only then.

2 CHRON. XXXVI. 4—6, 10, 20.

Jehoahaz was carried to Egypt by Pharaoh. His brother, Jehoiakim, was bound in fetters and carried to Babylon, and Jehoiachin his son. (These were the three sons of Josiah.) And lastly, Zedekiah. "They were servants to him [Nebuchadnezzar] and his sons until the reign of the kingdom of Persia." Zedekiah was only twenty-one when he began to reign. His terrible fate must fill all hearts with pity. (2 Kings xxiii. 31; 2 Kings xxv. 7, and notes.)

2 CHRON. XXXVI. 21, 22, 23.

"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths, . . . to fulfil threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . the Lord God of heaven . . . hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." They were carried away 607 B.C., and restored 538 B.C. This account of the two events is here given in a sentence almost, as if to accentuate the shortness of the time. The carrying away and the return are given in two adjoining verses. Zedekiah means righteousness, and Mattaniah, his former name, the gift of the Lord—a name emblematical of comfort, hope, and faith. As yet the Jews seek Him not by faith, but by the works of the law; but the time

is at hand. Marcus Bergmann has translated the Bible into Yiddish, the language they use most, for only the learned read Hebrew. By Hebrew tradition, in the time of Cyrus several of the tribes settled in Krim (the Crimea), the Cherson (Chersonesus). Before this they were settled in Armenia, Cappadocia, and Afghanistan. Josephus tells us, it was only the Jews, or Judah, that returned, while "the ten tribes are beyond Euphrates in countless myriads." Among the gravestones found in the Crimea, I give a few of the inscriptions. No. 1. "This is the tombstone of Buki, the son of Isehak, the priest, in the year 702 of the years of our exile (A.D. 6)." No. 2. "Rabbi Moses Levi died in the year 726 of our exile (A.D. 30)." No. 3. "Zadok the Levite, son of Moses, died 4000 after the creation, 785 of our exile (A.D. 89)." This last date is centuries later, and they are priests and Levites, which shows they were not all with Judah, but scattered in Israel. (Gen. xlix. 7.) Herodotus lived in the time of Nehemiah and Esther. He says our ancestors, the Scyths, first appeared in Europe in the seventh century B.C. The dates on the Crimean tombs are said to be doubted.

Ezra. (536 B.C.)

The canonical Books of Ezra and Nehemiah are quite sufficient of themselves to prove that the ten tribes did not return with Judah, Benjamin, and the Levites to Palestine. "Unto the second temple there only went up Judah and Benjamin, who were carried captive to Babylon, and the children of Judah and the children of Israel were not gathered together at that time." (*Speaker's Commentary.*)

The first three verses of Ezra and the three last of Chronicles are the same, which looks as if it was a continuation by the same writer.

Ezra i. 5.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the

house of the Lord which is in Jerusalem. In *The History and Literature of the Israelites*, by the Misses C. and A. de Rothschild, at page 538, it is stated: "It must not be supposed that the appeal of Cyrus was responded to by all classes; on the contrary, it was chiefly welcomed by the poorer people; while many of them who had found happy and prosperous homes in Babylon hesitated to entrust their fortune to what they considered a hazardous enterprise—especially as they were not to become a really free people, with their own ruler and their own laws, but were destined to remain under the yoke of Persia. The chaff only returned to Palestine, while the wheat remained in Babylon." From Zedekiah to Jesus—680 years—not one of the tribe of Judah held the sceptre in Jerusalem. How was the promise to David fulfilled during that time, if not to the other branch of the family?

Ezra i. 7, 8.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Who was Cyrus? Isaiah, writing 200 years before, says: "Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, Cyrus, whose right hand I have holden, to subdue nations before him," &c. (Isa. xliv. 28; xlv.). By some authorities, Sheshbazzar and Zerubbabel are said to be the same. Ezra v. 16 says, "the same Sheshbazzar laid the foundation of the house of God"; while Zech. iv. 9 gives some foundation for thinking it was laid by Zerubbabel. "Sheshbazzar's name means 'joy in tribulation'; Zerubbabel's, 'banished or a stranger, or dispersion of confusion.'" (*Cruden's Concordance*). Mithredath is like the Greek name, Mithridates.

Ezra i. 11.

"All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. Now these are the children of the province that went up out of the captivity, of those which had been carried away . . . unto Babylon, and came again unto Jerusalem and Judah." Not to Ephraim or Samaria. Surely it is quite plain who they were; namely, Judah and Benjamin, and the priests who were with them in captivity in Babylon (Ezra x. 7, 9; vii. 14, &c.). Dr. George Moore says the Israelites were utterly divided from the Jews in their captivity (Neh. vii. 6; xi.).

Ezra ii.

Gives the number of the people of Judah, Benjamin, and Levi who returned, as about 50,000. This number was considered so very small for two tribes, that Ezra speaks of them as "a remnant" and the "residue" (Ezra ix. 8). It is so often said by our opponents that Israel returned with Judah at this time, that it is needful to draw attention to all these facts, which prove that such was not the case. The whole of the tribe of Levi certainly did not return. Eight hundred years before, they numbered 22,000 (Num. iii. 39). Those that "could not show their father's house" (verses 59—62) might have been a few of the ten tribes; but not likely. The same families are mentioned again in Neh. vii. 61—64.

Ezra ii. 70.

"All Israel in their cities." All Israel in Ezra means Judah and Benjamin evidently dwelt in the cities of Judah. From the time of the captivity the ten tribes were not reckoned by Judah as children of Israel, as they then began to call themselves "All Israel" (Ezra vi. 16; Neh. xii. 47).

Ezra iii. 13.

"The people could not discern the noise of the shout of joy from the noise of the weeping of the people." This

is quite different to the account in Isaiah (xi. 11), when "the Lord shall set his hand a second time to recover the remnant of his people," Babylon is not mentioned; or when they shall come with singing and everlasting joy upon their head, and sorrow and sighing shall flee away.

EZRA iv. 1, 2.

"The adversaries of Judah" (in Samaria) came and said unto them, "Let us build with you, for we seek God as ye do . . . since the days of Esar-haddon, king of Assur, which brought us up hither."

EZRA iv. 3.

"But Zerubbabel . . . said unto them, Ye have nothing to do with us, to build an house unto our God." If there had been any Hebrew blood among them, they would then have claimed it. There is a list of the nations (Ezra iv. 9; 2 Kings xvii. 24) who were then set in Samaria whom Asnapper brought over, who wrote to complain of the Jews (the second time we have the term Jews in Scripture) in ver. 10—12. This is an answer to those who say the ten tribes were in Samaria.

EZRA iv. 17—21.

"Then sent the king an answer . . . to cause these men to cease."

EZRA iv. 24.

"Then ceased the work of the house of the Lord which is at Jerusalem unto the second year of Darius, king of Persia." It ceased then for fifteen years.

EZRA v. 2; 5, 15.

"Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God which is at Jerusalem, and with them were the prophets of God." "The eye of their God was upon the elders of the Jews," and the house was finished.

EZRA vi. 17.

"And offered at the dedication of this house of God . . . a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel," though the ten were absent. This is often quoted against us, but Elijah had done the same (1 Kings xviii. 31) in Israel when Judah was not with the ten (Ezek. viii. 35). They knew the absent ones were ever God's people and remembered by Him.

EZRA vii. 6, 7, 15, &c.

Upon the first day of the first month (ver. 9), Ezra and some of the children of Israel, and certain priests and Levites, began to go up from Babylon, to carry the silver and the gold which the king and his counsellors freely offered, Artaxerxes the king giving him a letter of instructions.

EZRA vii. 10.

"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

EZRA vii. 12, 14.

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven . . . concerning Judah and Jerusalem" only.

EZRA vii. 21.

The decree of Artaxerxes. From his decree to 1893 is one of the seven times of Daniel.

EZRA viii. 1.

"These are now the chief of the fathers . . . that went up with me from Babylon." This is the second band that returned to Jerusalem under Ezra eighty years later than Zerubbabel's or Sheshbazzar's return.

EZRA viii. 15—20.

"I gathered them together . . . to Ahava . . . and found there none of the sons of Levi. Then I sent for . . . men of understanding, and I sent them with commandment unto Iddo the chief, at the place Casiphia . . . that they should bring unto us ministers for the house of our God. And by the good hand of our God they brought us of the Levites." Altogether 258 were brought from those of the ten tribes that were at Casiphia, on the Caspian Sea. (From Dr. Henderson's researches near Albania.) They all reached Jerusalem in perfect safety, not an ounce weight of their treasure being short.

EZRA ix. 5—15.

Ezra's prayer and confession of sins is worthy of note.

EZRA x.

He assembled the people and commanded them to separate themselves from their strange wives, and the people said, As thou hast said, so must we do." Judah repented many times and sinned again, but this must have been a terrible trial (Neh. x. 28—30; xiii. 23—31).

Remarkable tablets have been discovered by the Babylonian Expedition of the University of Pennsylvania. The tablets are the shape and size of an ordinary piece of soap with rounded edges (many of the same shape are in the National Museum in London). They are dated in time of Artaxerxes I. and Darius II. During the captivity Babylonian names began to decrease and foreign ones take their place. The number of Jewish ones are unusually large. especially agreeing with the Books of Ezra and Nehemiah. They continued to live there as long as the city existed, judging from inscribed vases. The tomb of Ezra has been found on the shore of the Tigris.

THE BOOK OF NEHEMIAH.

Nehemiah came to Jerusalem thirteen years after Ezra (446 B.C.), so the return of all covered altogether a

period of about one hundred years. Nehemiah i. contains a prayer (he and Ezra were men who prayed) and his prayers were heard and answered by the covenant-keeping God (ver. 5). The 9th verse shows trust in God's promises to them.

NEH. i. 9.

"If ye turn unto me, and keep my commandments and do them; though there were of you cast out unto the uttermost parts of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Deut. iv. 29—31). Judah as well as Israel.

NEH. i. 11.

"I was the king's cupbearer."

NEH. ii. 2

"The king said unto me, Why is thy countenance sad, seeing thou art not sick?"

NEH. ii. 5—8.

"And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. . . . So it pleased the king to send me . . . into Judah." Not Samaria.

NEH. ii. 11, 17.

"So I came to Jerusalem," and seeing Jerusalem lying waste, he said: "Come, let us build up the wall of Jerusalem." "So we built the wall" (Neh. iv. 6, 8), their enemies hindering them. "Every one with one of his hands wrought in the work, and with the other hand held a weapon" (iv. 17). "So the wall was finished" (Neh. vi. 15). Nehemiah speaks of Judah and the Jews only; the latter name in God's Word is never applied to the twelve tribes collectively or to the ten-tribed House of Israel.

NEH. v. 19.

"Think upon me, my God, for good, according to all that I have done for this people." Nehemiah knew his work for God's people would be acceptable to Him (Neh. xiii. 14, 22, 31).

NEH. vi. 16.

"And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." God through Israel teaching the world of Him.

NEH. viii. 4—8.

"Ezra the scribe stood upon a pulpit of wood," and "opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen. . . . So they read in the book the law of God distinctly, and gave the sense, and caused them to understand the reading." If the Jews forgot their mother tongue during the seventy years' captivity, is it not unreasonable to expect Israelites to retain theirs until now? (Isa. xxviii. 11). All this is much what we have tried to follow out in our public worship.

NEH. viii. 12.

"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." The Jews of to-day are rejoicing from the same cause.

NEH. ix. 7, 8.

"Thou art the Lord the God, who didst choose Abram, . . . and gavest him the name of Abraham; . . . and madest a covenant with him, . . . and

hast performed thy words; for thou art righteous." Would it be righteous to fulfil these covenants to us if we are Gentiles, instead of to Israel?

NEH. ix. 37.

"It [the land] yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." The Jews never had a king of their own race from that time, but have been ruled for twice 1260 years, as Daniel predicted, by other powers, as we have seen.

NEH. xi. 30, 36.

"They dwelt from Beersheba unto the valley of Hinnom"—in the southern part of the country belonging to Judah (Neh. xii. 34). "And of the Levites were divisions in Judah, and in Benjamin."

NEH. xiii. 23, 24.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

THE BOOK OF ESTHER.

The date of the book is uncertain, varying from 521 B.C. to 490 B.C. Some say the king and Esther's story was ninety-two years later than the return of the Jews from Babylon, and others place the time before the return of Ezra (which is given 538 B.C.), and that Judah and Benjamin were then dispersed through the Babylonian Medo-Persian empire. "I am glad this Book of Esther is secular, because it is too literal to be spiritualized or admit of dreams about it. The very religion of this book is conspicuous by its literal character." (*Miss Berry*). It gives an account of how Esther came to share the throne of Artaxerxes, and saved her

people from destruction. The ruins of Shushan were discovered and unearthed in 1850 A.D. by the Boundary Commission.

ESTHER ii. 5, 6, 7.

"In Shushan the palace there was a certain Jew, whose name was Mordecai, . . . a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter." The maiden having pleased the king, "he preferred her unto the best place of the house of the women." Thus deliverance came to the Jews through an Israelite woman of the tribe of Benjamin.

ESTHER ii. 10.

"Esther had not showed her people or her kindred."

ESTHER iii. 4.

"He [Mordecai] had told them he was a Jew." This shows that the Jews at that time had no marked countenance.

ESTHER iii. 6—10.

"Haman sought to destroy all the Jews." Haman was "the son of Hammedatha, the Agagite, the Jews' enemy." He was true to his instincts, being an Amalekite. In Exod. xvii. 16 we are told "Because the Lord hath sworn, the Lord will have war with Amalek from generation to generation."

ESTHER iv. 14.

"Then Mordecai said, who knoweth whether thou art come to the kingdom for such a time as this?"

ESTHER vi. 13.

"Then said his wise men and Zeresh his [Haman's] wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." "Many of the peoples of the land became Jews; for the fear of the Jews fell upon them" (viii. 17). This shows the position and estimation they had attained to among them. Also, we find Mordecai (while petitioning the king for the life of himself and his people) saying, "If we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage" (vii. 4).

ESTHER viii. 7.

"Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews."

ESTHER viii. 9, 10.

"And he [Mordecai] wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries." These posts "from India unto Ethiopia," over all which the king reigned (i. 1), must have taken many months to accomplish. "Unto every people after their language."

ESTHER ix. 4.

"Mordecai was great in the king's house, and his fame went out through all the provinces, for this man Mordecai waxed greater and greater." "For Mordecai the Jew was next unto the king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (x. 3).

The name of God is not mentioned in the Book of Esther, yet He has permitted this portion of the history to remain in our hands; and the Jews still hold the feast of Purim in memory of these events, which God used to bring about the escape of His people. The sepulchre of Esther and Mordecai, and inscription, has been found at Shushan.

The Book of Job.

Job has always been considered the oldest book in the Bible. The history of Job and the history of Israel are alike in many ways. Dean Davidson says: "The story of Job could not have occurred to any other family than Shem's, and applies to the nation as well as the individual." Job is mentioned twice in Ezek. xiv., along with Noah and Daniel. He has been a witness to the churches of all ages that the Lord is pitiful and full of tender mercy.

Job i. 1.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." The name of Uz occurs in 1 Chron i. 42, and in ver. 44 we are told Johab the son of Zerah the son of Bozrah reigned in Edom. Jobab is considered to be the same name as Job, who some say was king of Edom.

Job i. 3.

"This man was the greatest of all the men of the east." In chap. xxix. 25 Job says: "I chose out their way and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."

Job i. 6.

"The sons of God came to present themselves before the Lord, and Satan came also among them." Not of them. There is a similar passage in Zech. iii. 1, where Joshua, as the representative of his people, stands before the Lord, and Satan stands at his right hand to resist him. Job was tried for God's glory, and by His desire.

Job i. 8—10.

"The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth. . . . Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." An exact description of God's love for Israel (Job iii. 23).

Job i. 12.

"The Lord said unto Satan, Behold, all that he hath is in thy power." Satan required God's permission. So all that he had was taken from him. Job was God's servant, and they must suffer before they can testify of Him.

Job i. 21.

"Then Job said, . . . The Lord gave and the Lord hath taken away; blessed be the name of the Lord." To leave all in God's hands, because we know Him to be wise, and feel Him to be good, is the frame to fit man to be an active fellow-worker with Him, in a larger sphere and with other faculties, as well as here. The word used for God here is Jehovah, the God of Israel. This name is one of the proofs Dean Davidson gives that the Book of Job was written to Israel, and those of the covenant race,—God's most sacred name. "It also means 'Who will be,' or 'the Coming One,' as in Gen. iii 15; xxii. 7, 8; Deut. xviii. 18, 19; Isa. liii., &c. What revelations of grace, mercy, and love are in this Name as given to Moses, and in the New Testament, in 1 Cor. xi. 26; 1 Thess. iv. 16; Jude 14; Rev. i. 7. It presents, indeed, a power of deliverance and a ground of confidence.

Job ii. 11.

"When Job's three friends heard of all this evil that was come upon him, they came every one from his own place . . . to mourn with him and to comfort him."

Job iii. 23.

"Why is light given to a man whose way is hid, and whom God hath hedged in?" This forcibly recalls Hosea ii. 6; Isa. v.; Mark xii.

Job v. 17—27.

"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee," &c. Thou shalt know that thy seed shall be great, and thine offspring as the grass of the earth. No people is thus blessed but Israel.

Job viii. 7; xlii. 12—17.

"Though thy beginning was small, yet thy latter end should greatly increase." The promise to Israel is: "I will multiply you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings" (Ezek. xxxvi. 11). And in Deut. viii. 3: "Who fed thee in the wilderness with manna which thy fathers knew not, that he might humble thee, and that he might prove thee to do thee good."

Job ix. 9.

"Orion and the Pleiades." The first is the type of the all-powerful Redeemer. The second, or seven stars in Taurus, is the sign of Israel, associated with rejoicing and harbingers of good.

Job xi. 7.

"Canst thou by searching find out God?" Thus, Job-like, we are instructed unto wisdom, and, by a short survey of sacred and secular history, we are enabled to show forth the wondrous plans of the Almighty, and to see His mind unto perfection. This is one of the principal stumbling-blocks of the Zophars and the Bildads, who by failing to search for and demand of God concerning this thing, fail also to speak of him the thing which is right (*Miss Berry*).

JOB xi. 10.

"If he cut off, and shut up, or gather together, then who can hinder him?"

JOB xii. 9.

"Who knoweth not in all these that the hand of the Lord [Jehovah, the God of Israel] hath not wrought this?"

JOB xix. 25.

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job had grown in knowledge of God, since he said: "Neither is there any daysman betwixt us" (Job ix 33). Or, "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job vii. 21).

JOB xxix.

Job's character is described.

JOB xxix. 11.

"When the ear heard me, then it blessed me," &c.

JOB xxx.

Then God tried him, to show what a poor creature he was, after all.

JOB xxxi. 13.

He speaks of his slave as of his brother.

JOB xxxii. 2, 3.

"Then was kindled the wrath of Elihu: . . . against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends, . . . because they had found no answer, and yet had condemned Job." Elihu's name is Hebrew, meaning "My God is he."

JOB xxxiii. 12, 13, 14.

"God is greater than man. Why dost thou strive against him? . . . For God speaketh once, yea twice, yet man perceiveth it not. . . . When deep sleep falleth upon men, . . . then he openeth the ears." Then he tells Job of Jesus (verses 24—30).

JOB xxxiv. 12.

"Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

JOB xxxiv. 18, 19.

"Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor?' Elihu cries with Abraham, "Shall not the Judge of all the earth do right?" and with St. Paul, "Is God unrighteous? God forbid."

JOB xxxiv. 32; xxxv. 10, 11.

"That which I see not, teach thou me." "But none saith, Where is God my maker, who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. . . . Trust thou in him."

JOB xxxvi. 1, 22, 26, 32.

I have yet to speak on God's behalf. Behold, God exalteth by His power: who teacheth like him? Behold God is great, and we know him not. With clouds He covereth the light, and commanded it not to shine.

JOB xxxvii. 2, 4, 14, 21.

"Hear attentively the noise of his voice, and the sound that goeth out of his mouth." "He thundereth with the voice of his excellency." "Stand still, and consider the wondrous works of God." "And now men see not the bright light which is in the clouds." Augus-

tine says of Elihu, "His language is as modest as it is wise." He is much to be admired.

JOB xxxviii. 1, 2.

"Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" That throws a shadow across, distorts, or misrepresents His wise designs.

JOB xxxviii. 4—7.

"Where wast thou when I laid the foundations of the earth"? &c. The creation and the building of the Pyramid may be alluded to—that great and mighty building "dating 600 years before Moses, and containing a solution of so many scientific facts, and of which some have supposed Job to be the builder. Whoever it was that carried out the work, we feel constrained to admit that the architect was inspired by Divine wisdom and guidance. Its chronological predictions coincide with the history of Israel, past, present, and future, and the Word of God establishing the relationship between the two. It seems to have been intended that the building was not to be known as God's witness (Isa. xix. 19) until His own good time. The entrance passage being blocked up indicates that it is only by patient study and investigation that the hidden facts of science, religion, and history have been discovered. The period of the Mosaic law is represented in the entrance narrow passage, the Gospel of Christianity in the grand gallery, and the seven courses of masonry there like the seven candlesticks, the seven churches, &c. At the foot of it is a passage going straight along, indicating Judaism making no progress heavenward, but ending in a beautiful chamber—a prophecy of their restoration." (From *Col. Senior.*)

JOB xxxviii. 32.

"Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" In olden times what we call the Great Bear was called the Sheepfold (ix. 9).

JOB xlii. 8.

"Ye have not spoken of me the thing which is right, like my servant Job." Job, the servant of God, is praised by Him.

JOB xlii. 10.

"The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." Intercession for others is incumbent on us (Gen. xviii. 22—33). Isaiah says also of Israel in the end: "In their land they shall possess double; everlasting joy shall be unto them."

JOB xlii. 12.

"So the Lord blessed the latter end of Job more than his beginning." And of Israel it was said, "let my latter end be like his." "God makes him feel he is dear to Him, and that it is better to cleave to truth, love, justice, and righteousness, than blindly to hold an inadequate interpretation of God's laws at the expense of truth." (*Dean Bradley*, of Westminster.)

From the Book of Job we may gain a deepened sense of treasures yet untouched, and of the mine of instruction, of help, and of delights yet unexplored in the Bible. In all there is no reference to the history, the laws, leaders, or institutions of the chosen race; no Sinai; no David or Solomon; no Zion or Jerusalem; showing that he must have been an ancestor of the race, who lived at an earlier period.

PSALMS.

If we had no inspired book but the Psalms, they ought to be sufficient to prove to us that Israel is a nation chosen, blest, lost, and to be redeemed and restored. Our Saviour testified that David is a prophet, saying, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me"; and Peter, on the day of

Pentecost, says of David, "The patriarch David, . . . being a prophet," &c. (Acts ii. 24—32). "One of the most noticeable lessons taught in the Psalms is the prominence given throughout to Israel. If it were realised that they have hidden, in their poetical phraseology, prophecy of the most marked and significant character, applicable to us as a nation and the very chosen people of God, would they not be more highly prized and more deeply studied than they are even now? If, instead of the Psalmist writing only of himself, he is really writing of his people, of their destiny through the ages which were to succeed the period when he lived, and was to extend into the long distant future when they were to be restored to their land (from which at the time David wrote they had not been deported) after a great and glorious triumph over their enemies, then indeed do they become intensely interesting and worthy of the profoundest study and research." (*Douglas A. Onslow.*)

Psalm i.

"Blessed is the man" whose "delight is in the law of the Lord"; "whatsoever he doeth shall prosper." We must remember the law was given to Israel only, and God's enemies were their enemies. "He shall be like a tree bringing forth fruit." There we have the mark of the true Israel, each individual forming the nation; it was planted in a good soil, by great waters, that it might bring forth branches, bear fruit, and be a goodly vine. "I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell" (Ezek. xvii. 8, 23). How remarkably this describes our national position.

Psalm i. 4.

"The ungodly are not so: but are like the chaff which the wind driveth away." Apart from the spiritual meaning, the Lord's dealings with Israel are continually contrasted with His dealings with Israel's enemies in the Psalms.

Psalm ii. 1—3.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast their cords from us." These words are applied (Acts iv. 25—27) to the enemies of the Messiah, and so in the first place they do. It also applies to His people. Why should we fear those noisy Canaanites of our sister isle, who sometimes rage so furiously, they do but imagine vain things? "The heathen" of David's time were the Gentiles, or all nations other than Israel; not that the Irish are such, but that there is a largely representative Canaanite element among them who refuse to obey our laws, or be ruled by us. It applied to the Indian Mutiny, when they said, Let us break their bands and cast their cords from us. A Frenchman says the naval power of England has enfolded the whole world in a formidable network with meshes of iron. Now in 1900 we hear the Boers using the language of rage and fury; they will not allow nor brook interference, and there must be an end for ever of British suzerainty. But God's promise is, He will subdue the people under us and the nations under our feet (Psa. xlvii. 3). The Boer rebellion is doomed to failure; the purpose of God will stand. Though the nations of Europe hate us too, how comforting to know One Friend who is faithful to us (Psa. lxxxiii. 3, 4). It is surely true of us, as it was of the Son of God; they hate us without a cause.

Psalm ii. 4.

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision." And well He may; as even we know that all in the end will be one in Christ.

Psalm ii. 6.

"Yet have I set my king upon my holy hill of Zion." The Psalms are all in connection with Israel, Zion, and Jerusalem.

Psalm ii. 8, 9.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The heathen will be Christ's, and also His people's. How fully God meant it when He said this, for He hath broken the gates of brass, and cut the bars of iron in sunder which have for so many centuries shut up the heathen world in gross darkness, and has sent us to them with the missionary message Israel is here commissioned to convey. It is, "Be wise, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." The prophet Jeremiah says: "The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance, the Lord of Hosts is his name. Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." We have a commission to destroy as well as to bless. For the diffusion of the Gospel God has given us languages, institutions, our spirit of adventure, our gift of colonization, our capacity of universality, our open Bible, wealth, the dominion of the seas, and an enthusiasm of faith. The Psalm is now in process of development.

Psalm iii. 3.

"Thou, O Lord [Jehovah], art a shield for me; my glory and the lifter up of mine head."

Psalm iii. 8.

"Salvation belongeth unto the Lord: thy blessing is upon thy people, Selah." In olden times Suffolk people were named Selah, which means holy, on account of the great number of churches there. Now the name has been perverted into silly Suffolk. The word, of course, is Hebrew. (*Earl Stradbroke.*)

PSALM iv. 1.

"O God of my righteousness."

PSALM v. 8, 12.

"Lead me, O Lord in thy righteousness. For thou, Lord, wilt bless the righteous, with favour wilt thou compass him." So much of the Psalms being written in the personal pronoun, one is very apt to be misled into supposing that the Psalmist is speaking only of himself, yet it is obvious that very much applies to the people of Israel collectively, to their sufferings, their sorrows, their sins and short-comings, and their glorious triumph through Christ. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

PSALM vii. 16.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." The contrast of God's people and their enemies continued. Esther viii. 7; Dan. iii. 22; vi. 24, are instances in sacred history.

PSALM viii. 2.

"Out of the mouth of babes and sucklings hast thou ordained strength" "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "The testimony of the Lord is sure, making wise the simple." It is not necessary to be learned to understand God's Word; the simplest people can understand the facts of our subject from the Bible, guided by the Spirit of God.

PSALM ix. 1, 2, 11, 14, 20.

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works; I will be glad and rejoice in thee, O thou most High." These

are characteristics of Israel. "Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings." "That I may shew forth all thy praise in the gates [Prayer Book version, "the ports"] of the daughter of Zion, . . . that the nations may know." This is a model prayer for the nation.

Psalm x.

This Psalm evidently refers to the wicked among ourselves who know but do not obey God.

Psalm xii. 1.

"Help, Lord; for the godly man ceaseth, for the faithful fail among the children of men. They speak vanity, every one with his neighbour."

Psalm xiv. 1—3, 4.

"The fool hath said in his heart, There is no God." "Who eat up my people as they eat bread, and call not upon the Lord" (Psa. liii. 4). The infidel and the fool are even to-day among us, and those who are led by them.

Psalm xiv. 7.

"Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Psa. liii. 6). This is David's cure for all. He foresaw both the captivity and restoration of Israel.

Psalm xv.

Describeth a citizen of Zion, "He that walketh uprightly" (Psa. xviii.). David says: "I was also upright before him; it is God that girdeth me with strength, and maketh my way perfect" (Psa. xx. 8). "They are brought down and fallen, but we are risen and stand upright" (Psa. xix. 13).

Psalm xviii.

A song of triumph and thanksgiving. David wrote it for national use. It is the same as 2 Sam. xxii. It ends, "The Lord sheweth mercy to his anointed, to David, and to his seed for evermore."

Psalm xix. 7, 8.

"The law of the Lord is perfect, . . . the testimony of the Lord is sure. . . . The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. . . . By them is thy servant warned: and in keeping of them there is great reward.

Psalm xx.

A national prayer for salvation. 6: Now know I that the Lord saveth his anointed."

Psalm xxi.

Salvation is the theme. 3: "Thou preventest [goest before] him with the blessings of goodness."

Psalm xxii.

Is a prophecy of the Messiah's first coming in humility. 22: "In the midst of the congregation will I praise thee." In Heb ii. 12 congregation is translated church, namely, the whole body of Israel (Exod. xxxiii. 7; Acts vii. 38). 23: "Ye that fear the Lord, praise him; all ye seed of Jacob glorify him; and fear him, all ye seed of Israel." 30, 31: "A seed shall serve him. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Remember the responsibility of witnessing for Him. We are those to whom much is given, therefore of whom much will be required. Of course all Christians inherit the promises, but Israel first. Acts iii. 26: "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

PSALM xxiii. 1—6.

"The Lord is my shepherd," &c. "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God" (Ezek. xxxiv. 31). "My people have been lost sheep" (Jer. l. 6). Will the Good Shepherd not leave the ninety and nine in the wilderness, and go after that which is lost, until He find it? The Good Shepherd giveth His life for the sheep. "My cup runneth over"—shall be brymme full (1568 version). "Surely goodness and mercy shall follow me," &c. (With gladness and rejoicing shall they be brought. Ye are blessed of the Lord.) (Psa. lxxx.)

PSALM xxiv. 5, 6.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob" (Psa. xxxii. 1, 2).

PSALM xxv. 4—8, 10—22.

"Redeem Israel, O God, out of all his troubles." It is throughout national.

PSALM xxvi. 7.

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

PSALM xxvii. 1.

"The Lord is my light and my salvation; . . . leave me not, neither forsake me, O God of my salvation." "Thou hast redeemed me, O Lord God of truth" (Psa. xxxi. 5). The Hebrew word for salvation is Saviour, the same as Jesus. This verse may be translated "Jehovah is my light and my Jesus," or, "Jehovah-Jesus is my light" (*Marcus Bergmann*). God was worshipped in Wales by the name of Jesus, prior to the Christian era, which is a proof of the Hebrew connection.

PSALM xxvii. 5.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. xxxii. 7).

PSALM xxviii. 8.

"The Lord is their strength, he is the saving strength of his anointed."

PSALM xxix. 11.

"The Lord will give strength unto his people, the Lord will bless his people with peace." What nation but ours has a prospect of peace within its borders? We have indeed such a fulness of peace as is altogether unknown in any other land; and wherever our rule has been established, peace, and security of life and property have followed in her train.

PSALM xxx. 3—5.

"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning." And xxxi. 12, 13: "I am forgotten as a dead man out of mind: . . . They devised to take away my life."

PSALM xxxiii. 11, 12.

"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his own inheritance."

PSALM xl. 6.

"Mine ears hast thou opened." "They got not the land in possession by their own sword, neither did their

own arm save them: but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them" (Psa. xliv. 3).

PSALM xli. 13.

"Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen."

PSALM xlii. 2.

"The living God." "Spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine" (Matt. xxii. 31—33).

PSALM xliv. 1.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, and in the times of old." Two distinct periods are indicated in this verse. The first and last here in Britain, where we have had cause to thank the Lord again and again for national deliverances. Spurgeon has said that English history, from its first day till now, is as full of instruction as the history of Israel.

PSALM xlv.

A song of Christ and His people.

PSALM xlvi.

Probably written on the occasion of some national disaster, and suitable for all times of "Jacob's trouble" (Joel ii. 2).

PSALM xlvii.

Prophetic. Ver. 9 (R.V.): "The voluntary of the people will be gathered unto the people of God, to be the people of the God of Abraham." Similar to Psa. c. and cxlix. In Psa. xlvii. and xlviii. the spiritual kingdom of

God is associated with the literal kingdom of Israel. "There is not a passage anywhere in the Psalms that I know of which connects the Lord's return to reign and rule here, except in conjunction with Israel; it is they who are always cited to bless the Lord, to sing praises unto his name, and to rejoice before Him" (*Banner of Israel*, Jan 5th, 1898). There is no dictionary that says *ethnos* and *ecclesia*, a nation and the Church, mean the same thing. Christ spoke of the Church by name, and if He meant it here would have said it. The Church is never mentioned in the Psalms. It has, without authority, thrust itself into the place of Israel. In the headings these Psalms are all addressed to the Church. All the Churches, even our own, consider themselves as far above the people of God's choice. Surely there must be something very wrong when the world at large and the professed followers of Christ hate and despise His people, and claim their inheritance, which God gave to them for an everlasting possession!

PSALM xlvii. 7.

"Sing ye praises with understanding." "Thy word giveth understanding (Psa. xxxii 9; cxix. 34, 73, 125, 144, 169). "Give me understanding."

PSALM xlviii. 2.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Zion in prophecy is Israel, as a rule; especially the northern nation. "Mount" and "mountain," it is often called in Scripture.

PSALM xlviii. 14.

"For this God is our God for ever and ever: he will be our guide, even unto death." And our God. In periods of declension and faithless transgression, to which Israel is always liable, the Lord chastises and guides His sons back into the right way, but He forsakes them never (Psa. xxxii. 8).

PSALM l. 14.

"Offer unto God thanksgivings."

PSALM l. 15.

"Thou shalt glorify me."

PSALM li. 18.

"Build thou the walls of Jerusalem."

PSALM liii. 6.

"When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

PSALM lvi. 8.

"Thou tellest my wanderings."

PSALM lvii. 7—11.

"Awake up," &c.

PSALM lix. 11.

"Lest my people forget." "The covenant that I have made with you, ye shall not forget, neither shall ye fear other gods (2 Kings xvii. 38; Deut. vi. 12). We apply this to ourselves. "Lest we forget" is one of our most popular poems.

PSALM lix. 13.

"God ruleth in Jacob unto the ends of the earth." (Even now). "God shall bless, and all the ends of the earth shall fear him. O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea" (Psa. lxv. 5; lxvii. 7).

PSALM lx. 1.

"O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again," &c. Their hope is still in Him.

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St. Albans. Herts.

PSALM lx. 4.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. That thy beloved may be delivered; save with thy right hand, and hear me."

PSALM lx. 6, 7.

"God hath spoken in his holiness; I will rejoice, I will divide Shechem [the site of the temple of Ezekiel], and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head." Gilead was the portion of Manasseh. "Judah is my lawgiver; Moab is my washpot [servant]; over Edom will I cast my shoe." The Eastern mode of taking possession. "Who will bring me into the strong city? [Constantinople] who will lead me unto Edom? Wilt not thou, O God, which hadst cast us off?" The Psalm is prophetic of Israel's sufferings and troubles during the period of her national development, and, in the end, of her glorious triumph over her enemies and her final establishment in her own land, under the blessed rule of Christ her king. This is the great prophetical theme of the Psalms.

PSALM lxvii.

Is prophetic of the glorious future of Israel when redeemed, and their blessing reflected on all the world. Verses 1 and 2, 3 and 4, 5, 6, and 7 repeat the glad refrain: "Deal so graciously with thy people that thereby the Gentiles [heathen] may join them and embrace their religion." This Psalm is read daily in the House of Commons before commencing business, asking the Messiah's blessing for the sake of all the earth. Surely it is one of the many identifications of our race with Israel that this Psalm is thus publicly and nationally adopted in this country. The effect of God's goodness to Israel will be the conversion of the world.

PSALM lxviii. 11.

"The Lord gave the word, and the women that bring glad tidings are a great host" (R. V.). I under-

stand that the change was made in consequence of the word being feminine. The change would be still more enlarged if it were "the nations," or "the company of nations," that publish it.

PSALM lxviii. 13.

"Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold" (Hosea xi. 11; Psa. lxxiv. 19).

PSALM lxviii. 18.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." A prophecy of Christ, who leads captive those who were captives (to sin), and we believe He has led and is leading the captivity captive, making them His own, and giving them His Holy Spirit. Have we not received gifts? power to help other nations spiritually and temporally in a marked degree? gifts of opportunity, wealth, and the inspired desire to bring other peoples to know the Lord (ver. 35)?

PSALM lxviii. 22.

"I will bring my people again from the depths of the sea." "They shall cry aloud from the sea" (Isaiah xxiv. 14; Zech. ix. 10; Psa. lxxii. 8).

PSALM lxviii. 31.

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." "The labour of Egypt and the merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine . . . they shall make supplication unto thee saying, surely God is in thee" (Isa. xlv. 14; xxxv. 1, 2).

PSALM lix. 35, 36.

"God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in posses-

sion. The seed also of his servants shall inherit it: and they that love his name shall dwell therein." "Zion" belongs to Joseph—it is in the portion of Benjamin. "His servants" are literally His chosen people. All these Psalms suit the history of the nation, and describe the fall and rising again of many in Israel (Psa. lxxii.). David describes Solomon's and Christ's kingdoms. Tarshish and Sheba are the only nations mentioned. Tarshish, in prophecy, applies to Britain. It was then a country not a city only. There seems to have been two countries called Tarshish—an eastern one which points to India, and a western. Britain and Sheba are both lion powers. 8th verse: "He shall have dominion from sea to sea, and from the river unto the ends of the earth. (Christ shall be all in all). It is an accurate description of Britain's present position, which is more precisely described in Psa. lxxxix. 25, implying not only power and supremacy but happiness and success. Sheba is Arabia, a land we would like to have added to our other Mahommedan possessions.

PSALMS lxxiii. 1.

"Truly God is good to Israel."

PSALM lxxiii. 22.

"So foolish was I, and ignorant."

PSALM lxxiv. 9.

"We see not our signs."

PSALM lxxiv. 18, 23.

"The foolish people have blasphemed thy name" "The tumult of those that rise up against thee increaseth continually." This Psalm is a national lamentation, and Psalm lxxv. a national Psalm of triumph and thanksgiving.

PSALM lxxiv. 19.

"O deliver not the soul of thy turtle dove unto the multitude of the wicked."

PSALM lxxvi. 1, 2.

"In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion."

PSALM lxxvii. 15, 20.

"Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." "Thou leddest thy people like a flock by the hand of Moses and Aaron." Throughout the Psalms by sheep God's chosen people are meant. "He made his own people to go forth like sheep, and guided them in the wilderness like a flock" (Psa. lxxviii. 52). In this Psalm, all that God had done for them is recounted. "So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations" (Psa. lxxix. 13).

PSALM lxxvii. 19.

"Thy footsteps are not known."

PSALM lxxviii. 5—7.

"He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments."

PSALMS lxxviii. 60.

"He forsook the tabernacle of Shiloh." "The tabernacle or tent which God pitched among men was a temporary structure set apart for God's service, and so constructed as to admit of its being borne from place to place. Finally, it was placed in Shiloh, on Mount Ephraim. It was forsaken when Solomon erected the Temple on the chosen hill of Sion in Judah. Our

churches are temples or tabernacles, set apart for the service of God, in which His Holy Spirit dwelleth amongst us, where even two or three are gathered together in His name, He will be in the midst of them" (*Banner of Israel*, Sept. 15th, 1897).

PSALM lxxix. 13.

"So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations" (Psa. lxxiv. 1).

PSALM lxxx. 1.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth." Shepherd of Israel is one of God's titles and the sheep always refers to His people; this one especially is for His outcast people. It is a national prayer of humiliation as the one before was of lamentation for the children of Joseph and Benjamin in exile.

PSALM lxxx. 2, 3.

"Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." This is a supplication for the restoration of Israel. Judah is not mentioned.

PSALM lxxx. 8.

"A vine [a symbol of Israel] out of Egypt. Thou hast cast out the heathen, and planted it" (ver. 15).

PSALM lxxx. 9.

"Thou preparedst room for it, and didst cause it to take deep root, and it filled the land." Fulfilled now in us; we are filling the world.

PSALM lxxx. 10, 11.

"The boughs thereof were like goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." At the Spithead Naval Review, in honour

of the Jubilee of Queen Victoria's sixtieth year of her reign, the twenty-two miles of battle ships, cruisers, and torpedo boats would have been enough to call the Empire into being, had it not been made before.

PSALM lxxx. 17.

"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Benjamin), meaning the son of the right hand (Gen. xxxv. 18).

PSALM lxxxi. 1—3.

"Sing aloud." "Blow the trumpet in the time appointed." This Psalm, like the lxxiv. and lxxv., is a national song of triumph, immediately following on the two before it, which were hymns of lamentation, confession of sin, and desire for repentance; when they (we) turn to God, His answer always follows. Then we are to tell it out. The happiness and civilisation of the world has devolved upon us, through the preachings of the Gospel.

PSALM lxxxi. 13, 16.

"Oh that my people had hearkened unto me, and Israel had walked in my ways." "He should have fed them also with the finest of the wheat." Which He gives to us, even to the minutest letter the good Lord fulfils His Word.

PSALM lxxxiii. 2, 3, 12.

Headed, "*A prayer against them that oppress*" (Israel). "For, lo, thine enemies make a tumult, and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones." "Who said, Let us take to ourselves the houses of God in possession." Some of our ecclesiastical leaders wink at and openly abet the practices of Rome, coquetting with those who worship idols; whilst Britain seems utterly helpless in the matter, her enemies taunt her, saying, "Aha, we have thee in possession."

L

PSALM lxxxiii. 17, 18.

"Let them be confounded, yea, let them be put to shame and perish," because the inheritance of God (those who are His witnesses) is endangered by them.

PSALM lxxxiv. 1, 11.

"How amiable are thy tabernacles, O Lord of hosts!" "The Lord God is a sun and shield."

PSALM lxxxv. 1.

(Appointed to be read on Christmas Day in all the churches of England.) "Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob."

PSALM lxxxv. 6, 7.

"Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." The answer goes on to the end of the Psalm (Hosea vi. 2).

"Faith, mighty faith the promise sees
And looks to that alone,
Laughs at impossibilities,
And shouts, 'It shall be done.'"

PSALM lxxxvii. 5, 6.

Is a description of Zion. "The highest himself shall establish her. The Lord shall count when He writeth up the people that this man was born there." The Psalm becomes very enigmatical, if only taken spiritually.

PSALM lxxxix. 15—37.

"Blessed is the people that know the joyful sound," &c. Compare Lev. xxvi. 43, 44, with Psa. lxxxix. 33. "He hath not dealt so with any nation: and as for his judgments, they have not known them." This Psalm is important from the solemn reiteration of the covenant with David. The 36th and 37th verses are a distinct

promise that, in spite of sin, God will not break His covenant with David, and an answer to those who say that Israel has forfeited the favour and blessing of God. 2 Sam. vii. 12, 13; 1 Chron. xxii. 10; all show that Israel will be always ruled by kings of David's line. We are told that Israel sinned; of course Israel sinned, and our learned friends and all of us have sinned, and sinned against a brighter light and an easier yoke than Israel did; yet they expect to be given a richer inheritance than Israel requires. Though the Lord was going to throw down the throne of David, over the House of Judah; though He was going to send this house also into captivity; though the last of the kings in direct succession was to be destroyed, and all his male successors; his sons killed too; yet the Lord emphatically reiterates His covenant with David, which necessitates the continuance of his seed, his throne, and his kingdom for ever. David's throne, together with the sun and moon, is to be a faithful witness of God's faithfulness and truth. His throne (to which Queen Victoria is the direct heir) is to be over a literal and earthly kingdom.

Psalm xc. 1.

"Lord, thou hast been our dwelling place in all generations." "Dwelling place" may be translated everlasting home. A prayer of Moses, the man of God. The order of words in this Psalm is exactly the same as in the Hebrew Psalm.

Psalm xci. 11, 12.

"He shall give his angels charge over thee . . . lest thou dash thy foot against a stone." Is this said of Christ or Israel? The context and heading of the Psalm show it is to the latter. "With long life will I satisfy him, and show him my salvation," &c.

Psalm xcii. 10.

"My horn shalt thou exalt like the horn of an unicorn."

PSALM xcii. 14, 15.

"They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Psa. cxi.).

PSALM xciv. 14.

"The Lord will not cast off his people, neither will he forsake his inheritance."

PSALM xcv. 7.

"For he is our God; and we are the people of his pasture, and the sheep of his hand." The whole Psalm is only applicable to Israel. "To day if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long," &c. Why do we apply their history to ourselves? The Psalm is in the Morning Service of the Church of England.

PSALM xcvi. 1, 10; xcvii.; xcviii.

"O sing unto the Lord a new song; or, Psalm xxxiii.: "Sing unto him a new song. For the word of the Lord is right, and all his works are done in truth. Tell it out among the heathen that the Lord reigneth. Let the earth rejoice; let the multitude of isles be glad thereof." "O sing unto the Lord a new song; for he hath done marvellous things. . . . He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." Rev. xv. 3: "And they sing the song of Moses the servant of God, and the song of the Lamb." (Psa. cxliv. 9; Rev. xiv. 3.)

PSALM xcix. 1, 4, 8.

"He sitteth between the cherubims. . . . . Thou executest righteousness in Jacob. . . . Thou wast a God that forgavest them."

PSALM C.

Is Israel's invitation to the nations.

PSALM cii. 13.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." The captivity of Israel commenced 678 B.C. to end 1842 A.D. The captivity of Judah was from 588 B.C. to 1932, when seven times punishment is over. There are set times and seasons. Christ says, "Can ye not discern the times?"

PSALM cii. 14.

"For thy servants take pleasure in her stones, and favour the dust thereof." It pitieth them to see her in the dust.

PSALM cii. 16.

"When the Lord shall build up Zion, he shall appear in glory." It is a work that infinitely pleases Him.

PSALM cii. 18.

"This shall be written for the generation to come."

PSALM cii. 25.

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." Therefore "to make His people a name, and for a praise, and for a glory" on the earth will be no difficulty to Him.

PSALM cii. 27, 28.

"But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." Where is the proof of this unchangeableness, if the seed has disappeared?

PSALM CV. 6—15.

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations. . . . And confirmed the same," &c.

PSALMS CV. and CVI.

The story of God's providence over Israel from Abraham onwards, in Egypt and in the wilderness. "He hath remembered his covenant for ever." "He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: . . . that they might observe his statutes, and keep his laws." God's mercy to Israel is the subject of the Bible from beginning to end.

PSALM CVII.

Israel from the captivity and in exile from Palestine. The whole Psalm speaks of God's loving care for them.

PSALM CVII. 3.

He "gathered them out of the lands" into a united nation (Gen. xii. 2).

PSALM CVII. 7.

"He led them forth by the right way, that they might go to a city of habitation." He brought them here. "I will appoint a place for my people Israel" (2 Sam. vii. 10).

PSALM CVII. 14.

"He brought them out of darkness and the shadow of death, and break their bands asunder." Out of superstition and slavery. "For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. liv. 7).

PSALM CVII. 16.

"For he hath broken the gates of brass, and cut the bars of iron in sunder." Reformation (Hosea vi. 1, 2).

PSALM cvii. 18.

"They draw near unto the gates of death." Martyrdom.

PSALM cvii. 20.

"He sent his word, and healed them." The Bible was printed; for unto them were committed the oracles of God (Rom. iii. 2).

PSALM cvii. 21—32.

They "go down to the sea in ships." Their mercantile and maritime power foreseen.

PSALM cvii. 35—38.

"He turneth the wilderness into a standing water, and dry ground into watersprings." They go forth in poverty to sow and cultivate the waste places. He sendeth His Spirit and blesses them.

PSALM cvii. 36.

"There he maketh the hungry to dwell, that they may prepare a city for habitation." Our colonies arise.

PSALM cvii. 42, 43.

"The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

PSALM cviii.

From the 7th verse, is the same as Psalm lx. The beginning is a song of praise and thanksgiving. The first place in Canaan that God met Abram was Shechem.

PSALM cx. 3.

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the

morning: thou hast the dew of thy youth." The King of Israel reigning over them, and the people gathering to Him in multitudes, countless as the dewdrops. In our trouble with the Boers, how remarkable is the support, not only of the whole nation, but of our colonies and dependencies, which have exhibited a loyalty and patriotism that is quite unprecedented.

PSALM cxi. 2.

"The works of the Lord are great, sought out of all them that have pleasure therein." May we be of the number. The rest of the Psalm records them, His covenants, and the redemption of His people. The Gentiles are saved, but Israel only is redeemed; that is, they who were His once are brought back, nationally. It does not therefore follow that all Israel will be saved; that is a very different matter, being entirely between the individual sinner and his Maker.

PSALM cxi. 6.

"He hath shewed his people the power of his works, that he may give [in giving] them the heritage of the heathen."

PSALM cxii.

"Praise ye the Lord." All the promises and qualifications in this Psalm are promised to Israel in Deut. viii., xv., xxviii., xxx., xxxii.

PSALM cxiii. 1.

"Ye servants of the Lord." The tribes of His inheritance (Isa. lxiii. 17). The 9th verse refers to Rachel, for more are the children of the desolate than the children of the married wife, saith the Lord.

PSALM cxiv. 2.

"Judah was his sanctuary, and Israel his dominion." This was settled in heaven even then, though they were

then together under Moses. "The result of their persecution in Egypt was for their good; it was the means by which they were compelled to take up their destiny and become God's dominion and sanctuary on the earth." (*Mrs. Reep.*)

PSALM CXV. 12.

"The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron." This, with the 9th and 10th verses, and the 1st and 2nd of Psalm cxviii., show that Levi and Israel will be together blessed by God.

PSALM CXV. 15.

"Ye are blessed of the Lord, which made heaven and earth."

PSALM CXVII. 1.

"O praise the Lord, all ye nations: praise him, all ye people." Israel's call to the nations (Psa. ii. 10—12, &c.).

PSALM CXVIII. 5.

"The Lord answered me, and set me in a large place." The British Empire is the largest the world has ever seen. Greece and Rome must go into the shade when compared with it.

PSALM CXVIII. 15, 16.

"The right hand of the Lord doeth valiantly." Prayer Book version, "bringeth mighty things to pass."

PSALM CXVIII. 17, 18.

"I shall not die, but live, and declare the works of the Lord." (Ezek. xxxvii.; Psa. cxxxviii. 7; Hab. ii. 12).

PSALM CXVIII. 22—24.

"The stone." Both Christ and Israel. (Gen. xlix. 24; Rev. ii. 7; Matt. xxi. 42, 43; Dan. ii. 35, 45).

PSALM cxix.

Speaks to us as a race who value God's commandments and judgments.

PSALM cxix. 99.

"I have more understanding than all my teachers: for thy testimonies are my meditation."

PSALM cxxi. 4—8.

"Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper," &c. As He would be doing were He at any point of their history to forsake them. "He will ward off all evil from the nation. He will keep our nation's soul in past, present, and during all time to come, for evermore. That we are the nation has been proved in every imaginable way, for we are in possession of all the mercies and blessings named in this Psalm." (1 Kings viii. 56.) (*Philo-Israel.*)

PSALM cxxii. 5.

"For there are set thrones of judgment, the thrones of the house of Israel." Queen Victoria had sixty-one descendants, who one day may be at the head of more than half of Europe. The kingdom and throne are Christ's (Isa. ix. 7; Jer. xxxi. 36).

PSALM cxxii. 6.

"Pray for the peace of Jerusalem: they shall prosper that love thee." This Psalm is entirely in praise of Jerusalem, where was the house of God and the city of the Great King. "At present vague schemes are discussed for settling the Jewish Question by purchasing the Holy Land and establishing a principality of Judea. But the British-born Jew is content with the freedom and the opportunities which these islands afford. He puts aside the idea as a fascinating dream, and exclaims, 'England is Jerusalem, and Jerusalem is England.'" (*The Standard.*) The Jews have the same Scripture of the Old Testament, and the same God and Father we have; they also are looking for their Messiah to come.

PSALM CXXIV. 1.

"If it had not been the Lord who was on our side, now may Israel say." That the Lord was on their side nerved the Ironsides of Cromwell. Milton says: "God, in beginning some new and great period in His Church, reveals Himself to His servants, and, as His manner is, first to His Englishmen."

PSALM CXXVI. 1.

"When the Lord turned again the captivity of Zion, we were like them that dream." We are indeed. Read Psalm cxxv., and all the Psalms. They are all of the same people—a nation set apart, chosen, preserved, blessed; that we may proclaim His mercy to all men.

PSALM CXXVII. 1, 2.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "He giveth his beloved in sleep" (R. V.). Greene, in his *History of the English People*, says: "We have won our Empire while we were asleep."

PSALM CXXVIII. 3.

"Thy wife shall be as a fruitful vine, . . . thy children like olive plants." The vine and olive are emblems of Israel.

PSALM CXXIX. 8.

"Neither do they which go by say, The blessing of the Lord be upon you." In truth they are entirely forgotten, completely out of mind—few are aware of their existence.

PSALM CXXX. 7, 8.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities . . . from henceforth and for ever" (cxxxi. 3). Christ died for all the world. The Gentiles, the nations, the heathen

are saved. The ten tribes are redeemed (purchased back), as they were His before; and the Jews will be redeemed as a nation when they come to Him.

PSALM CXXXII.

Is surely fulfilled to us, the children of Ephraim. "Lo, we heard of it there [at Ephratah]" (ver. 6).

PSALM CXXXIII. 3.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

PSALM CXXXIV. 1.

"Behold, bless ye the Lord, all ye servants of the Lord."

PSALM CXXXV. 14.

"The Lord will judge his people, he will repent himself concerning his servants."

PSALM CXXXVI.

"He gave their land for an heritage, even an heritage unto Israel his servant; for his mercy endureth for ever." Here is the unchangeable God and His servant Israel. We may call ourselves His servants. Isaiah says, "Return for thy servant's sake, the tribes of thine inheritance." And God says to Jeremiah, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them" (Jer. vii. 25).

PSALM CXXXVII.

David foresaw the collapse of Judah's power.

Read Psalm cxliv. 10—15, and say, Who is that people now? (Ps. xcvi.)

The six last Psalms are called "Hallellujah Psalms," Hallellujah being a Hebrew word meaning Praise the Lord.

PSALM cxlv. 4, 10, 7, 11, 12.

"One generation shall praise thy works to another, and shall declare thy mighty acts." "Thy saints shall bless thee." "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." Israel preaching, teaching, and witnessing. 13: "Thy kingdom [Christ's] is an everlasting kingdom, and thy dominion endureth throughout all generations." This text is engraved on the most ancient building in Damascus, a building that has been in use for 1200 years. (*Canon Tristram*).

PSALM cxlvi. 5, 6, 8.

"Happy is he that hath the God of Jacob for his help. . . . Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever." "The Lord openeth the eyes of the blind."

PSALM cxlvii. 2, 14, 19, 20.

"The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel. He maketh peace in thy borders, and fillest thee with the finest of the wheat. His word runneth very swiftly. He sheweth his word unto Jacob, his statutes and his judgments unto Israel." They are His stewards to tell the nations He is their God. "He hath not dealt so with any nation, and as for his judgments, they have not known them."

PSALM cxlviii. 14.

"He also exhorteth the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him." When we grasp the fact that God Himself calls us saints, how it ought to spur us to fresh endeavours to live worthy of the name. Saints we are not, in the meaning of our being specially good, but if it meant, as it does in the Bible, those whom God chooses to do His work, then saints we may be, and thank God for it. All that we need to clear up the apparent discrepancies of the Bible is some knowledge of

the meaning of words and of ancient customs. "Praise ye the Lord." All people. The Septuagint version has an additional Psalm at the end. It ends "And I took away the reproach from the sons of Israel."

Proverbs

TO MAKE ONE WISE.

Prov. i. 5, 7.

"A wise man will hear." "The fear of the Lord is the beginning of knowledge."

Prov. i. 23, 33,

"I [the Lord] will pour out my spirit unto you, I will make known my words unto you." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Prov. ii. 6.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

Prov. iii. 13, 17.

"Happy is the man that findeth wisdom, and the man that getteth understanding." "Her ways are ways of pleasantness, and all her paths are peace."

Prov. iv. 20, 22.

"Attend to my words . . . for they are life unto those that find them."

Prov. vii. 22.

"He goeth after her straightway, as an ox goeth to the slaughter." So does our nation go after Rome. "Ephraim is joined to idols, let her alone" (Hos. iv. 17).

PROV. viii. 22—31.

"The Lord possessed me in the beginning of his way." "When he prepared the heavens, I was there." Wisdom is compared to Christ, the gift of God.

PROV. xi. 3—9, 25, 30.

"The integrity of the upright . . . shall deliver them." "Through knowledge shall the just be delivered." "He that watereth shall be watered also himself." "He that winneth souls is wise."

PROV. xii. 1, 12, 15, 19.

"Whoso loveth instruction loveth knowledge." "The root of the righteous yieldeth fruit." "He that hearkeneth unto counsel is wise." "The lip of truth shall be established for ever."

PROV. xiii. 9.

"The light of the righteous rejoiceth."

PROV. xiv. 6, 15.

"Knowledge is easy to him that understandeth." "The prudent man looketh well to his going."

PROV. xv. 32.

"He that refuseth instruction despiseth his own soul."

PROV. xvi. 11.

"A just weight and balance are the Lord's: all the weights of the bag are his work."

PROV. xvi. 22, 33.

"Understanding is a well spring of life unto him that hath it." "The lot is cast into the lap: but the whole disposing thereof is of the Lord."

PROV. xviii. 13, 17.

"He that answereth a matter before he heareth it, it is folly and shame unto him." "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." This searching is what an Anglo-Israelite invites.

PROV. xix. 7.

"All the brethren of the poor do hate him: how much more do his friends go far from him." So is poor despised Israel lost to the world.

PROV. xx. 12.

"The hearing ear, and the seeing eye, the Lord hath made even both of them."

PROV. xx. 27.

"The spirit of man is the candle of the Lord." To testify for him.

PROV. xxi. 11.

"When the scorner is punished, the simple is made wise."

PROV. xxi. 16.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

PROV. xxii. 19—21.

"Have I [the Lord] not written thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth." The Bible is the most read and yet the least studied of books as a rule.

PROV. xxii. 28.

"Remove not the ancient landmark, which thy fathers have set." "As he spake by the mouth of his

holy prophets, which have been since the world began" (Luke i. 70). He has been leading, guiding and influencing us in all our ways, even in our language, though we have not known it. We have been given the oracles of God, the word of life (the only word that can satisfy the cravings of our immortal natures), for transmission. How much has been done to make men study the Bible! Still it lies on a back shelf, covered with dust; but we can testify that our belief makes Bible students of men. Its truths are testified by facts from solid history—startling facts; and they have but to search and see that these things are so. It produces evidence upon evidence of the most tangible character, confirming the unchangeableness of God and the truth of His Word, and with the aid of art and science views the rapid development of Jehovah's plans. We claim no merit for the position we occupy, and through long centuries of training have acquired qualifications that best fit us for God's appointed work. God has a claim upon our time, and talents, and wealth, and we are in duty bound to meet our obligations to Him, waste no time, spare no labour, but employ every talent and God-given power to rescue a dying world from the slavery of sin and powers of darkness.

PROV. xxiii. 23.

"Buy the truth, and sell it not," &c.

PROV. xxiv. 30, 31.

"I went by . . . the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

PROV. xxv. 2, 4.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." "Take away the dross from the silver, and there shall come forth a vessel for the finer."

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PROV. XXIX. 25

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

ECCLESIASTES.

Earthly things perish and are vain; only heavenly things abide.

ECCLES. i. 12.

"I the preacher was king over Israel in Jerusalem."

ECCLES. ii. 26.

"God giveth to a man that is good in his sight wisdom, and knowledge, and joy."

ECCLES. iii. 1, 2, 3.

"To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to break down, and a time to build up." If this be the time of the end, the restoration of Israel is now, and He is showing us that it is so. Ought we not to show it to others, that all may be ready, willing, and prepared to serve Him with a whole heart fervently?

ECCLES. iii. 11—15.

"He [God] hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Even an unbeliever in our origin says, God seems to be driving us forward and onward till the final goal seems to be the earth itself. How have we acquired such magnificent stretches of the earth, except through the gift of our God? The greater surface of the earth we can range in line with ourselves to do His will, the better He is pleased, and the sooner He will come whose right it is to reign.

ECCLES. iii. 13, 14.

"Also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." All good is perverted in the use by man, but God can turn all things to good.

ECCLES. vii. 29.

"God hath made man upright; but they have sought out many inventions." People have so spiritualized away the Bible, that we may well ask, how much is left to believe? Whereas the light of British-Israel truth dispels the mists, and turns confusion into harmony, promotes the glory of God, and confirms the inspiration of Scripture.

ECCLES. x. 10.

"If the iron be blunt." Are you a blunt iron? Sharpen it by the Stone of Israel, and you will become useful.

ECCLES. xi. 1.

"Cast thy bread upon the waters: for thou shalt find it after many days." If we plant the Gospel in any land, we shall find it there after many days.

ECCLES. xi. 4.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Even in days of darkness and spiritual death, Christ can give light.

THE SONG OF SOLOMON.

An Allegory.

Christ's bride, the Church, which we believe to be in or of Israel, sanctified and saved, is the subject of

Solomon's Song. Dr. Driver says, If this poem be of early date, it must belong to the north of Israel. Isaiah says, "Thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called." And Hosea, "Thou shalt call me Ishi" (that is, husband). And Jeremiah, "Turn, O backsliding children, saith the Lord, for I am married unto you."

SONG OF SOL. i. 4.

"Draw me, we will run after thee: . . . we will be glad and rejoice in thee." "He [the Lord] will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly. None shall be weary nor stumble among them" (Is. v. 26, 27).

SONG OF SOL. i. 5.

"I am black." "Ephraim is a cake not turned."

SONG OF SOL. i. 6.

"They made me the keeper of the vineyards." Ephraim appointed to be God's almoners. "But mine own vineyard have I not kept." The Lord must keep the vineyard or it will return Him no fruit. (Isa. v.).

SONG OF SOL. i. 17.

"The beams of our house are cedar, and our rafters of fir." "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted" (Ps. civ. 16). "I am like a green fir tree. From me is thy fruit found," says Hosea (xiv. 8).

SONG OF SOL. ii.

This chapter points to the mutual love of Christ and His church. "I am the rose of Sharon, and the lily of the valley." Christ the bridegroom. In the margin, for "valleys," "of the plain"—open and common to all the world, not in an enclosed garden. The rose is the

emblem of England, who should tell it out. The rose, the lily, and the thistle are three emblems in our land. The lily is our Saviour's type of His followers.

SONG OF SOL. ii. 2.

"As the lily among thorns, so is my love among the daughters." Ephraim Israel—who shall say, "What have I to do any more with idols?"—become a nation and a kingdom of nations. The lily represents all true Christians, the one bride and church of Christ, pure, white and spotless, "Who shall grow as the lily, and cast forth his roots as Lebanon." For the marriage of the Lamb is come, and his wife hath made herself ready. Ps. xlv. 9—17; Eph. v. 23—27—33.

SONG OF SOL. ii. 3.

"As the apple tree among the trees of the wood, so is my beloved among the sons." Palestine is pre-eminently the flowery land, it possesses 2,500 species of flowering plants, though in size it is not larger than a few counties in England. Yet the apple tree is especially a home tree to us. "I raised thee up under the apple tree" (Song of Sol. viii. 5) is more applicable to Britain than to Palestine.

SONG OF SOL. ii. 4.

"He brought me to the banqueting house." "I sat down under his shadow." The guests are Hebrews, He addresses them "O ye daughters of Jerusalem, O ye daughters of Zion" (v. 11). By Zion and Jerusalem (in the portion of Benjamin) Israel is generally meant, and words spoken to Israel cannot be taken from them. The daughter nations are suggested. "And his banner over me was love." John xv. 9: "As the Father hath loved me, so have I loved you: continue ye in my love." These are the words of Christ to His disciples.

SONG OF SOL. ii. 8—17.

"Behold, he cometh leaping upon the mountains, skipping upon the hills . . . until the day break and

the shadows flee away." Isaiah says: "Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." And this has happened to us. The passage is spiritual and literal. For the first time since the desert of the Soudan existed, artesian wells have been sunk in the sand by our own race exclusively, and water has been found sufficient for man and beast. Have we not been given feet to run by leaps and bounds, and tongues to sing the praises of the Lord?

SONG OF SOL. iii. 6, 7.

"Who is this that cometh out of the wilderness like pillars of smoke . . . with all powders of the merchant?" "Threescore valiant men are about it [his bed], of the valiant of Israel." In the night, and away from Palestine, or in the wilderness (in exile), repenting and turning to Christ. "The shield of his mighty men is made red, the valiant men are in scarlet" (Nahum ii. 3). "They all hold swords, being expert in war: every man hath his sword upon his thigh." This does not describe Judah; it must then be Christian Israel.

SONG OF SOL. iv. 4.

"The tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." It is a matter of history that this tower was occupied by the Tenth Legion after the taking of Jerusalem by Titus. It is quite probable we have the site—if not the actual building—of the stronghold of Zion. From an inscription on the wall inside, it was "preserved by the Romans." The legion more than likely consisted of our own ancestors, as it was the custom of the Romans to employ foreigners in their armies, over whom they had been victorious. Some may even have been among the Roman bands at the time of the Crucifixion.

SONG OF SOL. iv. 7.

"Thou art all fair, my love; there is no spot in

thee." These are all borrowed glories, reflections of Christ.

Song of Sol. vi. 13.

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." The host of the Lord; Judah and Israel at last united to one another and to the Lord. Bring forth mine armies and my people (Exod. vii. 5).

Song of Sol. viii. 5.

"Who is this that cometh up from the wilderness, leaning upon her beloved?" Is it not Christian Israel brought through the fires of Baal and the superstition of Buddha to lean upon the Lord? "Thou shalt call me no more Baali: thou shalt call me husband." Beginning to know ourselves in Great Britain, the place appointed for us, with all the companies of nations belonging to us; thus Jacob's prophecy is accomplished (Gen. xxxii. 28; Gen. xxxv. 11).

Song of Sol. viii. 8.

"What shall we do for our sister in the day when she shall be spoken for?" Our sister (Song of Sol. iv. 10, and v. 1) is Judah, who will be made clean also in the blood of the Lamb. Shall they fall and not arise? Shall he turn away and not return? (Jer. viii.; Rom. xi. 24).

THE PROPHETIC BOOKS.

Prologue.

Acts. iii. 21. Noah, Jacob, Moses, Samuel, and David were prophets. But the prophets, specially so-called, prophesied near the commencement of the Captivity, or after it had begun. As they foresee the same glorious future for Israel that the earlier prophets did, they show the fulfilment of their prophecies had not

then been accomplished, and that the promises belong to a later age. (*Oxonian.*) We can safely affirm that, with Anglo-Israelism for a guide, prophecy becomes a shining mirror reflecting past, present, and future history.

Prophecy is an anticipation of history, and as history completes itself, prophecy is unrolled and becomes a self-evident fact to those who, having studied God's Word, are looking for its fulfilment; though the fulfilments, of course, could not be detected till they existed. In the events noticed in our daily papers, we recognise the magnificent fulfilment of promises made to the founders of our race, and God is once more making plain to the minds of men that He is doing what He said He would, enabling us to testify that He changes not, and that the mercies of the Old Testament are confirmed in the New to the same people to whom they were given primarily, proving the undoubted inspiration of Scripture. Even the much neglected, little understood books of the prophets become deeply interesting if we render to Israel the prophecies belonging to them, and to Judah those belonging to Judah; for it is plain, from their completely contradictory character, that they were given to two separate nationalities. Unless this distinction is clearly borne in mind, it is utterly impossible to understand the Old Testament prophets. Theology is not made the exact science it ought to be; we find its exponents contending for a spiritual fulfilment only of the prophecies regarding Israel as spiritual where they actually are literal; not of malice, but of slipshod teaching. We have the prophets to instruct us; but what profit can we get from them if we do not understand their words?

"There are many blessings attendant upon a study of prophecy; one of these, and by no means the least, is that no student of prophecy was ever disturbed by doubts as to the divinity and inspiration of Scripture; and in the present day no such searcher into the prophetic writings is in the least ruffled by the announcements of the 'higher criticism,' so called." (*Denis Hanan.*) "He revealeth his secret unto his servants the prophets" (Amos iii. 7). "Despise not prophesyings. Prove all

things; hold fast that which is good" (1 Thess. v. 20). If we watch, we shall know (Rev. iii. 3). "The wise shall understand" (Dan. xii. 10).

Isaiah.

Isaiah is the first of the so-called prophetic books. If taken literally, the prophecy is full of Gospel blessings to Israel. The nine first chapters are assigned to a period between 760 and 740 B.C., prior to the Captivities. Isaiah was of the tribe of Judah; the name means Salvation of Jehovah. He is the prophet of the Messiah. It has been said the heading might be the disease, the crisis, the remedy, and the outcome.

Isaiah i. 3—18.

"Israel doth not know, my people doth not consider." Here we are all quietly in possession of things full of wonder and astonishment, as if we were to the manner born, and scarcely note them; yet this era seems to be the culminating point of all others.

Isaiah i. 25—27.

"I will turn my hand upon thee, and purely purge away thy dross. . . . I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed." Zion, the Christian house of Israel. The sinful, thoughtless nation has been accepted, pardoned, blest, and re-covenanted.

Isaiah ii. 2.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." Daniel says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people"—the stone kingdom cut out of the mountain without hands—upon

an high mountain,—"in the mountain of the height of Israel will I plant it." This does not refer to Palestine, but to the land where Israel was to be planted. Ezek. xvii. 22, 23: "And it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." Isa. ii. 3: And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Micah iv. 2. (A Jew, in expressing his delight in Bergmann's translation of Scripture into Yiddish—the language now spoken by most European Jews—expresses his surprise that it is published in London, whereas they looked for it out of Zion.) This view is sometimes strained; but one text more may be quoted. Isa. xxv. 6, 7: "In this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Col. Senior says: "I will never cease to assert that one of the known nations of the earth must be Israel."

Isaiah ii. 4.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up its sword against nation, neither shall they learn war any more." We are straining every nerve to legislate for peace. After the conquest of the Soudan, the young General, fresh from victory, reminded Britain of its duty to give freedom and civilisation to the conquered nation, and in a few weeks £100,000 was collected to give a university to the Soudan.

Isaiah iii. 9.

"The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it

not. How true of the Jews! they do declare their sin still, in refusing Christ and His salvation.

ISAIAH iv. 1, 2.

"In that day seven women [daughter nations] shall take hold of one man [Christ], saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." So Israel, or the kingdom of God, will be drawn into one. Zech. viii. 23: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel," &c. "Yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16; Isa. viii. 14).

ISAIAH v. 1—7, 12, 13.

(1.) "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved [Christ] hath a vineyard in a very fruitful hill: (2.) And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower [a watch-tower] in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes," &c. There is only one vineyard, one vine, one master. The Great Husbandman expended much labour, thought, and care over His vineyard, and naturally looked for some fruit. (5.) "I will take away the hedge thereof," &c. It will no longer be separate from the Gentiles; the dividing hedge has been taken away, and Israel has been lost among the Gentiles. (7.) "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." (12.) "They regard not the work of the Lord, neither consider the operation of his hands." (13.) "Therefore my people are gone into captivity, because they have no knowledge."

ISAIAH v. 26.

"He will lift up an ensign to the nations from far,

and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary," &c. The chapter, to the finish, is descriptive of the end of the last century and the opening of 1900, during the Transvaal War. "Troops of men and mobs of horses and mules from Naples, Gibraltar, New Orleans, Buenos Ayres, Australia, India, the ends of the earth, have furnished the Army with means of locomotion and transport." (*The Scotsman*, Jan. 30, 1900.) "In that day they shall roar against them like the roaring of the sea." Our Saviour speaks of that day (Matt. vii. 22; Luke xxi. 34; John xiv. 20, 26; 1 Thess. v. 4; 2 Thess. ii. 3; Isa. vii. 18; xi. 10—16; xxvii. 13).

Isaiah vi. 8.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (9.) "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not," &c. And are we any better now? Christ uses almost the same words to His disciples (Mark viii. 18), and St. Paul to the Jews (Rom. xi. 8). (11.) "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Fulfilled for hundreds of years.

Isaiah vi. 13.

"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Wickedness must be put away; but the end is not a curse, but a blessing that is to be poured out upon us, and through us to all nations.

Isaiah vii. 3, 8.

"Shear-jashub thy son." The name means, a remnant shall return. (8.) "Within threescore and five years shall Ephraim be broken, that it be not a people." From that time onward Ephraim has been scattered and

lost among the Gentiles (nations). This was not the case with Judah in its captivity; Judah still continued a people (*Speaker's Commentary*).

Isaiah vii. 14, 16.

"The Lord himself shall give you a sign." There follows a distinct prophecy of the Messiah, ending—(16.) "Before the child shall know to refuse the evil, and choose the good, the land . . . shall be forsaken of both her kings." And we know it was.

Isaiah viii. 14, 19, 20.

(14.) "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel." Both stumbled; both disobeyed. (19.) "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" The remedy is given. (20.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It is the aim and object of all Anglo-Israelites to follow this advice, and to take all our light from the inspired Word of God.

Isaiah ix. (R.V.).

(1.) "But there shall be no gloom to her that was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious. Thou hast multiplied the nation." (3.) "Thou hast increased the joy in harvest, as men rejoice when they divide the spoil." (Matt. iv. 14—16). (6.) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (7.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with

justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (8.) "The Lord sent a word unto Jacob, and it hath lighted upon Israel." If we weigh the words of the whole passage, there can be no other meaning but that the increase of Christ's kingdom is on the throne of David and over His people. It is the work of God by Christ, Who was born of and given to them first. He came to the Jews; was refused by them, and accepted by Israel. The Gentiles are not named in this passage. Then follows an account of their wickedness.

Isaiah ix. 13, 21.

"For the people turneth not unto him, . . . neither do they seek the Lord of hosts." (21.) "For all this his anger is not turned away, but his hand is stretched out still." Not utterly cast off. These last verses may apply to Israel's early quarrels and fights among themselves, and the fierce struggles of the various tribes against one another, as they gathered in the Isles of the West before the Norman conquest, and since then in Scotland and Ireland, not recognising each other as brothers; then the divisions between Ephraim and Manasseh, and the latter's angry separation into the United States, while both have repudiated Judah. Thank God, now all are friends, though still ignorant of their common descent from Abraham." (*L. P.*).

Isaiah x.

(5.) "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." (11.) "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" But after that, they shall repent. (20.) They "shall stay upon the Lord, the Holy One of Israel, in truth." (22.) "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." Oh, that the time had come! (Rev. ix. 27, 28). (25.) "For yet a very little while, and the indignation shall cease" (as shown by the Book

of Esther to the Jews, and by Isaiah (liv.) to Israel, the descendants of Rachel). (27.) "The yoke [bondage] shall be destroyed because of the anointing." (1 John ii. 27; Psa. cxxxii. 13, 17.) "He shall give strength unto his king, and exalt the horn of his anointed, and shew mercy to his anointed, to David, and to his seed for evermore." "The Lord hath chosen Zion." "There will I make the horn of David to bud: I have ordained a lamp for mine anointed."

Isaiah xi. 1, 2.

The First and Second Advent of Christ, and the return of His ancient people: all are named together, like mountain peaks appearing on the horizon. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him," &c. The Hebrew word for branch is *Nozrim*, and watchman is the same, followers of Christ; or *Nozræ*, the Nazareen, which has the same root. The chapter describes His reign of righteousness: a straight, right, just rule, with peace and unity among all nations: "to it shall the Gentiles seek."

Isaiah xi. 11—16.

"The Lord shall set his hand again the second time to recover the remnant of his people." The first time was out of Egypt; the second time is now near at hand. (12.) "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (not from Babylon alone, but from many lands). "From the islands of the sea" (as the Jews call Great Britain—Jer. xxxi. 10). (13.) "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The Bible shows the two branches of the family quite distinctly; there is no mixing up or confusion here. Ephraim stands for Israel. (14.) "They shall spoil them of the east together: they shall lay their hand

upon Edom and Moab; and the children of Ammon shall obey them." There were no military achievements at the time of the return from Babylon, and no marvels in Egypt. Other nations will come to light, who will obey and help them. Then will Israel and many other ancient nations be disclosed, when the vail is destroyed by God. (16.) "There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." The Lord will do it.

Isaiah xii.

This chapter is a Hallelujah of praise from all Israel for salvation, and calling on non-Israelite peoples to do the same. The least they can do for all God's goodness to them. The end will be their triumphant return to Zion.

Isaiah xiii. 2—5.

"Lift ye up a banner upon the high mountain." (4.) "The noise of a multitude in the mountains. . . . The Lord of hosts mustereth the host of the battle." (5.) "They come from a far country." (3.) "I have commanded my sanctified ones, I have also called my mighty ones for mine anger."

Isaiah xiii. 17.

"Behold, I will stir up the Medes against them" (Babylon). As Medes, Israel served under Cyrus, and prophecy is fulfilled—558 B.C. (Isa. xliv. 8; xlv. 1).

Isaiah xiv.

(1.) "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and strangers shall be joined with them." The Jews and Gentiles will go under Israel's secure guardianship. (2.) "They shall take them captives, whose captives they were." Righteousness will take sin captive when Israel triumphs over Babylon. (7.) "The whole earth is at

rest, and is quiet: they break forth into singing." Lucifer has said—(13.) "I will sit upon the mount of the congregation, in the sides of the north." (20.) "The seed of evildoers shall never be renowned." (24.) "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (25.) "That I will break the Assyrian in my land, and upon my mountains." An account of Israel's final victory.

Isaiah xv. 2.

Dibon, where the Moabite stone was found, confirms the conquest of Moab by Israel. The inscription shows the stone was known in the days of Isaiah. Moab must be a nation extant to-day; it may be one of our European neighbours now under an alias like ourselves, and to be restored to God's favour. Some think this chapter applies to current events connected with the war in South Africa. Compare Num. xxiii.

Isaiah xvi. 3, 4.

"Hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler."

Isaiah xvii.

(4.) "In that day . . . the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." (6.) "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." This shows Israel's captivity, tempered with mercy, at the time that Judah or Jacob, as Isaiah calls them, were losing ground.

Isaiah xviii.

(1.) "Woe to the land shadowing with wings." Under the shadow of God's wings is quite Scriptural

(Psa. xvii. 8; lvii. 1). Some think wings refer to our colonies. "Which is beyond the rivers of Ethiopia." Dwellings at the ends of the earth, towards the setting and rising sun. (*Homer.*) From India to the pillars of Hercules. (*Rawlinson.*) (2.) "That sendeth ambassadors by the sea." A maritime people, sending out witnesses for God: they were the mariners and colonizers of primitive antiquity, and had a knowledge of the magnet and mariner's compass. (*Baldwin.*) "In vessels of bulrushes" has been translated, "with revolving power" (instead of bulrushes) "upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, [This, I believe, also bears the translation, 'tall, polished, smooth,'] to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" Or the peoples have despised. (7.) "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible [remarkable, warlike] from their beginning hitherto." The very same description of those who bring and those who are brought. Clearly this is a prophecy of Israel bringing Judah, the evidence of whose awaking is pouring in on every side. And what is more likely to bring about the grafting in again than the realisation that the vast majority of their nation have, under the wonder-working providence of God, accepted the Saviour Jesus Christ, and are already Christians. "All ye inhabitants of the world and dwellers on the earth, see ye: when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye." (Ezek. xxxvii. 17; Zeph. iii. 10)

Isaiah xix.

This chapter contains the burden of Egypt under the rule of Mohammet, and its deliverance through Israel.

Isaiah xix. 19.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (20) "It shall be for a sign and

for a witness unto the Lord of hosts in the land of Egypt." Exactly so the Pyramid is placed. It gives its own date, 2170 A.M. Built to retain the God-given measurements of the Ark. Shem, Heber, Peleg, Job (if son of Joktan), and Melchisedek might all have assisted in the building, as they were contemporary with it. The Hebrews were an abomination to the Egyptians, yet in, but not of, their land the Pyramid was placed. A wonder still there. Jer. xxxii. 18—20. The worship of Osiris was in abeyance then. The faith of Joseph's father-in-law was the pure worship of God. (From Budge's *Book of the Dead*, found in an Egyptian tomb). And before that Abraham had no doubt told the Egyptians of God. Recent research shows that the builders of the Pyramids had solid and tubular drills and lathe tools. The drills were set with jewels, and cut into the rocks with clearness and accuracy.

ISAIAH xix. 20, 24.

"They shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." Gordon once said, "I sometimes think I am the man," and so to some extent he was. As in Jacob's and Joseph's time, the king and people of Egypt were kind to the Hebrews and their kindred; and also when the infant Jesus needed a refuge the Lord chose Egypt as a place of safety for Him and His parents; therefore God has sent this ancient nation a Saviour; and Egypt, now become one with Israel, will be named God's people, deriving all her blessings, and will serve and obey God for ever. "The Lord shall smite Egypt, he shall smite and heal it." They have been smitten, and are being healed by us through God's grace. How literally these two verses have been fulfilled. (22) "He shall smite and heal it." All can see the good that has been done in Egypt by us.

"Know this, ye princes of the earth,
That nations clasped in Britain's power
Have left behind their darkest hour.
To make the Nations blest and free,
This, Britain, is thy destiny."

How numerous are the instances of this by the grace of God. India, for instance, with three million people of many races and tongues, full of contempt for each other, enjoys the peace of the Britons, their controlling teachers and friends. Keshub Chunder Sen's (a native) view is, "It is Christ that rules India, and not the British Government that has conquered our hearts; not by armies, not by your gleaming bayonets and fiery cannon, but by a higher power, and that power is Christ. It is for Jesus, and Jesus only, that we will give up the precious diadem of India" (*The Times*).

ISAIAH xix. 24.

"In that day shall Israel be the third with Egypt and with Assyria [representing Shem, Ham and Japhet], even a blessing in the midst of the land." The "third" is more correctly translated "the Captain, Leader, a medium or centre" (Ex. xv. 4). Israel blessed and a blessing (thus fulfilling the prophecy that Israel is to be the Head of all nations) reaches the end of her calling. God foresaw our need of the sources of the Nile, and has given us Uganda. We cannot doubt we live in the dawn of the day when the Lord shall be known to Egypt. There are many points of resemblance between Egypt and India, and both are closely united with us. May I suggest that India is the "third." Has she any claim to be the modern Assyria? Then again, the Rev. Philip Carlyon suggests, as the Nile is Egypt, and Egypt the Nile, so Assyria is Euphrates, and Euphrates Assyria. It portrays international intercourse on high plans of international goodwill and friendly emulation. Man's motto, not self for self, but for God and humanity, and Great Britain for the world. In the following chapters the fall of Egypt, Babylon, Ethiopia, Arabia and Tyre is predicted, and all have lain desolate in fulfilment of prophecy. Why should the prophecies of Israel only be neglected? "Egypt, obedient to God, has a share in the title 'people of God.' Asshur, new-created by God's Spirit, is His handiwork, but Israel still has the special prerogative of being God's Heritage. The *Speaker's Commentary* declares emphatically against the view that

Israel's national mission closed with her banishment from Palestine" (*Oxonian*).

Isaiah xxi. 6—9.

"Go, set a watchman, let him declare what he seeth." (8) "And he cried, A lion:" (9) "And all the graven images broken unto the ground." (11) "Watchman, what of the night? Watchman, what of the night?" (12) "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." "I will yet for this be enquired of by the house of Israel to do it for them." Though Babylon is fallen, we, God's watchmen, are reminded that the night is not passed. It was yet 500 years to the coming of Christ, and since then even until now how much night there has been, even all through the dark ages. The Gospel light has dimly shone for nearly nineteen centuries, Millennial light cannot be far off, but the time of Jacob's trouble intervenes; the watchword then was, Enquire, return, come; and still is, Watch and pray.

Isaiah xxii. 22, 23.

"The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (23) "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house."

Isaiah xxii. 25.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be . . . cut down, and fall." The prophet laments the invasion and sins of Jerusalem, and its fall, even after the coming of Christ.

Isaiah xxiii.

(1) "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in." (2) "Be still, ye inhabitants of the isle;

thou whom the merchants of Zidon, that pass over the sea, have replenished." (6) "Pass ye over to Tarshish; howl, ye inhabitants of the isle." (14) "Howl, ye ships of Tarshish: for your strength is laid waste." We see here how much Israelitish or British interests were connected with Tyre and Tarshish. The fate of Babylon, Egypt, Assyria, Edom and Tyre, shows clearly what is the Scriptural idea of a fulfilment. Tyre was besieged by Nebuchadnezzar after the fall of Jerusalem, the siege lasted thirteen years—from 586 to 573 B.C.

Isaiah xxiv.

This chapter describes God's judgments upon the land of Palestine. (5) "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting Covenant." (11) "All joy is darkened, the mirth of the land is gone." (12) "In the city is left desolation, and the gate is smitten with destruction."

Isaiah xxiv. 13, 14.

"When thus it shall be . . . as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." (14) "They shall lift up their voice, they shall sing, for the majesty of the Lord, they shall cry aloud from the sea" (west).

Isaiah xxiv. 15, 16.

"Wherefore glorify ye the Lord in the fires, even even the name of the Lord God of Israel in the isles of the sea." (16) "From the uttermost part of the earth have we heard songs, even glory to the righteous." What a contrast in these two passages! Judah falls in Palestine, Israel arises in Britain. The vintage is over in one place, there is the gleaning of grapes in the other. Songs of praise will circle the world; from one hemisphere to another the voice of God's suppliants will come. (Zeph. iii. 10). This is Israel restored and recovenanted in the isles of the west or coast lands, and we have both. Britain has 28,500 miles of coast land in possession. At

sea she has twelve times more steamers and sailing vessels than any other nation. Our own Island is at present the chief one in the world. "Sing unto the Lord a new song and his praise from the end of the earth, ye that go down to the sea and all that is therein; the isles and the inhabitants thereof. Listen, ye isles, unto me, and people from afar. The kings of Tarshish and the isles shall bring presents," &c. Till He come (23) "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

ISAIAH XXV. 6.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

ISAIAH XXVI. 2.

"Open ye the gates, that the righteous nation which keepeth truth may enter in." There is but one force that can establish the supremacy of the world, and that force is righteousness. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch," &c. (Jer. xxiii. 5, 6).

ISAIAH XXVI. 12.

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." And Isa. xxxii. 17, 18: "The work of righteousness shall be peace; and my people shall dwell in quiet resting places," &c.

ISAIAH XXVI. 15.

"Thou hast increased the nation, O Lord, . . . thou art glorified: thou hast removed it far unto all the ends of the earth." A fact in the history of Britain now patent to all. Britain at that time was itself at the ends of the earth.

ISAIAH xxvi. 19.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

ISAIAH xxvi. 20.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." This is Jehovah's promise to His people of security and peace in their island home, and an answer to *cui bono*. National burial in exile, and national resurrection to life, is here spoken of. The Lord will protect them as He protected Noah in the Ark of old.

ISAIAH xxvi. 21.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." God regards Israel as distinct from the other inhabitants of the earth. His people are to be found then on their own territories, obeying and co-operating with the Lord, isolated.

ISAIAH xxvii. 2—5.

"In that day sing ye unto her, A vineyard of red wine." (3) "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Where, then, is the time for the parenthesis people speak of, when God will cast Israel away and put the Gentiles in their place. (4) "Fury is not in me." And in Ezekiel: "I will make with them a covenant of peace, and will cause the evil beast to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods, and I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; showers of blessing." Also Isa. lv. 12: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the

field shall clap their hands." And Isa. xxxv.: Isa. xliv. 22, 23.

ISAIAH xxvii. 6.

"He shall cause them that come of Jacob to take root [as in the colonies]: Israel shall blossom and bud, and fill the face of the world with fruit." "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7). "And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again" (Zech. x. 9.) "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. xiv. 5, 6). "Wherefore by their fruits ye shall know them" (Matt. vii. 20). "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. i. 1, 2).

ISAIAH xxvii. 7, 8, 9.

"Hath he smitten him, as he smote those that smote him?" (8) "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind." (9) "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." The evil will be eradicated.

ISAIAH xxvii. 12, 13.

"And ye shall be gathered one by one, O ye children of Israel." (13) "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were 'ready to perish' ["lost," marginal reading] in the land of Assyria [the ten tribes], and the outcasts [same as in Duet. xxii. 3] in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Those who escaped from Assyria 710—655 B.C. are described in 2 Esdras xiii. 40—46.

Isaiah xxviii.

(1) "Woe to the . . . drunkards of Ephraim, whose glorious beauty is a fading flower," &c. Now in Britain, it needs no saying; alas, every one knows the besetting sin of our nation. Consumption may also be referred to. (5) "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." (9) "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" We ought always to be progressing and learning more and more of God. (Heb. v. 12—14).

Isaiah xxviii. 11—13.

"For with stammering lips and another tongue will he speak to this people." But the time is coming when the tongue of the stammerers shall be ready to speak plainly. (Isa. xxxii. 4; Zeph. iii. 9). A glance at the map tells us that all North America, from Rio Grande to the Pole, speaks English. (12) "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." (13) "But the word of the Lord was unto them precept upon precept, . . . that they might go, and fall backward, and be broken, and snared, and taken." Have we not made the reading of His Holy Book a task, neglecting to study it or try to understand it as a whole; entirely leaving out some parts, and actually not believing others, against which the very stones are crying out.

Isaiah xxviii. 15.

"Under falsehood have we hid ourselves." Man's false interpretations are a most serious evil.

Isaiah xxviii. 16.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Even Christ the Lord in Zion (and how shall we escape if we neglect so great a salvation? Heb. ii. 3). It is curious the

corner stone of the Great Pyramid has been missing for centuries till lately, and the top stone, typifying Christ the head, is not yet King of all. "He that believeth shall not make haste." So British-Israelites must learn patience.

ISAIAH xxviii. 17.

"The hail shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding place."

ISAIAH xxviii. 19.

"For morning by morning . . . it shall be a vexation only to understand the report." In our daily papers there is hardly one important paragraph of news but bears directly upon the fulfilment of Scripture: the two dovetail into each other.

ISAIAH xxviii. 21.

"For the Lord shall rise up, . . . that he may do his work, his strange work; and bring to pass his act, his strange act." The restoration of Israel?

ISAIAH xxviii. 22—29.

The Lord of hosts, which is wonderful in counsel and excellent in working, has a purpose in all He does. "He will not ever be threshing; for his God doth instruct him to discretion." (Isa. xxix. 20, 21). "Behold, I will make thee a new sharp threshing instrument," &c. (Isa. xli. 15). God chooses His instruments, and fits them for His use.

ISAIAH xxix.

Commences with God's heavy judgment on Ariel, the city where David dwelt. Evidently Jerusalem, then inhabited by Judah and Benjamin. And the 7th and 8th verses show the fate of those that fight against Zion.

ISAIAH xxix. 10—14.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets

and your rulers, the seers hath he covered." (11) "And the vision of all is become unto you as the words of a book that is sealed." Applicable to both the houses of Judah and Israel, and in the present day. (1 Cor. i. 19; Rom. ii. 25).

ISAIAH xxix. 15, 16.

"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark." The Jesuits who are infesting the land. (16) "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not?" The infidelity that is being spread among us.

ISAIAH xxix. 17.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Literally fulfilled within the last twenty-five years.

ISAIAH xxix. 18, 19.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." The blessing of missions and our identity pointed out; God only gives the power and result. A larger comprehension of God, the knowledge of who we are, and the peculiar duties we have to fulfil. When we shall exchange the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Surely there is comfort for all who believe Moses and the prophets; but if they believe not the Scriptures, "neither will they believe though one rose from the dead;" and neither do they. (19) "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

ISAIAH xxix. 22—24.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax

pale." (23) "But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." (24) "They also that erred in spirit shall come to understand, and they that murmured shall learn doctrine." Israel is not for ever dead, only sleeping; blindness and ignorance being typified by "deep sleep" (10) on the whole house of Israel. But Jesus said: "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Isaiah xxx. 1, 9.

Judah is called rebellious (Jer. iv. 16, 17; Ezek. ii. 3); and Israel backsliding (Jer. iii. 6, 8, 11, 14, 22). (9) "This [Judah] is a rebellious people, lying children, children that will not hear the law of the Lord."

Isaiah xxx. 14—21.

"He shall break it as the breaking of the potter's vessel that is broken in pieces." (17) "Till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill." (18) "Therefore will the Lord wait, that he may be gracious unto you: . . . blessed are all they that wait for him." (19) "He will be very gracious unto thee at the voice of thy cry; when he shall hear it." (20) "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers:" (21) "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." "Ye shall have a song as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel." (Isa. xl. 31). All this chapter concerns Judah up to the 26th verse. The prophets discriminate, it is we who do not.

Isaiah xxx. 26.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-

fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." All Israel in union.

Isaiah xxxi. 1—4.

"Woe to them that go down to Egypt for help; and look not unto the Holy One of Israel, neither seek the Lord." Turn ye to him from whom the children of Israel have deeply revolted—then shall the Assyrian fall. (4) "So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof." The blessings of Christ's kingdom is the subject.

Isaiah xxxii.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (4) "The heart of the rash shall understand knowledge, and the tongue of the stammerers shall speak plainly." (9) "Rise up, ye women that are at ease; hear my voice, ye careless daughters," &c. (13) "Upon the land of my people shall come up briers and thorns." (15) "Until the spirit be poured out upon us from on high," &c. (16—18).

Isaiah xxxii. 20.

"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and of the ass." The ox and ass are emblems of Joseph or John Bull and Issachar. God's people Israel will be a missionary people at the time of Christ's second advent.

Isaiah xxxiii., xxxiv., xxxv.

The 33rd, 34th and 35th chapters describe God's judgments against the enemies of Zion, and the contrast of the awful fate of the nations with the blessings of His people. (The church is never mentioned).

Isaiah xxxiii. 17—22.

"They shall behold a land that is very far off." A people to return to Zion who had been there before.

(22) "The Lord is our king; he will save us." A people whom God has purchased; prophecy is evolved by its fulfilment.

ISAIAH xxxiv. 16, 17.

"Seek ye out of the book of the Lord, and read: no one of these shall fail." (17) "He hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."

ISAIAH xxxv. 1—10.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." The reservoir dam across the Nile will turn 2,500 square miles of desert into a garden. (Isa. xliii. 19, 20; Isa. xliv. 3; Isa. xlix. 8). (5) "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. xlii. 18). The blind are Israel, the deaf Judah. All now happening. The work of colonizing the outer world was predicted of Israel, but it seems to belong to England by Divine right. Is it possible for any Gentile race to possess it? (10) "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Do we ever pray that all this may be accomplished, and Thy kingdom come? (Isa. xxxv. 1, 2; Isa. li. 3, 11; Hos. ii. 14).

Isaiah 36th to Isa. 39th chapter is an historical appendix to Isaiah's prophecy. Isa. xxxvii. 31, 32, shows there will be two remnants that escape, a first and second time.

ISAIAH xl. 1—9.

"Comfort ye, comfort ye my people, saith your God." (2) Speak ye comfortably to Jerusalem." Who is to do that? The 9th verse tells us: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up

thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Is it not the one branch of the family that is to bring the other?

ISAIAH xl. 1—9.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." I know the gospels refer this passage to John preparing the way for Christ's first coming, but may it not also apply to Israel preparing the way for Christ's second advent? Jerusalem's warfare is not yet accomplished, her iniquity not yet pardoned; so the text is suitable to the present time. John the Baptist is gone, and Israel is now the Lord's evangelist, this is her calling and exaltation to her world-wide work, to carry the gospel to every creature—a glorious privilege, none could be greater. Do not we, like Isaiah, hear the voice of Him that crieth in the wilderness, "Prepare ye the way of the Lord; Go through, go through the gates; prepare ye the way of the people, cast up, cast up the highway, gather out the stones; lift up a standard for the people; Behold, the Lord hath proclaimed unto the end of the world; Say ye to the daughter of Zion, Behold, thy salvation cometh; Behold, his reward is with him, and his work before him." As ours is: Israel is invited to be in practical sympathy with the Lord.

ISAIAH xl. 27, 28.

"Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God." (28) "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" "They that wait upon the Lord, shall renew their strength." Isa. xli. 1, taken in connexion with this verse is remarkably fulfilled in us in the British Islands since the Reformation. Isaiah was a very old man when he wrote this grand evangelic poem.

Isaiah xli. 1.

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." "Keep silence" lest any betray the (identity) secret till the end. To ensure a willing reception of the tidings of Christianity it was expedient that our origin should be hid from the world, and therefore from ourselves. Had we been conscious of our origin and destiny, it would have interfered with the development of prophecy. It is not a spiritual people who are to be thus renewed. Has He not renewed us?

Isaiah xli. 2, 3.

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings?" &c. Our origin and present position described. Our defence is God's work and purpose, we may rely upon it He will do as He promised, we have Him to lean upon for His mercy and faithfulness to us His unworthy people. The whole chapter contains encouragement and blessing for Israel, who were then captives in Assyria.

Isaiah xli. 4, 5, 8.

"Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he." (5) "The isles saw it, and feared; the ends of the earth were afraid, drew near, and came." Britain at that time was the ends of the earth. "The isles" (Isa. xlii. 4, 10, 12). (8) "But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend." "The Lord, which called thee by thy name, am the God of Israel" (Isa. xlv. 3). Called Israel by God Himself.

Isaiah xli. 9, 14.

"Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and

said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them" (Zec. x. 6). (14) "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." God's love and mercy to a people who have always provoked Him. They have no goodness, no merits, no more power than a worm, but yet the Lord will hold their right hand. (Isa. xli. 10; Isa. xlii. 6; Psa. xxii. 6).

Isaiah xli. 12, 16.

"They that war against thee shall be as nothing, and as a thing of nought." This promise is not applicable to Judah, but to Israel, as Judah has no army. In a literal and historic sense history confirms prophecy, all that God hath spoken by His holy prophets is true, a mythical interpretation is passing away, and both heathen and Christian errors must go, but the Word of our God will stand for ever. (16) "Thou shalt rejoice in the Lord." The Jews do not as yet, but Christian Israel does.

Isaiah xli. 18.

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. xliv. 2—4). A spiritual as well as a literal meaning. Have we not made artesian wells in the desert of Africa, and when the army arrived, they and their camels and horses all drank and were satisfied? In Australia many parts of the country are sometimes stricken with drought. We learn from the *Standard* newspaper, that the water supply of a town having gradually been exhausted,

it was one morning, without any rain, miraculously replenished; the reservoir was partly filled, and springs long dry once more flowed. Queensland was a desolate heritage: one deep bore was made, and the water gushed forth. Rapidly others were made, one yielding 3,000,000 gallons a day. God uses the natural forces of the earth to work His will. General T. Carlyle Bell has known places in the Belooch Hills where water came from the action of earthquakes, and where it caused sulphur springs to become pure. (Isa. xxxv. 7, 19; Isa. xliii. 19; Isa. xlix. 10).

Isaiah xli. 20, 21, 22, 26.

"That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." In His own good time we may make our identity known; at present there is none (or comparatively) few that hear our words. (25) "I have raised up one from the north, and he shall come from the rising sun" (the British in the north who have come from the east). (26) "Who hath declared from the beginning, that we may know? (27) The first (the chief of the nations) shall say to Zion, Behold, behold them." Shall tell it to those who have not seen or understood. "And I will give to Jerusalem one that bringeth good tidings." The Jews will also be brought through them.

Isaiah xli. 28.

"For I beheld, and there was no man, even among them; and there was no counseller, that, when I asked of them, could answer a word." No one has been able to show reason to deny our application of these promises to Israel. How can any one read these chapters and deny our belief, if they accept the reiterated statements of Scripture without the load of ignorance that men lay on them?

ISAIAH xlii. 6, 8.

"For a light of the Gentiles." Not Gentiles, but a light to them, yet they are all treated as myths. (8) "My glory will I not give to another." "For the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. xliv. 23; Isa. xlviii. 11; Isa. xlix. 3; Isa. lx. 21; Isa. xliii. 7).

ISAIAH xlii. 16, 19, 20.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." (Isa. xlv. 2). Clearly Israel's career was to be one of strange unforeseen circumstances and insuperable difficulties till God gives them light to see. (19) "Who is blind, but my servant? or deaf, as my messenger that I sent?" (20) "Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. xliii. 8).

ISAIAH xliii.

Continues these wonderful promises to the same people. (1) "O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." (4) "Since thou wast precious in my sight . . . I have loved thee," &c. These are not mere texts cut out of their surroundings, but, from the whole context, evidently refer to Israel's future. (5) "I will bring thy seed from the east, and gather thee from the west; (6) I will say to the north, Give up; and to the south, Keep not back:" &c. They will come from India, America, Britain, Australia, &c. (Gen. xiii. 14, 15, fulfilling the promise to Abraham). (9) "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, . . . or let them hear, and say, It is the truth." (10, 12) "Ye are my witnesses, saith the Lord." (Plainly Israel, and not Gentile or heathen nations). Luke xxiv. 48; Acts i. 8; Acts x. 39—42. If Judah, in her unbelief, is held to be

a witness to the Divinity of Him whom she rejected and rejects, surely Ephraim-Israel spoken comfortably to, and recovenanted and blessed in Christ, is ten thousand times more a witness to the living power of her Lord, who has given her the ability to witness for Him (*Rev. Denis Hanan*). (19) "I will do a new thing; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." This is a promise of God's Spirit to them. There is a similar passage in Isa. lxii. 6: "I have set my watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise on the earth." We are the witnesses for Christ, and of God's pardoning, sustaining, and protecting power. The Jews also are witnesses, for in them we see the Scriptures literally fulfilled: both houses are witnesses of the truth of prophecy. (Isa. xliv. 8). (21) "This people have I formed for myself; they shall shew forth my praise." (26) "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Those who intercede with God are called His remembrancers.

Isaiah xliv. 5, 6, 7.

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (6) "Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." (7) "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." A clear comprehension of our subject gives a Divine solution of the Eastern question, and of every other that affects the government and happiness of the British Empire. Circumstances have invariably forced our possessions upon us, showing it is brought about by God's over-ruling power, and He spoke of them as a

blessing to Abraham's seed. When this was written Israel had been outcast for nine years.

Isaiah xliv. 21, 22, 26, 28.

"O Israel, thou shalt not be forgotten of me." (22) "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee," &c. In Hebrew, the past, present, and future are often expressed alike. (26 and 28) Thus saith the Lord "to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and to the temple, Thy foundation shall be laid." Cyrus knew not God, but power and dominion were given him, that Judah and Israel might spread to the ends of the earth. Judah for the most part returned to Jerusalem, and Israel spread abroad to fulfil the promises in Britain in the latter days.

Isaiah xlv. 1.

In reading the beginning of this chapter a notice of Cyrus may be interesting. The Sacae, whom Cyrus endeavoured in vain to subdue, so opposed themselves to Alexander the Great, that he gladly came to terms with them, and employed a number of their horsemen in carrying out his invasion of India. Those Sacae who accompanied him established a kingdom in the East, which is now known as Afghanistan, and conquered all western India. They kept up communications with Britain, and sent Buddhist missionaries to them before the Christian era (*Dr. Moore*). The most curious confirmation of this fact is in the circumstance of a Buddhistic formula of devotion in Hebrew, which has been handed down to the Welsh by their bard Taliesin (*Mrs. Lloyd Evans*).

These were the people of whose attacks the Romans were always in dread. In the fifth century they conquered and destroyed the Roman Empire. The Runic Alphabet, which was used up to the ninth century by Celts, Cymri, and Saxons, is a proof of their common origin (*Dr. Moore*).

ISAIAH xlv. 2, 3, 4, 11.

These verses are all noticeable and worthy of much consideration, "that thou mayest know." (11) "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Search His Word, and pray to Him for understanding.

ISAIAH xlv. 14, 17, 19.

"Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine." By the victory of Omdurman British-Israel has secured the western boundary of the promised land in fulfilment of God's oath to their forefather Abraham, and as due to His interference and blessing, Who has already given us one-fourth of the promised land, in the same unforeseen and unnoticed way, can we doubt that He is compelling us by political exigencies blindly to fulfil our destiny. (17) "Israel shall be saved in the Lord with an everlasting salvation." (19) "I have not spoken in secret: . . . I said not unto the seed of Jacob, Seek ye me in vain."

ISAIAH xlv. 20, 25.

"Assemble yourselves and come; . . . Tell ye." That all the ends of the earth may know and be saved, like Israel. (25) "In the Lord shall all the seed of Israel be justified, and shall glory." All Christians one in the Lord with Israel; "So all Israel shall be saved" (Rom. xi. 26).

ISAIAH xlvi. 3, 4.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (9) "I am God." (10) "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying,

My counsel shall stand, and I will do all my pleasure: (11) calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Also verses 12 and 13). Isa. xlviii. 9—11. God's purposes are fixed and unalterable.

ISAIAH xlvii.

Relates to God's judgments upon Babylon.

ISAIAH xlviii. 1.

"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah." Benjamin was not to remain in Babylon, as many of the Jews did for centuries after (verses 20 and 21).

ISAIAH xlviii. 6.

"I have shewed thee new things from this time, even hidden things, and thou didst not know them." It is a wonder to many of us who have solved the mystery of lost Israel found, how modern prophets can have it hidden from their eyes, and say over and over again, they do not want to know. It is because God has hidden it. Our business is not to invent some scheme of our own, but to discover the great scheme which God originated. If the spirit of truth records this mystery, and the God of truth preserves it, surely the lover of truth should investigate it, and strive by every available means to understand it. How any man strong in faith, and being fully persuaded that God has promised and is able to perform, yet slights, ignores, and despises it, is beyond comprehension.

ISAIAH xlix.

Is addressed to a nation God has known from her birth, a nation in the Isles, far from Jerusalem, whom He has (2) "hid in the shadow of his hand" till He made it a polished shaft, prepared to serve and glorify

Him. By nature, we are unfit for the work required of us; by the grace of God only can we become polished instruments in His hand. Who is this people, that have been His agents and servants, that God has hid from all men? not the Jews, who have always been before the world, but all the other tribes of Israel except them. (3) To us the Saviour was sent under the Christian covenant, (8) to cause the desolate heritages to inherit the same, (9) to say to the prisoners "Go free," and to give light to them that walk in darkness, for whom the mountain shall be a way. (12) Behold they shall come from far, from the north and from the west, and the land of the bush (in the Vulgate, Australia). (13) For whom the heavens shall break forth into singing. (14) But Zion said, My Lord hath forgotten me; and God replies, A mother may forget, (15) yet will I not forget thee. (16) I have graven thee upon the palms of my hands. (17) Thy destroyers and they that made thee waste shall go forth of thee (the Romans for instance). (18) Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee (the different tribes coming into Britain, America, and the Colonies). As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. (19) For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants. Since their separation, the expansion of the two peoples has been unprecedented in the world. *E pluribus unum*, the United States' motto, means, One of many. Our name of John Bull in the Hebrew—Jehovah-Hanan—means, The Lord is gracious; and brother Jonathan, Jehovah-Nathan, The Lord the giver. The magnificent demonstration of affection on the part of our daughter nations, rising up as they have from the ends of the earth in defence of their beloved mother, has called forth the question of prophecy, Who hath begotten me these? This has been developed by the war in South Africa, and seems almost too good to be true. A nation and a company of nations stands manifest to the world (*Oxonian*). (20) "The children which thou shalt have, after thou

hast lost the other [our brothers in the United States of America], shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." The multiplication shall be before the return to Palestine. Over-population led to the foundation of colonies; 300,000 emigrants now leave our country annually. (21) "Then shalt thou say in thine heart, Who hath begotten me these, . . . who hath brought up these?" They will wonder. (22) The Gentiles shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders (Gentiles cannot be Israel). (23) "Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee." (Gen. xxxvii. 8, 9: "I will contend with him that contendeth with thee.") (25) "I will save thy children, (26) and all flesh shall know that I the Lord am thy Saviour." This is not Millennial, when all wars shall cease.

Isaiah l.

Surely this is addressed to the ten tribes of Israel, who were divorced from their transgressions. (1) "Behold, for your iniquities have ye sold yourselves." (2) "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Israel spoken of in the Old Testament as sold was bought back by the blood of Christ. The term "redeem" in Scripture is only applicable to the case of Israel. Christ is the Saviour of the world, but the Redeemer of Israel. (4) The Lord God wakeneth my ear morning by morning to hear, that I should know how to speak a word in season to him that is weary. (8) "He is near that justifieth me." (9) "Behold, the Lord will help me: who is he that shall condemn me?" (11) But those that follow other gods shall lie down in sorrow. All true national greatness springs from intercourse with God.

Isaiah li., lii.

Addressed to the people of God, who were forgetting their origin. (1) Hearken to me, my people: give ear

unto me, O my nation: look unto the rocks whence ye were hewn, and to the hole of the pit whence ye are digged. (2) "Look unto Abraham your father, and unto Sarah that bear you: for I called him alone, and blessed him, and increased him." Not that we may be proud and puffed up, but that we may be led to praise the Lord. (3) "For the Lord shall comfort Zion: he will comfort all her waste places: he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Cowper has written (and how much has happened even since his day?):—

> Ask now of history's authentic page,
> And call up evidence from every age.
> Display with busy and laborious hand
> The blessings of the most indebted land.
> What nation will you find whose annals prove
> So rich an interest in Almighty love?

The appointed place (2 Sam. x.), also called in Scripture the wilderness (Isa. xxxv. 1) and the stone cut out of the mountain without hands (Dan. ii. 34, 35). (5) "The isles shall wait upon me" (before the return to Palestine). (8) "My righteousness shall be for ever, and my salvation from generation to generation." (9) "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" As St. George, England's patron saint's emblem, is represented. (10) "Art thou not it . . . that hath made the depths of the sea a way for the ransomed to pass over? (11) Therefore the redeemed of the Lord shall return, and come with singing unto Zion." (14) "The captive exile hasteneth that he may be loosed." (16) "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Protection and strength are promised, great for a great purpose, to plant and establish law, order, good government, justice, righteousness, and truth, to be accomplished by means of Israel. Of all nations England is enjoying the blessing of Heaven and

the greatest possibilities. He who has received the greater enlightenment has the greater obligation and responsibility. The greater part of Old Testament history is occupied in detailing how God was seeking to draw the minds of the people to higher things of permanent worth, whilst they were content with the lower and evanescent. (17) "Awake, awake, O Jerusalem." To the end of the chapter applies to the house of Judah, and the 52nd chapter to the 6th verse. Then from the 7th verse we have the missionary element now fulfilling in the Christian branch of the family. (8) "Thy watchmen [of Ephraim elsewhere] . . . shall see eye to eye [as Anglo-Israel can see], when the Lord shall bring again Zion." 9th and 10th verses show the restoration completed. (11) "Depart ye, depart ye, . . . be ye clean, that bear the vessels of the Lord." (12) "For the Lord will go before you; and the God of Israel will be your rereward." (15) "And that which they had not heard shall they consider." A remarkable introduction to the Messianic chapter then follows, which comes between two thoroughly Israel chapters, and is the promise of the Saviour to Israel.

Isaiah liii.

This chapter, being placed among such distinctly Israelite ones, surely points to the consideration that the Israelites are now a Christian nation, and always have been so in God's sight. For the transgression of my people was he stricken. He shall see his seed. He shall see of the travail of his soul, and shall be satisfied. He hath poured out his soul unto death: and he bare the sin of many, and made intercession for the transgressors.

Isaiah liv.

The prophet breaks into prophetic rapture. After the death of the Messiah he foresees the increase and blessing of Israel during the Christian or New Testament era. (1) "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, for more are the children of the desolate [Jer. xxxi. 15—17—evidently

referring to Rachel and the children of Joseph] than the children of the married wife," Judah. To the former it is said, (2) "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." (3) "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles [the Gentiles are not Israel, and Israel is not the Gentiles], and make the desolate cities to be inhabited" (in Australia and Canada, and many other lands). Gen. xxviii. 14; Deut. xxxiii. 17: both passages prove that the partitioning and peopling of the world, not with the house of Judah, but with the house of Joseph; not with the Jews scattered or gathered, but with the Lost Tribes; and the most ardent anticipations of the prophets have been, and are being, realized in the so-called Anglo-Saxons. Professor Seeley says: Though nothing of the kind was originally intended by the people, it was God who directed them for this very thing. Napoleon's fixed view in regard to England was always the world Empire, the net work of dependencies, colonies and islands covering every sea. The curtains are unfolded, the cords are lengthened, and the old roof remains, one home, the most colossal roof that ever sheltered a human family. (4) "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." They shall forget their bondage in Egypt, and remember no more their wandering heathen state. Read on, and turn to Him with repentance, love, and confusion of faces. (8) "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Even in the time of Jacob's trouble deliverance is sent. (9) "For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn." (10) "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Noah preached 120 years while the Ark was a building, to give the world time for repentance, and it may be that the prayers of the elect are even now lengthening

the latter days of grace and so shortening those of Jacob's trouble that are to follow. The whole chapter contradicts the theory that the lost tribes were absorbed either by heathen or Jew. The stability of God's promise and the beauty, strength, and permanence, of the new kingdom of Christ are described in the rest of the chapter. (14) "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." What nation does this suit? (15) Their enemies "shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." (17) "No weapon that is formed against thee shall prosper." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." He will defend them, His favour and protection has made them what they are.

Isaiah lv. 4, 5.

Is Israel's Gospel message to the world. (1) "Ho, every one." (4) "Behold, I have given him for a witness to the people." (5) "Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Surely the Lord Jesus Christ is primarily the Saviour of Israel.

Isaiah lv. 7.

The message continued. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Isaiah lv. 11, 12.

"My word that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (12) "For ye shall go out with joy," &c. An adequate motive for colonizing is the necessity of carrying the life of the nation, which has

been the happiness of those under its influence, to others. The nearer the realisation of the promises, the more faithful ought Israel to be.

"Faith, mighty faith, the promise sees
And looks to that alone,
Laughs at impossibilities,
And shouts 'It shall be done.'"

ISAIAH lvi. 1, 2.

"Keep ye judgment, and do justice: for my salvation is near to come." (2) "Blessed is the man that . . . keepeth his hand from doing any evil."

ISAIAH lvi. 3—8.

"Neither let the son of the stranger [every one that keepeth His sabbath.—Ex. xxxi. 13; Isa. lviii. 13] that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people." (5) "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off," &c. (7) "For mine house shall be called an house of prayer for all people" (who will be joined to Israel and the church, not Israel to them). Observe, the covenant of the Sabbath must be kept. That the Gentiles would find mercy is revealed from one end of Scripture to the other, and never was there a period in the world's history in which God excluded any son of man from His love and mercy who repented and came to Him and took hold of His Covenant. (8) "The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him." Verses 10 to 12 describe our national sins, and chapter lvii. continues the same theme.

ISAIAH lvii. 9—11.

The list is a long one—blindness, ignorance, laziness, love of money and of strong drink, want of thought, self-esteem, forgetting the Lord and worshipping idols, and setting them up in pleasant places with smooth words. (9) "Thou . . . didst send thy messengers

far off." (10) "Thou art wearied in the greatness of thy way." (11) "Of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart?"

ISAIAH lvii. 12.

Thy works and thy companies shall not deliver thee. It is a message of warning to undeserving Britain, but (13) "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." (14) Pray that all stumbling-blocks may be taken away. (16) "For I will not contend for ever, neither will I be always wroth." (18) "I have seen his ways, and will heal him." (19) "Peace, peace to him that is far off, and to him that is near, saith the Lord." The evil symptoms are the sign of the return of our glorious King, and then they shall fear the Lord from the east to the west. The covenant will be with Jacob, it is still His chosen people that have the word from henceforth and for ever."

ISAIAH lviii.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. (6) "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (7) "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We, as a nation, are admitted to be the friends of the oppressed and down-trodden who find a refuge here.

ISAIAH lviii. 8—14.

"Then shall thy light break forth as the morning." (11) "And the Lord shall guide thee continually, and satisfy thy soul in drought." (12) "They . . . shall build the old waste places: . . . and thou shalt be called, The repairer of the breach, The restorer of paths

to dwell in." (14) "And I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

ISAIAH lix. 16—20.

"He saw that there was no . . . intercessor: therefore his arm brought salvation unto him." (18) "To the islands he will repay recompence." (19) "So shall they fear the name of the Lord *from the west*, and his glory from the rising of the sun." (20) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." We believe it is generally accepted that this is a prophecy both of the first and second coming of the Saviour to Israel, in which we entirely agree: as the evil symptoms were then, so again now they are the sign of the glorious return of the King of Israel. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. May we then be prepared and fitted to stand on the Lord's side.

ISAIAH lix. 21.

"This is my covenant *with them*, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." He will save them by His indwelling Spirit. If people would only read their Bibles with unprejudiced minds, asking for the guidance of God's Holy Spirit, they must see this truth running through all, and many of the blunders of the past would be done away with. When we recognize the fact that the kingdom promised to Israel has been given to us, we ought to reject the false humility that will not accept duty and responsibility.

ISAIAH lx. 1—5.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (2) "Darkness shall cover the earth, and gross darkness the people: but the

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Lord shall arise upon thee, and his glory shall be seen upon thee." (3) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The Gentiles are all other nations but Israel. Hide not your light, however tiny the spark; set it up on high, from its weak flame, other lights may be kindled and spread. The Church Missionary Society commenced from a little company that met in 1799, to do something towards sending the truth of God to the heathen. At that time the slave trade was in full force, and the unhappy Continent whence the slaves were brought was almost entirely destitute of Gospel light. China was utterly sealed. In New Zealand cannibalism reigned unchecked. The Red Indians of British North America were uncared for. Truly darkness covered the earth, and gross darkness the people. But in 1899 what a different scene arises. (4) "Thy sons shall come from far, and thy daughters shall be nursed at thy side" [federated]. (5) "Then thou shalt see, and flow together, . . . the abundance of the sea shall be converted unto thee, and the wealth of the Gentiles shall come unto thee." Can the maritime predominance of Great Britain be accidental, or is it not the Divine will acting through all time with deliberate purpose? Great Britain, small as it is, has become the richest nation on the face of the earth; the markets of the world are dictated from London. The imports are at the rate of £1,000,000 a day. In 1888 the revenue of Great Britain amounted to £116,016,000, the largest ever reached by this country or any other; its wealth has been multiplied beyond the wildest dreams, and its progress in every direction is simply fabulous, and reads like a romance. Contrast the Jews: though some of them have immense wealth, the people, with few exceptions, are poor and steeped in poverty. Wealth is a blessing which God exclusively set apart for His people (Deut. xviii. 6). The "multitude of camels" (ver. 6), &c., alludes to our Eastern possessions.

Isaiah lx. 8.

"Who are these who fly as a cloud, and as the doves to their windows?" The clouds of Israel's sons

and daughters, representative of her Colonies and dominions, who hastened to share the national thanksgiving in the year of Jubilee, may be a preliminary indication of Judah and Israel returning to Palestine (Isa. xi. 11; Hos. i. 11).

Isaiah lx. 9, 10.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." (10.) "In my wrath I smote thee, but in my favour have I had mercy on thee."

Isaiah lx. 11, 12.

"Thy gates shall be open continually." Our sea ports are open for free trade, and passports are not used. The gates, and the way we have acquired them, have been almost miraculous, and distinctly prove our origin (Gen. xxii. 17). Cruden says: "The word 'gate' is sometimes put to signify power and dominion. God promises Abraham that his posterity should possess the gates of their enemies, their towns and fortresses. They should conquer them, and have dominion over them." (12.) "The nation and kingdom that will not serve thee shall perish." No nation that curses Britain will prosper. Do you ever hear of any other nation blessed as Great Britain and her Colonies are?

Isaiah lx. 14.

"The sons of them that afflicted thee shall come bending," &c. Is this not Joseph's dream? (16.) "And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob."

Isaiah lx. 20, 21.

"The Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (21.) "Thy people shall be all righteous" (or deal faithfully in God's reflected light).

In our public acts we have been acknowledged as righteous, which is the doing of the Lord. They are

beloved for the father's sake, for the gifts and calling of God are without repentance (Rom. xi. 28, 29).

Isaiah lx. 22.

"A little one shall become a thousand." If exiled Israel has developed into imperial Britain, this prophecy has been literally fulfilled. Our Empire's population amounts to 365 millions. This chapter was used in Queen Victoria's Jubilee service in Westminster Abbey.

Isaiah lxi.

The opening of the chapter is Christ's text, Luke iv. 18. It was the work given to Isaiah and Israel, who were placed in Palestine to cultivate righteousness, justice and holiness for exportation to all the peoples of the earth (2 Cor. v. 20; 1 Pet. ii. 12). (6.) "Ye shall be named the priests of the Lord: men shall call you the ministers of our God: Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (9.) "Their seed shall be known among the Gentiles, and their offspring among the people [not in Palestine]: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." God is clearly demonstrating to us the faithfulness of all His promises to the ten tribes, and we are an object lesson to declare His truth. These are God's future people; He has never chosen any other.

Isaiah lxi. 10, 11.

"He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (11.) "The Lord God will cause righteousness and praise to spring forth before all the nations."

Isaiah lxii. 2.

"And the Gentiles shall see thy righteousness, . . . and thou shalt be called by a new name, which the mouth of the Lord shall name." British.

ISAIAH lxii. 11, 12.

"The Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh." (12.) "And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

ISAIAH lxiii. 1.

"Who is this that cometh out of Edom with dyed garments [Edom means the old man, or nature], for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments." This passage is applied to Christ, but is it not more in accordance with the whole tenor of Scripture, and more suitable to His people whom He has appointed to be His battle-axe and weapons of war? (Isa. xi. 14; Amos ix. 12; Dan. xi. 32, &c.)

ISAIAH lxiii. 7, 8.

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses (8.) For he said surely they are my people, children that will not lie: so he was their Saviour." We do bear a character for truthfulness among the nations.

ISAIAH lxiii. 9—14.

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (14.) "So didst thou lead thy people to make thyself a glorious name."

ISAIAH lxiii. 16.

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not,"

Does this not refer to our present ignorance as to ourselves and our identity with Israel? Though our people know it not themselves, it does not apply to the Jews, as they are known all the world over as Abraham's children.

ISAIAH lxiii. 17—19.

"Return for thy servants' sake, the tribes of thine inheritance . . . the people of thy holiness." (19.) "We are thine: thou never bearest rule over them; they were not called by thy name." Our adversaries (Hosea i. 9, 10. Ephesians ii. 12, 13.)

ISAIAH lxiv. 6, 7—9.

"We are all as an unclean thing, and all our righteousnesses are as filthy rags." (7.) "There is none that calleth upon thy name, that stirreth up himself to take hold of thee." (9.) Be not wroth very sore, O Lord, neither remember iniquity for ever."

ISAIAH lxv. 2—8.

"I have spread out my hands all the day unto a rebellious people." (See also Rom. x. 21.) (8.) "Thus saith the Lord, as the new wine is found in the cluster, and one saith Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

ISAIAH lxv. 9.

"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."

ISAIAH lxv. 10.

"Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Sharon and Achor were the eastern and western limits of ancient Palestine. Achor means "through humiliation there is hope" (Jos. vii.

26.) Our study of the Word of God to discover the destiny of Israel shows us plainly the attitude of humility that should be ours, and the life we should lead if we are to be true witnesses. "Servants of the Lord" is the name given to Israel by the Lord himself as a characteristic and indelible mark. Josh. vii. 26, and Hos. ii. 15, both point to the restoration of Israel.

Isaiah lxv. 13, 15.

"My servants shall eat, but ye shall be hungry," &c. The whole passage is a contrast of Judah and Israel. (15.) Judah's name a curse, but Israel his servant shall be called Christian (Acts xi. 26). The rejection of Judah and the recall of Israel is foretold. Jer. xxx. 7—11 is a similar passage. In both, the temporal condition of the two peoples is strongly contrasted (Jer. xv. 15).

Isaiah lxv. 17, 18.

"I create new heavens and a new earth." (18.) "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."

Isaiah lxv. 21—23.

"They shall plant vineyards and eat the fruit of them." (22.) "They shall not build, and another inhabit. . . . As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (23.) "For they are the seed of the blessed of the Lord, and their offspring with them."

Isaiah lxv. 24, 25.

"Before they call, I will answer; and while they are yet speaking, I will hear." (25.) "The wolf, the lamb, the lion, and the bullock shall feed together, and dust shall be the serpent's meat." All nations shall be united, and the Devil shall be laid low. (Isa. xi. 6—9). These are emblems of the nations. The lion and ox of

Britain; the wolf, Benjamin; the lamb, Christianity. Figurative of peace and righteousness, yet some may be less ferocious animals and some less timid in the era to come.

Isaiah lxvi. 1, 3, 4.

Notices the evils of our own time. (1.) The Jews will return to Palestine unconverted, and build the temple. (3) "He that burneth incense shall be as if he blessed an idol [which Jehovah repudiates]. Yea, they have chosen their own ways." (4.) "When I called, none did answer."

Isaiah lxvi. 5—13.

Our brethren are alluded to in verses 5 to 10. A nation born in a day are the Jews, whose salvation is here described: the Lord "shall appear to your joy, and they shall be ashamed." (10.) "Rejoice for joy with her, all ye that mourn for her." (13.) For "as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

Isaiah lxvi. 19.

"I will set a sign among them" (ten-tribed Israel from Assyria). God has placed His mark upon the chosen race which nothing can efface, yet so blind have people been, that they have paid little more attention to this stupendous fact in our day than they have to the promises of God concerning it. "And I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." This may describe our first arrival in Britain, and again later on in the time of the apostles, when Christianity was introduced. Christianity was nationally accepted in the public assembly of the British in the year 65 A.D.; it was certainly not accepted in the Roman State till two centuries later.

Isaiah lxvi. 20.

"They shall bring all your brethren for an offering unto the Lord out of all nations." Israel will be the restorer of the Jews. We see that God in His providence permits their persecutions to be the means of driving them to turn for help, and we desire that they may be received with kindness by Christian Britain. Blessing to the Jews will never come till they accept Christ as their Saviour, and there will be no regeneration for the world till the restoration of the whole tribes takes place. Upon "swift beasts" has been picturesquely and accurately translated swaying furnaces, showing that the prophets saw the locomotives of to-day. "As the children of Israel bring an offering in a clean vessel into the house of the Lord." Israel cleansed from idols is Peter's elect nation of kings and priests.

Isaiah lxvi. 21.

"I will take of them for priests and Levites, saith the Lord." The tribe of Levi is undoubtedly among us.

Isaiah lxvi. 22.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The man that persists that Israel cannot be identified does not yet rightly understand the Word of God, nor the history of the world.

Jeremiah.

Jeremiah commenced his prophetic career in 629 B.C., ninety-two years after the exile of Israel, which was completed in 721 B.C. And the captivity of Judah and Benjamin dates 588 B.C. The name means "exalted of Jehovah." He was of the tribe of Benjamin, the light bearers (Jer. xxxii. 6—12).

Jer. i. 1.

"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin."

Both Libnah and Anathoth were among the cities assigned to Aaron or the priests. It was the home of his family, four miles north of Jerusalem. There he was born, though he had no legal right to it till he purchased it at fifty-six years of age from his uncle Hanameel. Jeremiah was nine years older than Josiah; he received his commission as a prophet in the thirteenth year of his reign. This book is a record of how he strove for years and years against the wickedness of the kings, priests and people of Judah, calling them to repentance and promising them the Divine favour, but all in vain. We cannot doubt that the part of his mission in which he was desired to go to the north and plant and build was equally faithfully performed. (2.) "To whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah," till the carrying away of Jerusalem.

JER. i. 4, 5.

"The word of the Lord came unto me, saying, (5) Before I formed thee . . . I sanctified thee, and I ordained thee a prophet unto the nations."

JER. i. 7.

"The Lord said . . . Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." That he did so, is narrated in Jer. xxv. 17—26, "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." He mentions them and the "kings of the isles that are beyond the sea, and all that are in the utmost corners and the coasts of the earth, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth."

JER. i. 8.

"Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord." (9) "I have put my words in thy mouth." (10.) "I have . . . set thee over the nations, and over the kingdoms, to root out

and to pull down, and to destroy, and to throw down, to build and to plant." In Scripture we hear of pulling down of nations that was accomplished in his day, but not of the building and planting. Are we, therefore, to conclude that he disobeyed? Is it not more likely that he obeyed in this also, though it was not God's purpose to make it known? No doubt God has had wise reasons for wrapping the fate of Israel in mystery. Do not the next verses indicate this?

JER. i. 11—16.

"The word of the Lord came unto me saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree"—the earliest tree that blossoms. (12.) "Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it." (13.) And again, "the second time, what seest thou? And I said, I see a seething pot, and the face thereof is toward the north." (15.) "Then the Lord said . . . I will call all the families of the kingdoms of the north." (16.) "I will utter my judgments against them, . . . who have forsaken me, and burned incense unto other gods." They were His people, who had once known and worshipped Him.

JER. ii. 2.

"Go, cry in the ears of Jerusalem, . . . I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." This was 860 years after the exodus.

JER. ii. 4.

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel." The Lord then shows them how they have sinned, forgetting Him and going after things that do not profit.

JER. ii. 9.

"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead."

JER. ii. 17—21.

"Hast thou not procured this unto thyself? (21.) Yet I had planted thee a noble vine."

JER. ii. 26.

"As the thief is ashamed when he is found, so is the house of Israel ashamed." And so they well may be now. (27.) "But in the time of their trouble they will say, Arise, and save us."

JER. ii. 32.

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number."

JER. iii. 1, 4.

"Yet return again to me, saith the Lord." (4.) "Wilt thou not from this time cry unto me, My father." We are pleased to know the old Saxon name of Allefader means "father of all," with which our constant prayer commencing "Our Father" connects us, and will continue to be used by all Israel in Palestine (verse 19.)

JER. iii. 8—10.

"I had put her [backsliding Israel] away, and given her a bill of divorce; yet her treacherous sister Judah feared not." (10.) "Judah hath not turned unto me with with her whole heart, but feignedly."

JER. iii. 11.

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." (12.) "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you." A proof positive that a representative portion of Israel was established in some country north of Palestine in Jeremiah's time: they were two distinct and geo-

graphically separated people. This chapter proves the scriptural distinction between Judah and Israel.

JER. iii. 14, 15.

"Turn, O backsliding children, saith the Lord; for I am married unto you: I will take you one of a city, and two of a family, and I will bring you to Zion." Only Israel was divorced, Judah never was. They are to return representatively. (15.) "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

JER. iii. 17.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord." With the Euphrates Valley Railway, the Suez Canal, and the Jordan Canal connected with the Persian Gulf spoken of, we shall have a centre where the nations can meet for worship and deliberation from India, China, Australia, New Zealand, Africa, North and South America, as well as England. That site is selected by the Almighty God Himself, and called Immanuel's land. As no Gentile Power is in future to dominate the land, the protection of Judah can only be secured by the might of a Hebrew people. The Jews will return, but not alone. Nowhere throughout the Scriptures do we hear of Judah returning without the rest of the tribes. Judah must humbly seek them out, and be content to take an inferior place as the most guilty (*Speaker's Commentary*).

JER. iii. 18, 29.

"In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north [united again] to the land that I have given for an inheritance unto your fathers," &c. Dr. Adler, Chief Rabbi, in the Memorial Service for Queen Victoria, prayed, "May the King uphold the peace of the realm, advance the welfare of the nation, and deal kindly

and truly with all Israel. May Judah be saved and Israel dwell securely, and may the Redeemer come to Zion." The Jews are so keen to read the New Testament, that they will put down their last penny for a copy —a volume once so unknown, now so much appreciated by them (*Jewish Intelligencer*, Nov., 1900). (29.) "Truly in the Lord our God is the salvation of Israel."

JER. iv. 5.

"Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land." Addressed to the tribe of Benjamin, and shows them prophetically as Christians calling Zion to repent.

JER. iv. 6.

"Set up the standard toward Zion: retire, stay not." This passage may allude to their flight from Jerusalem to Pella before the siege of Titus (Jer. vi. 1), or Tekoa, twelve miles north, and Beth-hacceron, a hill midway from it and Jerusalem. Blowing the trumpet is used in prophecy to mean the spread of the Gospel. Joseph in Britain did know the Gospel at that time.

JER. iv. 15, 27.

"A voice declareth from Dan, and publisheth affliction from Mount Ephraim." Dan was the pioneer tribe of the house of Joseph or Ephraim, so called by the prophets to whom the promises were being fulfilled. (27.) "Thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end" (Jer. v. 18).

JER. v.

As the heading puts it, describes the corruption of Judah at that time, both civil and ecclesiastical. (4.) "I said, Surely these are poor; they are foolish." (5.) "I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds." (6.) "And their backslidings are increased."

JER. v. 10.

"Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's." (13.) "And the prophets shall become wind, and the word is not in them."

JER. v. 20.

"Declare this in the house of Jacob, and publish it in Judah, saying (21.) Hear now this, O foolish people, and without understanding; which have eyes, and see not: which have ears, and hear not." To both Israel and Judah. Jer. vi.—ix., and xi. are mostly to Judah.

JER. vii. 15.

"I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

JER. ix. 2.

"O that I had in the wilderness a lodging-place," Jeremiah exclaims. He found an *ultima thule* in Ireland.

JER. ix. 7, 15—25.

"I will melt them and try them." (15.) I will feed them . . . with wormwood, and give them water of gall to drink. I will scatter them also among the heathen whom neither they nor their fathers have known [not Egypt, as they knew it well]; and I will send a sword after them, till I have consumed them." Yet some were left for the captivity. (24.) "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth." (25.) "I will punish all them,"

JER. x. 1—16.

"The Lord speaketh unto you, O house of Israel." (6.) "Learn not the way of the heathen." They were then among them. (14, 15.) "For his molten image is

falsehood, and there is no breath in them. They are vanity and the work of errors: in the time of their visitation they shall perish." How is this warning neglected even now in many of the churches. (16.) "The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance." His battle-axe.

JER. xii. 5, 7.

"If thou hast run with the footman, and they have wearied thee, then how canst thou contend with horses?" Jeremiah was to have greater trials still. (7.) "I have given the dearly beloved of my soul into the hand of her enemies."

JER. xii. 14.

"Thus saith the Lord against all my evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them." (16.) "And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people." (17.) "But if they will not obey, I will utterly pluck up and destroy that nation." According to Scripture, this is the place for Gentiles (even the Jews can do them good).

JER. xiii. 11.

"As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord."

JER. xv. 11—21.

"Verily it shall be well with thy remnant!" (11.) "I will make thee to pass with thine enemies into a land which thou knowest not." This applies more to Israel than Judah, who are scattered through all lands. (21.) I will deliver thee out of the hand of the wicked, and I

will redeem thee out of the hand of the terrible," if thou return or repent.

JER. xvi. 14.

"It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt." (15.) "But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Israel and Judah will then be a greater marvel still. (17.) "Mine eyes are upon all their ways; they are not hid from my face," (Jer. xxiii. 3—8.)

JER. xvii. 24.

"If ye diligently hearken unto me . . . and hallow the sabbath day . . . (25.) Then shall there enter into the gates of this city kings and princes sitting upon the throne of David . . . and this city shall remain for ever" (Jer. xxiii. 5, 6).

JER. xviii. 6.

Under the type of a potter God shows His power to restore Israel. The vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it. (6.) "O house of Israel, cannot I do with you as this potter?" He took the clay that was unfit for use, and moulded it into a Christian nation; He did not throw it away. "Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." A vessel fit for the Master's use. The atonement made by the Lord Jesus Christ has opened the door of mercy, and the Lord has given to His people Israel all that He promised to grant them.

JER. xix. 10, 11.

Under the type of a potter's earthen bottle Judah is portrayed, dry, hard burned, fixed in shape as a nation

during the Christian dispensation, and no reformation, like Israel, till the final one. (10.) "Then shalt thou break the bottle in the sight of the men that go with thee, (11.) and shalt say unto them, Thus saith the Lord of Hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet till there be no place to bury." In the former chapter Israel or the marred vessel is made again; here, Judah cannot be made whole again. Judah is never to be restored as a separate nation; and notice, Judah used to be first mentioned, but in prophesying of the Christian period Israel is first.

JER. xxi.

Jeremiah foretelleth the captivity of Judah. Zedekiah was the grandson of Jeremiah by the second marriage of Josiah to Hamutal the daughter of Jeremiah. From this marriage can be traced the descent of our beloved governor, Queen Victoria (2 Kings xxiii. 31; xxiv. 17—19; xxv. 7. Zedekiah was the name given him by the king of Babylon; his name was Matiniah.

JER. xxii. 11, 12.

"Sh allumthe son of Josiah king of Judah . . . shall die in t heplace whither they have led him captive, and shall see this land no more." And of Coniah or Jeronias it is said: (26) "I will cast thee out . . . into another country . . . and there shall ye die." (30.) "For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Coniah, Jehoiachin, or Jeconias, was the son of Jehoiakim and grandson of Josiah (2 Kings xxiii. 34; xxiv. 6—17). His sons, born in captivity, are given in 1 Chron. iii. 17. There has never been a free king ruling in Judah since. Judah has gone through two captivities: 70 years in Babylon (Jer. xxv. 11), and from the time of Titus, 60 A.D., till now.

JER. xxii. 7.

"I will prepare destroyers against thee." We know that neither king, priests, or people repented; they did not accept the words of Jehovah then.

JER. xxiii. 3.

This is a prophecy of Israel. "I will gather the remnant of my flock out of all the countries whither I have driven them." (4.) "I will set up shepherds over them which shall feed them." Because their pastors have scattered them and driven them away. The rest of this passage has been already noticed. Note 8th ver.

JER. xxiii. 9—18.

"Mine heart is broken within me because of the prophets [or teachers]; for (11.) both prophet and priest are profane." (13.) "They prophesied in Baal, and caused my people Israel to err." (14.) "They walk in lies, and strengthen also the hands of evil doers." (16.) "They speak a vision of their own hearts." (17.) "And say . . . No evil shall come upon you." (18.) "For who hath marked his word and heard it?"

JER. xxiii. 20—38.

"The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly." (36.) "Every man's word shall be his burden; for ye have perverted the words of the living God." (38.) Therefore, thus saith the Lord, Because ye say this is the burden of the Lord, and I have sent unto you, therefore I will forsake you and cast you out of my presence. (Jer. xii. 10). Would it not be well to consider this great question perfectly? Jer. xxx. 24; Dan. ii. 28. We cannot read these chapters and any of our Protestant writings in these later days or the present time and not be struck with the resemblance in the crisis of church history now accomplishing. Thank God, we have the promise we shall be saved out of our

troubles, unworthy as we are. The Lord shall roar from on high, and utter his voice from his holy habitation (Jer. xxv. 30); the same expression is used in Hosea xi. 9—11 and Joel iii. 16, and always in describing the close of the present dispensation. It seems to me He is roaring to us now (January, 1901); our complications in the Transvaal causing a distinct crisis in our national history. (28.) "He that hath my word, let him speak my word faithfully."

JER. XXIV. 2.

The naughty figs which could not be eaten, they were so bad, is an apt emblem of Zedekiah and his nation. Some say the good figs represent Benjamin, but of the Jews also there surely was a remnant.

JER. XXV. 22—26.

Enumerates the nations who were to be punished by the hand of the Lord. God's own people are included. Jeremiah was especially sent to the north, in 583 B.C. We hear of him in Ireland, "the isles beyond the sea," and from that time the worship of Baal ceased there, and was replaced by the worship of the true God. Jer. i. 4—10; Jer. xxv. 1—38.

JER. XXVI.

Continues the subject of Judah's punishment.

JER. XXVII. 5.

"I have made the earth, the man, and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." The very residue of the vessels in God's house have a place in prophecy, and will not the remnant of Ephraim-Israel have theirs?

JER. XXVIII. 9.

"The prophet which prophesieth of peace, when the word of the prophet shall come to pass; then shall

the prophet be known, that the Lord hath truly sent him." We are invited to test the Divine origin of prophesy.

JER. xxix. 8.

"Let not your prophets . . . that be in the midst of you, deceive you." (9.) "For they prophesy falsely unto you in my name: I have not sent them, saith the Lord." Their other prophets were false, but God still retained a witness in Jeremiah.

JER. xxix. 10.

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, . . . in causing you to return to this place." We know this was accomplished, and shall not God also do all that He has promised to all His people, as well as to Judah?

JER. xxx. 3, 4.

These are words that the Lord spake concerning Israel and Judah. (3.) "I will bring again the captivity of my people Israel and Judah." The chapter concerns them both.

JER. xxx. 7—9.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Not from it. The day is not far off when we shall need every ounce of patriotism we can lay hold of; if it were not for the promises made to the fathers, we could not hope to outride the storm. Amid the perplexity of nations and the darkness of the coming strife, God will again be a pillar of fire to Israel, as surely as Jacob's trouble comes, so surely will he be saved out of it. (8.) "For it shall come to pass in that day . . . I will burst thy bonds, and strangers shall no more serve themselves of him." (9.) "But they shall serve the Lord their God, and David their King, whom I will raise up unto them." Israel shall have no master but its rightful Lord.

JER. XXX. 10, 11.

"I will save thee from afar, and thy seed from the land of their captivity." (11.) "For I am with thee . . . to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." And so on to the end of the chapter, all addressed to the same people.

JER. XXX. 24.

"In the latter days [the times we live in] we shall understand it." (R.V.) There is an unbelief that grows out of ignorance. I feel sure, if we knew for certain that we are the chosen people of God, we should look on the wondrous events now occurring in all parts of the world with far deeper interest, and should read our Bibles with ever increasing wonder and delight.

JER. XXXI. 1—6.

"At the same time, saith the Lord, will I be the God of all the families of Israel." A glowing description of their restoration to favour. (2.) "The people . . . which found grace in the wilderness." (4.) The "Virgin of Israel," who is loved with an everlasting love, is the race of Ephraim. (6.) "For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." The Hebrew word for watchman is *Nozrim*, followers of Nozra, or the Nazareens.

JER. XXXI. 7.

"Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Israel is the chief of the nations, and we are to summon all nations to rejoice because Israel is about to be restored.

JER. XXXI. 8.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth" (utter-

most parts, R.V.). A special reference to Britain in the present day. "They shall come with weeping [not with sorrow but with joy], for I will turn their mourning into joy, and will comfort them." Where is she now that was to be chief of the nations? Where are the daughter or sister nations that were to be federated round her? Would that Britain, while she accepts her magnificent heritage, could see and confess her glorious identity, and give God the honour due to His faithfulness. "A great company shall return thither." (9.) "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born." And so consecrated to Him as a nation. These are not empty titles, but given to show the place of Ephraim in the Divine government.

Jer. xxxi. 10.

Before loosing the bands of their captivity, God sends them this encouraging message: (10) "Declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (11) "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." The return to Zion is then described—verses 12—14.

Jer. xxxi. 15, 16, 17.

"Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children [Joseph and Benjamin], because they were not." (16) "Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears: for . . . they shall come again from the land of the enemy." (17.) "And there is hope in thine end that thy children . . . shall come again to their own border." This does not apply to the massacre of the innocents. Rachel was not the wife of Judah, but of Jacob. The whole chapter shows it is a prophecy of the people lost and found.

JER. xxxi. 18.

"I have surely heard Ephraim bemoaning himself . . . as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." God's discipline had taken effect. Bullock in Hebrew is *Enghl*, a near approach to English. (19.) "After that I was turned, . . . I smote upon my thigh; I was ashamed, yea, even confounded." When we consider our individual sins, which make up the vast sum of our national ones, we may well be humbled. (20) "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still." God, with the yearning tenderness of ineffable love seeks for his lost son, longing for his repentance and return. Oh how selfish we have been, only thinking of ourselves and never once of God's own people restored after being divorced! At the end of the last century there were many enquiries about the house of Israel, many learned men maintaining that they must be in existence, whilst others contented themselves with asserting that they returned to Judea under the edict of Cyrus and became amalgamated with the Jews, for which opinion they can give no authority. In the commencement of the last century it became the fashion to pronounce them to be lost and dead, but how can Scripture be fulfilled if so? Well, let us proceed with our proofs.

JER. xxxi. 27.

"Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast." Since 1850 A D. Australia has exported wool to the value of 400 millions sterling; while more than 240 million sheep graze on the downs and in the bush. Her romance is the story of the Golden Fleece. The hand of God kept Australia for us, hidden away for ages from the sight of the great nations of the earth, till Great Britain was forced to stretch forth her hands and grasp it. If there be a people who ought to be grateful to God the Australians are they. "He hath not dealt so with any nation." Australia, Tas-

mania, New Zealand, and Fiji, were all desolate heritages which now blossom as the rose. Our statesmen say the great work of civilisation appears to be the mission of the Anglo-Saxon race, thus assigning to our race the promise of God to Abraham, "In thy seed shall all the nations of the earth be blessed," and all the families too. I may add here, the colony of New Zealand was founded shortly after Her Majesty's succession, and is the first-born of the colonies of her reign. Egypt and Ethiopia have been won back for God, that we may convey the gospel of salvation to them. He gave us an easy victory at Alexandria. Yet what seas of blood have been spilt to teach us God's will. Burmah is nearly the size of Spain; the soil is fertile, rich forests, splendid water ways and mountains, it only needs population to be the Paradise of the future, and would feed half the world if it were cultivated, which under our Government it will be. Such phenomenal extension of empire has never been known in the history of the world.

JER. xxxi. 28, 31.

"Like as I have watched over them, to pluck up, and to break down, . . . so will I watch over them, to build and to plant, saith the Lord." (31.) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." The former were still on the coast of the Caspian Sea, and the latter not yet carried to Babylon, but in 588 B.C. began to be a nation in Ireland.

JER. xxxi. 33, 36.

The 33rd verse, relating to the house of Israel, shows them nationally redeemed and brought under the bond of the New Covenant, the birthright blessing of Christianity. (36.) "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Who will take these words of the Almighty as they stand, in their plain obvious sense of a literal eternal

nation? Who will accept them in the spirit of Abraham and stagger not at the promise of God through unbelief? Israel could not have been absorbed in Medea or in any other nation, the plain words of Scripture forbid it.

JER. xxxi. 37.

"Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." We learn from these two verses, that there is no doubt of their being a nation at this very hour.

JER. xxxii.

Jeremiah is desired to purchase or redeem his inheritance, and to preserve the title deeds, as a token of the people's return. (12, 13, 14.) Jeremiah charged Baruch, a relative and pupil, saying: "Put them in an earthen vessel, that they may continue many days." They will yet come to light, God does nothing in vain: if there were no other evidence than these chapters, they would be final to all who believe in the truth of God's word. The prophets spoke in obedience to God's commands. The immense length of time between their utterance and their fulfilment has been a great strain on our faith, and we ought to thank Him most heartily that the secret of our identity, to which our eyes have been so long closed, is being so plainly revealed to us now. Isa. xlv. 3, Psa. lxxxiii. 3, 4, Amos iii. 7.

JER. xxxii. 20.

Jeremiah prays to the great and mighty God. (20.) "Which has set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name as at this day." There remains the Pyramid as one of the wonders of the world. As the Ark of Moses contained a measure of manna, so the coffer in the Pyramid contains the old and disused Anglo-Saxon chaldron, the fourth part or quarter of which is still our standard measure for corn, brought

by our Scythian ancestors from their birthplace, to the Isles of the West, where they were to find a little sanctuary, to recover their strength and grow into a strong nation—the fifth and the greatest monarchy ever extant, the Stone Kingdom of Daniel. Our last victory in the land of Egypt, the battle of Atbara, is called in a Berlin paper a work of civilization, a success which is a matter of rejoicing to the whole civilized world. And now the victory of Omdurman has given us the whole of the Western boundary of the promised land.

JER. xxxii. 27—40.

"Behold, I am the Lord, the God of all flesh: is anything too hard for me?" The same is said at the birth of Isaac. (32—35) Here, again, their sin in departing from the living God is noted, and notwithstanding we are told (36) they will be delivered (37) and gathered "out of all countries whither I have driven them. . . . I will cause them to dwell safely: (38). And they shall be my people, and I will be their God." (39.) "I will give them one heart . . . for the good of them, and of their children after them." (40.) "I will make an everlasting covenant with them, and I will not turn away from them."

JER. xxxii. 41.

"I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." (44.) "For I will cause their captivity to return, saith the Lord." Thus circumstantially are the promises again and again reiterated.

JER. xxxiii.

This chapter contains God's message to Jeremiah in the last year of Zedekiah. It is an unconditional covenant, which always has been and always will be, for, "I the Lord, the maker thereof, . . . establish it." It renews the charter of our national security and blessed-

ness, and is truly descriptive of our experiences; to make a present of it to the Jews, on the ground that no other claimants can be found, is to prove ourselves false witnesses to our God, and prevents us from discerning the signs of our times.

JER. XXXIII. 6—14.

"I will cure them, and will reveal unto them the abundance of peace and truth." (7). "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first." (8.) "I will cleanse them . . . I will pardon all their iniquities." (9.) "All the nations of the earth shall hear all the good that I do unto them." (10—14.) All so distinctly and literally foretold, that it is astonishing that the prophecy should be so little thought of.

JER. XXXIII. 15—17.

There is another rendering of verse 16; instead of "she shall be called, The Lord our righteousness," it is "He that shall call her is the Lord." (17.) "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." So Judah is still ruling over Israel, and our King is called Defender of the Faith, though that tribe itself has no king.

JER. XXXIII. 20—26.

"If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; (21.) Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." (22.) "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant." Repeated in verses 25, 26, and in Psalm lxxxix. The Levites are included here in the promise of perpetuity, so must surely be Christian (verses 18—21).

JER. xxxiii. 24.

"Considerest thou not what this people have spoken, saying the two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them." And they are saying so even now, although Messiah will not come until the two families are brought together. (26.) "I will cause their captivity to return, and have mercy on them."

JER. xxxiv.

Shows that the Lord loves freedom, and hates the slave trade.

JER. xxxv.

The Rechabites to be praised for their obedience.

JER. xxxvii. and xxxviii.

Though Jeremiah was smitten and put in prison, the Lord preserved him for future service. He urged obedience to God against the king's apparent interest, and so Jerusalem was taken.

JER. xxxix. 11—14.

Nebuchadrezzar, king of Babylon, gave charge concerning Jeremiah, saying: (12.) "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." (14.) "So they sent and took Jeremiah out of the court of the prison and committed him unto Gedaliah, that he should carry him home"—to Mizpah (xl. 6; 2 Kings xxiii. 30, 31). Undoubtedly he would ask for the release of the two princesses his great granddaughters. And later he obtained possession of the Bethel stone, the ark, and the tables of the law. "So he dwelt among the people," (the remnant that remained at Mizpah); and the dispersed Jews repaired to him (xl. 12).

JER. xli.

Ishmael (the pretender) carried away captive all the residue of the people that were in Mizpah, even the

king's daughters, but (14.) all the people that he had carried away cast about and returned.

JER. xliii. 4—7.

Johanan and all the captains of the forces obeyed not the voice of the Lord to dwell in the land of Judah, but took all the remnant of Judah (6.) and the king's daughters and Jeremiah and Baruch into the land of Egypt. (7.) "Thus they came even to Tahpanhes" (or Daphne). Tahpanhes is said to be named from the king's daughter, who, secular history tells us, was named Tea Tephi. It was in the desert of Tanais (Danais), the centre of attraction to all strangers in Egypt now. Flinders Petrie who has excavated the building says: We cannot doubt that Tahpanhes (a name meaning "hidden flight"), the first place on the road into Egypt, was a constant refuge for the Jews during the Assyrian invasion, especially as they met here with a mixed foreign population, mostly Greeks. Here have been found many remains of Greek art. Also near Libnah is still a place called Beth Taphnah, the house of Taphath or Tephi (Jer. xxxix. 14), which was their home. Tahpanhes is now known as the palace of the Jew's daughter. The marriage of Tea Tephi to the Herimon or king of Ireland is also fully described in the ancient secular history of Ireland, and from this union King Edward claims descent from King David, as shewn in the Saxon Chronicle of King Alfred in the Heralds' College in London, and is seated on his throne as viceregal heir till He come whose right it is to rule over the house of Israel and all the world.

JER. xliii. 8.

"Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, (9.) Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; (10.) And say unto them, Thus saith the Lord of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these

stones that I have hid," &c. That he did so is a matter of history as well as prophecy (ver. 10; xlvi. 13, 14; Ezek. xix. 21).

JER. xliv. 13.

"I will punish them [Israel] that dwell in the land of Egypt." (14.) "None shall return but such as shall escape" (and ver. 28). Of these were Jeremiah, Baruch, and the princesses.

JER. xliv. 15—26.

"I have sworn, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt," where many became idolaters. (28.) "Yet a small number . . . shall return out of the land of Egypt into the land of Judah" (which they did shortly afterwards, and, taking ship again from there, went through Spain to Ireland). Ezek. xxx. 18: "At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt." In the midst of civil war, in which the king was murdered, the Assyrians invaded the land of Egypt; at which time Jeremiah and his party probably made their escape, assisted by the Greeks. (Herodotus, 2nd Book.) During the confusion of the arrival of the Babylonians, the Book of Jeremiah ends, and the prophet and chosen remnant disappear from sacred history; but the thread is taken up in the histories of the times. Keatinge relates that in the year 580 B.C., a prophet landed in Ulster, accompanied by one Simon Brug (Baruch), with an Eastern princess named Tea Tephi, whom he married to Eochaidh, king of the Danaans, and ancestress of the kings of Ireland. This has been hid in mystery in past generations, but is now made manifest to the Chosen Race. Jeremiah, in Irish history, is called the Ollam Fola, a Hebrew name, meaning the hidden prophet. Jer. xliii. 13: "He shall break also the images of Beth-shemesh." Also called On, Anen, Heliopolis, and Rameses. (Exod. xii. 37). There is an obelisk there, dated 2400 B.C. Egypt was the traditional abode of Joseph and Mary.

JER. xlvi. 27—47.

"I will save thee from afar off, and thy seed from the land of their captivity." The British Isles at one time were called Yoriah, a Hebrew word signifying "afar off" (Jer. xxx. 10; Jer. xxxi. 10). In the map of Heshiod, Cumry is marked along the furthest north-west edge of the hemisphere. The Kymry were Israelites; the Nimrod Obelisk has settled that. (28.) "I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure." God arranged to bless Israel from the first, and has never swerved from His intention. In the next chapters, other nations are contrasted with her.

JER. xlvii. 4.

"The Lord will spoil the Philistines, the remnant of the country of Caphtor." But the Pyramid still stands as God's witness there.

JER. xlviii. 26.

Judgment is come upon Moab. "He also shall be in derision." (27.) "For was not Israel a derision unto thee?" (47.) "Yet will I bring again the captivity of Moab in the latter days." Moab is doubtless one of our European nations, now under an alias, like ourselves, and to be restored to God's favour. (Isa. xi. 14; Isa. xxv. 7).

JER xlix. 1—6.

"Concerning the Ammonites, thus saith the Lord: Hath Israel no sons? Hath he no heir? Why then doth their king inherit Gad, and his people dwell in his cities?" Moab and Ammon, the daughters of Lot, they are not the heirs of Israel, and neither is Judah, though they have sons: the birthright was given to the sons of Joseph. (2.) "Then shall Israel be heir unto them, that were his heirs, saith the Lord." (6) "And afterward I will bring again the captivity of the children of Ammon, saith the Lord."

JER. xlix. 17, 18.

Also Edom [or Esau, 10th verse] shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. (18.) "As in the overthrow of Sodom and Gomorrah . . . no man shall abide there."

JER. xlix. 19.

"He shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" (See also Jer. l. 43, 44.) Can we answer these questions? If "the drying up of the Euphrates" means the fall of Turkey, surely "the swelling of the Jordan" means the rise of Israel. The chosen man will be his instrument.

JER. xlix. 30, 31.

"Nebuchadrezzar king of Babylon hath taken counsel against you." (31.) "Arise, get you up unto the wealthy nation, that dwelleth without care . . . which have neither gates nor bars, which dwell alone." Are not these our characteristics? our wealth is phenomenal, and we, as well as America, have the same instinct of self-dependence; the latter saying: "For a century we have been sedulously cultivating the idea that we were a whole world by ourselves, and that American ingenuity and prowess were more than a match for any combination in Christendom, England typifying the rest of the world. It goes without saying that England has the same institutions, laws, literature, and religion resting on the same foundations, working out the same civilization as America, and must inevitably approach in sympathies and interests. Blood is thicker than water; and the sentiment of a closer union exists across the ocean from continent to continent. It encircles the earth" (*The Hon. W. Laurier, Prime Minister of Canada*).

R

JER. l. 6.

"My people hath been lost sheep." Israel is a "scattered sheep." Yet some say they never were lost.

JER. l. 10.

"Chaldea shall be a spoil." (11.) "Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage." (19.) "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead." In 1893 the first ground ceded to an English Company for a projected railway between Haifa and Damascus, brought these four places named into touch with Britain. Those days draw near—they are sure to come.

JER. li. 5.

The portion of Jacob is not like that of the Babylonians. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel."

JER. li. 20.

For he is the former of all things. "Thou art my battle-ax," &c., as in Psalm ii. 9. "Thou shalt break them [the heathen] with a rod of iron, thou shalt dash them in pieces like a potter's vessel." And Israel is the rod of his inheritance and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, &c. (24.) "And I will render unto Babylon . . . all their evil that they have done in Zion in your sight, saith the Lord." (49.) "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

JER. lii. 30, 31.

In the seven and thirtieth year of the captivity of Jehoiachin king of Judah, the king of Babylon "brought him forth out of prison." This shows how short that captivity was.

The Lamentations of Jeremiah.

Written of the people of Judah in Egypt, 588 B.C.

Lam. i. 8, 12.

"Jerusalem hath grievously sinned." And hath not repented yet. (12.) "Behold and see if there be any sorrow like unto my sorrow." This is applied to our Saviour, but the expression is of the Jews.

Lam. iii. 31, 40.

The prophet remembers God's promises. "The Lord will not cast off for ever, but though He cause grief, yet will He have compassion according to the multitude of his mercies." (40.) "Let us search and try our ways, and turn again to the Lord."

Lam. iv. 2—8.

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers." (5.) "They that were brought up in scarlet embrace dunghills." (7.) "Her Nazarites were purer than snow, they were whiter than milk." (8.) "Their visage is blacker than a coal."

The Book of the Prophet Ezekiel.

593 to 571 B.C.

Captivity of Israel from 740 to 678 B.C.

Captivity of Judah from 606 to 588 B.C.

Ezek. i. 1.

"As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God."

Ezek. i. 4—6.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire." (5.) "Also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man." (6.) "And every one had four faces, and every one had four wings."

EZEK. i. 9, 10.

"Their wings were joined one to another [united]; they turned not when they went; they went every one straight forward." (10.) "They four had the face of a man, and the face of a lion . . . the face of an ox . . . the face of an eagle." These are the emblems of the four standards of Israel (Num. ii.). Man may represent intelligence, a lion courage and boldness, an ox patience and endurance, an eagle swiftness and power. They come out of the cloud and fire of trial and adversity, and are living (redeemed); they all go straight forward in order, following the spirit of God.

EZEK. i. 11.

"Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies." Their hands and feet only were visible, but the rest of their bodies were self concealed.

EZEK. i. 13-15.

"Their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures." (14.) "And the living creatures ran and returned as the appearance of a flash of lightning." (15.) A "wheel" (without beginning and end, an emblem of eternity, a type of Christ) "upon the earth by the living creatures." Their appearance and the work was one and everlasting, they turned not when they went.

EZEK. i. 18.

"Their rings were full of eyes." The eyes of the Lord are in every place. The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward him (2 Chron. xvi. 9; Prov. xv. 3), God helping them.

EZEK. i. 20.

"Whithersoever the spirit was to go, they went,

thither was their spirit to go" (all under the government of the spirit). "For the spirit of the living creature was in the wheels" (Rev. v. 6). (24.) "When they went, I heard the noise of their wings . . . as the noise of an host." And Ezekiel then saw the Lord and His Glory, and received His commission. (26.) Upon the throne was the likeness of a man (full of sympathy and power) and "the bow," (28) the glorious rainbow sign of the immutable covenant. The vision seems to show that although the nation was in captivity and gone, yet the wheel of God's providence could never be destroyed, it was everlasting.

So nigh is grandeur to our dust,
So near is God to man:
When duty whispers low, thou must,
The youth replies, I can.

EZEK. ii. 3, 8, 9.

"Son of man, I send thee to the children of Israel, to a rebellious nation." (8.) "Open thy mouth, and eat that I give thee." (9.) "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein." The word of the Lord is sent to the house of Israel

EZEK. iii. 5—7.

"Thou art not sent . . . (6.) to many people of a strange speech, whose words thou canst not understand . . . they would have hearkened unto thee. (7.) But the house of Israel will not hearken." They were then worse than any other nation.

EZEK. iii. 11, 15—17.

"Go, get thee to them of the captivity." (15.) "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar." (11.) "The word of the Lord came unto me, saying, (17.) Son of man, I have made thee a watchman unto the house of Israel." To admonish, to warn both Israel and Judah of His wrath and lead them to repentance, terrible and dreadful are the words of the prophet.

EZEK. iii. 26.

"Thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house." This was the twelfth year of their captivity. "And my mouth was opened, and I was no more dumb" (Ezek. xxxiii. 22). Dimbleby says he was dumb for seven years, representing Israel's seven years of punishment. We seem only to be beginning to understand Ezekiel's prophecies.

EZEK. iv. 1—3.

Under the type of a siege is shewn the length of time the captivities lasted.

EZEK. iv. 4—6.

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it." (5.) "According to the number of the days, three hundred and ninety days." (6.) "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." With regard to Israel, the Persian empire was destroyed by Alexander the Great 331 B.C. This was exactly 390 years after their captivity was accomplished in 721 B.C. Then Judah's freedom is mentioned in 2 Kings xxv. 27, and Jer. lii. 31. "It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah . . . Evil-merodach king of Babylon . . . did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon." This proves that the house of Israel could not possibly have returned with the Jews, and that they never went back at all, for from 300 B.C., the history of Syria becomes distinct; so the circumstance would be on record, and there is not the slightest mention of it.

EZEK. iv. 13.

"Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive

them." (See Hosea ix. 17; Amos ix. 9; Isaiah xlii. 6; 1 Rev. ii. 12.) Prophecy has become history before our eyes.

EZEK. v. 5.

"Thus saith the Lord God . . . I have set it [Jerusalem] in the midst of the nations." The centre of the earth.

EZEK. vi. 4, 6.

"I will cast down your slain men before your idols." (6.) "That your altars may be laid waste . . . and your idols may be broken and cease, and your images may be cut down, and your works may be abolished." "And ye shall know that I am the Lord" is the refrain; and to-day there is the same evil to overcome. The knowledge of God's truth, love, and guardian care is one of His greatest gifts. When Israel is known and her history recounted, her early history will be eclipsed by the modern manifestation of God's care.

EZEK. vi. 8.

"Yet will I leave a remnant . . . among the nations, when ye shall be scattered through the countries." The scattering is still proceeding. From Genesis to Revelation is an epitome of the history of this one nation: the hand that wrote it is Divine. Without a literal Israel there would have been no Scriptures at all.

EZEK. vii. 24.

"Wherefore I will bring the worst of the heathen, and they shall possess their houses . . . and their holy places shall be defiled." As is the case in this day.

EZEK. viii.

Is the account of men and women corrupted by the idolatry of which God is so jealous. Tammuz was the Assyrian god, the son of their queen of heaven. Nimrod is said to have invented this worship (the Jewish calendar now has several feast days to Tammuz), and

they worshipped the sun. The Jews were then the only ostensible house of Israel.

Ezek. ix.

God causes all the wicked to be destroyed, but a mark is set upon the men that sigh and cry for all the abominations that are done in Jerusalem. (Rev. vii. 8).

Ezek. x. 2, 19.

"Fill thine hand with coals of fire from between the cherubims, and scatter them over the city." The cherubims are described in Ex. xxv. 19, 20; Ps. xcix. 1. Here, and in Ezek. i., they seem to be symbols of the two houses of Israel, who, at the close of their time of trial, will be accepted through Christ. The man clothed in linen (Ezek. ix. 2). Fire is an emblem of God's holiness and justice, it is cleansing and purifying, it warms, melts and cheers, and consumes the chaff. Ex. iii. 2. Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? (Jer. xxiii. 28, 29). (19.) Then "the cherubims lifted up their wings, and mounted up from the earth in my sight: . . . . and the glory of the God of Israel was over them above." "He sitteth between the cherubims; let the earth be moved" (Ps. xcix. 1).

Ezek. xi. 15.

"Son of man, thy brethren, even . . . the men of thy kindred, and all the house of Israel wholly [the ten tribes] are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." The brethren of Ezekiel, the Priests of the house of Aaron, are associated with him in their captivity. Israel, divorced from the Mosaic Covenant, was held in great contempt by the Jews. They had then been in captivity 130 years. Circumcision and the recording of genealogies were forbidden them, and in a few generations all knowledge of their ancestry was forgotten; but God Himself is now giving us the clues to the evidence that the British race are they.

EZEK. xi. 16.

"Therefore say, Thus saith the Lord God; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary [2 Sam. vii. 10] in the countries where they shall come." The Revised Version is, "a sanctuary for a little while."

EZEK. xi. 17, 18.

"I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." (18.) "And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence." Addressed to the ten tribes only.

EZEK. xi. 19.

"And I will give them one heart, and I will put a new spirit within you," &c. (Zeph. iii. 9; Ezek. xxxiv. 23). Thus the Lord emphatically repudiates the desire of their brethren of Judah. Though the two houses are still divided, the time is coming when they shall have one heart, and Judah shall never again say, Get you far from me. The contrast between the house of Israel (the kingdom) and the people of Judah and Jerusalem could not be more plainly shown than it is in this chapter.

EZEK. xii.

Ezekiel's enacted prophecy was given to the Jews as a sign. There was a proverb in the land, "The days are prolonged, every vision faileth." History repeats itself: do we not often hear the same? But (28) "Thus saith the Lord God . . . the word which I have spoken shall be done."

EZEK. xiv. 14.

"Though these three men, Noah, Daniel, and Job, were in it, as I live saith the Lord God, they shall

deliver neither son nor daughter, but they only shall be delivered themselves." This is not extinction. God calls Job a man three times, yet people doubt it.

Ezek. xvi. 51—60.

"Neither hath Samaria committed half thy sins." (55.) "When thy sisters, Sodom and her daughters, shall return to their former estate . . . then thou and thy daughters shall return." (60.) "Nevertheless I will remember my covenant with thee in the days of thy youth." What He records shall be literally fulfilled, Ezekiel's prophecy throughout is addressed to the Jews or Judah, and is about them chiefly, yet the other branch of the family is often alluded to. Judah at last will be Christians, but as the largest number of Christians are Anglo-Saxons, it follows that they must be regarded as the cream of the ten tribes.

Ezek. xvii. 2.

"Son of man, put forth a riddle, and speak a parable unto the house of Israel." How few attempt to understand. The two eagles are the kings of Lebanon and Babylon, the cedar is the king of Israel. (2 Kings xiv. 9; 2 Chron. xxv. 18).

Ezek. xvii. 5—10.

"He planted the seed of the land in a fruitful field, he placed it by great waters, and set it as a willow tree." Our weeping tree. (6.) "And it grew and became a spreading vine of low stature [until the fulness of time is come; God's people], whose branches turned toward him, and the roots thereof were under him: so it became a vine and brought forth branches and shot forth sprigs." Israel's development is to be gradual, a work of time, like the vine which is of slow growth and long of blossoming. (9.) "Thus saith the Lord; shall it prosper?" Not then in Judea, Babylon or Egypt. (10.) "It shall wither in the furrows where it grew."

Ezek. xvii. 15—24.

"Shall he break the covenant, and be delivered?"

(21.) "And all his fugitives . . . shall fall by the sword, and they that remain shall be scattered toward all winds." But, (22.) "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one [young twigs cropped off are not observed. Tephi, an infant, a little one, feminine], and will plant it upon an high mountain and eminent: (23.) In the mountain of the height of Israel will I plant it." In great Britain. We have data sufficient to prove that her posterity still sit on the throne of Israel. "And it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." The different peoples or nations dwelling under its protection. (24.) "And all the trees of the field [neighbours] shall know that I the Lord [none of our doing] have brought down the high tree [Judah], have exalted the low tree [Israel], have dried up the green tree [Judah], and have made the dry tree [Israel] to flourish: I the Lord have spoken and have done it." A divinely chosen race of kings is still ruling over Israel.

Ezek. xviii. 27, 29.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." (28.) "He shall surely live, he shall not die." (29.) "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?"

Ezek. xix.

Is historical down to the time of Zedekiah; yet there is something suggestive of the future in it, too; notice the lion of Judah, the whelps and young lions, among the lions learned to catch the prey and devour men. (10.) "She was fruitful and full of branches by reason of many waters, and she had strong rods for the sceptres of them that bear rule."

EZEK. XX. 1—3.

"The elders of Israel came [from Media] to enquire of the Lord, and sat before me." (3.) God refuses them, and recounts the story of their continuous rebellions against Him in every land.

EZEK. XX. 9.

"But I wrought for my name's sake, that it should not be polluted."

EZEK. XX. 12, 20.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

EZEK. XX. 31, 32.

"I will not be enquired of by you." (32.) "And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen . . . to serve wood and stone." "As I live, saith the Lord." It was no light matter to Jehovah. God vows that He will prevent their utter corruption and assimilation with the heathen.

EZEK. XX. 34—36

"I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched-out arm, and with fury poured out." (35.) "And I will bring you into the wilderness of the people, and there will I plead with you face to face." Even here. (36.) "Like as I pleaded with your fathers in the wilderness of the land of Egypt."

EZEK. XX. 37.

"And I will cause you to pass under the rod [the chastisement will be continued even here], and I will bring you into the bond of the covenant." Or the Gospel. Here also the gracious end is attained.

EZEK. XX. 38.

"I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

EZEK. XX. 40.

"For in mine holy mountain, in the mountain of the height of Israel [Ezek. xvii. 23] . . . there shall all the house of Israel, all of them in the land, serve me." In Great Britain, Israel to be a living epistle, seen and read of all men.

EZEK. XX. 41.

"I will accept you with your sweet savour, . . . I will be sanctified in you before the heathen." (42.) "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." Not the same in which they sojourned; after they are Christians. The Jews were then still in their own land, not in exile; and it is in vain now to look for the fulfilment of the promise to them. When they rejected the covenant, the other House of Israel was brought under it, taking Judah's place as messengers of salvation, which they retain till the end of this dispensation, when the long separated nation will be united in Christ. Thus, Israel of one branch or another of the family fulfil the commission from God of destroying idolatry and evangelising the nations, having from the beginning been ordained to propagate His truth and to be the channels of His blessing to mankind.

Judah in the south is addressed from the 45th verse.

EZEK. XXI.

This chapter refers to Judah. (27.) "I will overturn, overturn, overturn it [the crown]: and it shall be no more, until he come whose right it is; and I will give it him." This is not extinction, but an account of

Judah reigning over Israel. The crown has passed from Palestine to Erin, from Erin to Scotland, from Scotland to England, where it waits for Him whose right it is to rule the nations. This is not the destruction of the whole earth, but the kingdom of the Lord, which is being prepared for Him. "The profane and wicked prince," of the verse before, is Zedekiah, "whose day is come, when iniquity shall have an end."

EZEK. xxi., xxii.

Is a catalogue of the sins of Judah and their punishment.

EZEK. xxiii.

Is concerning the two nations, Aholah and Aholibah. The elder, Aholah, is Ephraim the first-born, or Samaria. Aholibah is Judah.

EZEK. xxiv. 15—18.

The signs of the boiling pot, and the death of Ezekiel's wife, are given to show that the sin and calamity of the people was past mourning for, and the utter destruction of Jerusalem.

EZEK. xxv. 3—17.

"Say unto the Ammonites, Hear the word of the Lord God. . . . Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah. . . . (4.) I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk." (7.) "I will destroy thee," that the Ammonites may not be remembered among the nations. Though not remembered or known now, the descendants of most of these great heathen nations are now around us. (11.) "I will execute judgments upon Moab," for the same cause. (12.) "Because that Edom hath dealt against the house of Judah," (14.) "I will lay my vengeance upon Edom by the hand of my people Israel." See Ezek. xxxvi. 2;

xxxv. 5. (15.) "Because the Philistines have dealt by revenge," (17.) "I will execute great vengeance upon them."

Ezek. xxvi.

Both in this and the following chapter a similar punishment is allotted to Tyre, and for the same reason. (21.) "Though thou be sought for, yet shalt thou never be found again."

Ezek. xxvii. 12.

"Tarshish [Britain] was thy merchant by reason of reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." (1 Kings x. 22—25.) In the time of Solomon, &c.

Ezek. xxvii. 19, 20.

"Dan also and Javan going to and fro" (from Greece, perhaps). In the cities and lake dwellings of ancient Britain, vases in *repoussé* work, bold and effective, evidencing high skill, and jars and pottery in touch with Etruscan and Roman models, have been found, and safety pins; and grains of wheat are found, in no way differing from those of to-day. It is also proved they were occupied with sewage. "Our barbarous ancestors" produced a whole series of great poets and historians in this blessed home of ours as far back as Cadmeon. (20.) "Dedan was thy merchant." The Jews acknowledged the Lacedemonians as the stock of Abraham.

Ezek. xxviii. 24.

"There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God" (see also Josh. xxiii. 13).

Ezek. xxviii. 25.

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among

whom they are scattered, and shall be sanctified in them in the sight of the heathen, then [and not till then] shall they dwell in their land that I have given to my servant Jacob," &c.

EZEK. xxix. 6.

"All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel." (9.) "Because he hath said the river is mine, and I have made it." (10.) "Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." On the extreme edge of this the Pyramid stands. The quarries of Syene are 550 miles up the river from the Pyramid. Professor Piazzi Smith has decided without the smallest hesitation that the material of the coffer is Syenitic granite.

EZEK. xxix. 19.

"I will give the land of Egypt unto Nebuchadrezzar king of Babylon." And so He did. (21.) "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them."

EZEK. xxxiii. 7, 31, 32.

"I have set thee a watchman unto the house of Israel." (31.) "They come unto thee . . . and they sit before thee as my people, and they hear thy words, but they will not do them." (32.) "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." And still they are the same.

EZEK. xxxiv.

This chapter is a reproof of the shepherds. (6.) "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon

all the face of the earth, and none did search or seek after them." (8.) "Neither did my shepherds search for my flock." (11.) "Behold, I, even I, will both search my sheep, and seek them out," &c. (13.) "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel," &c. See verses 14 and 15. (16.) "I will seek that which was lost," &c. If God requires His shepherds to seek for His lost ones, and they refuse to do so, and so retard their discovery, it may be a great mistake. (23.) "And I will set up one shepherd over them, and he shall feed them, even my servant David;" &c. (25.) "I will make with them a covenant of peace . . . and they shall dwell safely in the wilderness." (26.) "I will make them and the places round about my hill a blessing; . . . there shall be showers of blessings." In this land, just before the restoration of Israel. (30.) "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people."

Ezek. xxxv.

This and the following chapters seem to describe an orderly series of events in connection with the latter-day manifestation of Israel, and their restoration to Palestine. We have the judgment of Turkey, the resurrection of Israel's dry bones, the malice and destruction of Russia, and the establishment of God's people in the Holy Land.

(3.) "O mount Seir, I am against thee." (5.) "Because . . . thou hast shed the blood of the children of Israel." (10.) "Because thou hast said these two nations and these two countries shall be mine." Why is it that, while the Word of God speaks of two nations, two houses, two kingdoms, the Jewish nation is always spoken of as Israel only, and the House of Israel is wilfully ignored? The Ottoman Turks are in possession, therefore they are Edomites. The Turks of Central Asia, however, are Mongolians, and similar racially to the Chinese. They and England are both

unconsciously fulfilling their destiny, as we are occupying Egypt, the Soudan, Uganda, the South and East of Africa, one-half of the Promised Land, with Arabia yet at hand to come. How few realise these facts—in time to be accepted by all. The faculty of devouring the Gentiles is certainly a strong corroboration of our identity with Israel. The Lord is giving us his blessing, and commanding us to go out and occupy the promised kingdom—that of the Lord—throughout the world. It is evident that Israel was intended to be the grand voucher of God's faithfulness, living and conspicuous witnesses.

EZEK. xxxvi. 8—15.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." (9.) "For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown." (10.) "And I will multiply men upon you, all the house of Israel, even all of it:" &c., to the 15th verse.

EZEK. xxxvi. 23.

"And the heathen shall know that I am the Lord, . . . when I shall be sanctified in you before their eyes."

EZEK. xxxvi. 32, 36.

"Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." (36.) "I the Lord hath spoken it, and I will do it."

EZEK. xxxvi. 37.

"I will yet for this be enquired of by the house of Israel, to do it for them." Therefore it is a matter of great importance to obey this command, and before we can do it, we must know who we are.

EZEK. XXXVII. 1, 2.

The awaking of our race to its Identity with Israel, the development, mission, and destiny of the Anglo-Saxons, God's providence and prophecy, meet in us, and is the work of God Himself. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." (2.) "And caused me to pass by them round about [so that he might know them perfectly]: and, behold, there were very many in the open valley." In our island home, everywhere known and seen. "And, lo, they were very dry." Dead, and long dead.

EZEK. XXXVII. 3, 5—10.

"He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest." The prophet could not tell. (5.) "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live." (6.) "And I will lay sinews upon you [strength], and I will bring flesh upon you, and cover you with skin, and put breath in you," &c.—all that is necessary to life. The various scattered tribes will be drawn together and federated in one meeting-place. Not till we had emancipated ourselves from the superstitions of Rome did our dry bones live. The Spaniards, French, Dutch, and Portuguese were all striving for expansion while we were in our graves. The process will be gradual. Read verses 5 to 10. (10.) "And they lived, and stood up upon their feet, an exceeding great army." So strong shall Israel become.

EZEK. XXXVII. 11.

"Then he said unto me, . . . These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost." A people ignorant of themselves and their blessings, dead to all knowledge of their ancestry and high calling.

Ezek. xxxvii. 12—14.

"Thus saith the Lord . . . I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (13.) "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." (14.) "And I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know." After all, this has happened through the outpouring of the Spirit of God (Ezek. xxxvi. 37; xlvii. 21—23). The rest of the chapter describes the union of Judah and Israel, and all their companions.

Ezek. xxxvii. 17.

The two sticks (symbols of two nations) "shall become one in thine hand"—before their eyes. (22.) "I will make them one nation in the land . . . one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." "The Jews can never return to the land of their inheritance with God's blessing unless they are accompanied, led, and protected thither by their brethren of the house of Ephraim or Joseph, to form in the land one nation and one people under the Messiah for ever and for evermore." (From the *Jewish Chronicle*).

Ezek. xxxvii. 23—28.

"Neither shall they defile themselves any more with their idols." What a comfort and blessing to know that the idolatry of Rome, or any other nation, will not be accepted by us. "I will be their God." (25.) "My servant David will be their prince for ever." (27.) "And they shall be my people . . . for evermore." Surely no one will assume that this has already happened. Both houses will be Christians. Why should it be thought a thing incredible with you that God should raise the dead?

EZEK. XXXVIII. 2—6.

The overthrow of Gog is described in this and the following chapter. (2.) "Set thy face against Gog, the land of Magog [Manchuria is part], the chief prince of Meshech and Tubal, and prophecy against him." Moscow and Tobolsk—the Czar of Russia and the land—are one; this indicates autocratic government. In the R.V., prince of Rosh or Russ—the Hebrew name conferred upon Russia by the Northmen or Normans—is given. (3.) "Thus saith the Lord God; Behold, I am against thee." (4.) "I will turn thee back . . . and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company." (5.) Persia, Ethiopia, and Libya." (6.) "Gomer, and all his bands" (hordes of Cossacks), "Togarmah."

EZEK. XXXVIII. 7—23.

"Be thou [Israel] prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." (8.) "After many days thou [Russia] shalt be visited [assembled]: in the latter years thou [Russia] shalt come into the land that is . . . gathered out of many people, against [upon] the mountains of Israel, which have been always waste." "Land brought back from the sword" is undoubtedly Palestine, which has long been ruled by Turkey, the land of the sword. Let *Pax Britannica* be introduced in its place, and the land would revive by leaps and bounds. (*Oxonian.*) (9.) "Thou shalt . . . come like a storm [Russia] . . . and many people with thee." (10.) "At the same time . . . thou shalt think an evil thought." (11.) "And thou shalt say, I will go up to the land of unwalled villages . . . to them that are at rest, that dwell safely, . . . having neither bars or gates." A characteristic of Israel (Lev. xxv. 31), who will have reverses to humble them. We "shall be chastised in measure. Our reverses prove our Identity. Our present war is a punishment. God gave us the Transvaal, and we gave it to the Boers. Our whole history is a record of reverses, or temporary checks, and per-

manent victory. How often have we, like the Israelites of old, stood by and seen the salvation of our God? Unwalled villages would describe any country settled by Anglo-Saxons, whose instinct is not to fortify, but to trade. Our towns are not walled here, nor would they be if we settled in Palestine." (*Oxonian.*) (12.) "To take a spoil, and to take a prey; to turn thine hand upon . . . the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (13.) "Sheba, and Dedan [Arabia and India], and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?" Israel or Britain, and its colonies, remonstrate against the invasion. If the Jews were to return to Palestine now, under the protection of Russia, their condition would not be less unhappy than it is now. Russia cannot help herself; she is moving to her foretold destiny, and will meet her foretold doom. (14.) "In that day when my people of Israel dwelleth safely"—(8.) "all of them." They will rest in their land, and live at ease in it, and forget to be anxious. (16.) "Thou shalt come up against my people Israel . . . against my land" that I love. (17.) "Art thou not he of whom I have spoken in old time by my servants the prophets of Israel?" (by Ezekiel himself). (19.) "Surely in that day there shall be a great shaking in the land of Israel." There will suddenly come a great earthquake. (21.) "I will call for a sword against him throughout all my mountains, saith the Lord." (22.) "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." (23.) "And I will be known in the eyes of many nations." Not all, even then.

Ezek. xxxix. 6—29.

"I will send a fire on Magog [the Mongol], and among them that dwell carelessly [R.V., securely, confidently] in the isles." Isles may be coasts, and apply to Gog in Palestine. (7.) "And the heathen shall know

that I am the Lord, the Holy One in Israel." (8.) "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (9.) "And they that dwell in the cities of Israel shall go forth." (10.) "And they shall spoil those that spoiled them." They shall be manifested and victorious. (11.) "I will give unto Gog a place of graves in Israel." (13.) "All the people of the land shall bury them." A day to remember. (14.) "After the end of seven months shall they search" (for the dead). (22.) "So the house of Israel shall know that I am the Lord their God from that day and forward." (25.) "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." The exiles will be safely brought back to their land and to God's love, and so His name will be honoured. (28.) "Then shall they know" at last that it was the Lord their God that dismissed them to exile; but now they are home in their land once more, and no longer abandoned. (*Oxonian.*) (29.) "For I have poured out my spirit upon the house of Israel, saith the Lord God."

EZEK. xl.

"In the five and twentieth year of our captivity, . . . the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord . . . brought me thither." (2.) "In the visions of God, . . . and set me upon a very high mountain, by which was as the frame of a city." (3.) "And, behold, there was a man . . . with a line of flax in his hand, and a measuring reed." (4.) "And the man said unto me . . . Declare all that thou seest to the house of Israel." (5.) "Of six cubits" (150 British inches; the number six shows incompleteness.) Can it be that the Jews will return and build a temple, and offer sacrifices by Divine command and direction until the second coming of our Redeemer? or can these offerings be in memory of Christ's atonement? We are bound to believe these chapters, whatever our conceptions or misconceptions may be. We do not understand this temple, but God's glory will be all the light that will be needed, and He will dwell in the

midst of Israel for ever, and the whole limit thereof round about shall be most holy. There being no revelation as to the meaning, we must wait. (*Philo-Israel.*)

EZEK. xliv. 4, 5.

"Then he brought me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face." (5.) "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." If we in the north did so, we might understand better.

EZEK. xliv. 15, 24.

"The priests the Levites, the sons of Zadok, . . . shall come near to me to minister unto me" (see Ezek. xl. 46). There is no mention of a high priest. (24.) "They shall keep my laws . . . they shall hallow my sabbaths." Even in the future.

EZEK. xlv. 16, 22.

"All the people of the land shall give an oblation for the prince in Israel." (22.) "And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering." It is impossible to sever social and political problems from the religious and make this a better world. When the continued unbroken existence of the kingdom is known, then the future development for which they have been formed and preserved becomes more real, and every effort towards it more practical. Every true and helpful man and woman works onward toward the final victory, willing servants. Even for those who enter the invisible life, the advance of the kingdom, and their and our interest, must be continuous; they surely will neither be ignorant or uninterested in that which their Lord and ours purposes to do.

Ezek. xlvi. 2, 18.

"The prince shall enter by the way of the porch . . . and he shall worship at the threshold." (18.) "The prince shall not take of the people's inheritance by oppression . . . but he shall give his sons inheritance out of his own possession." (Ezek. xlviii. 21.)

Ezek. xlvii. and xlviii.

The division of the land is given. (xlvii. 13.) "Joseph shall have two portions." (xlviii. 5.) Ephraim and Manasseh. All have an equal part of the sea coast. The border of Judah is north of Jerusalem. Jerusalem is Israel's portion; it always was Benjamin's (Josh. xviii. 28). (xlviii. 35.) "The name of the city from that day shall be, The Lord is there." Jehovah Shamunah (Heb.). And the sanctuary in the midst. This may be the Divine plan for unveiling the tribes.

The Book of Daniel.

(B.C. 420.)

Once understood, there is no book the Bible contains which bears more evidence of its prophetic authority than Daniel's. History has fulfilled it to the very echo, except the end of the Gentile times, now in the immediate future. If an interpretation of a difficult passage of Scripture is clearly shown to be opposed to many other passages, as well as to common sense and reason, we ought to be able to see that that interpretation is false; and after it is given up, we are much more likely to find the truth.

Dan. i.

Daniel was of the number of those who was taken captive by Nebuchadnezzar, king of Babylon, (3.) "of the king's seed." Josephus says he was the son of Zedekaiah. (19.) "Among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king." (20.) "And in all matters of

wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. ii. 18.) The Magi, or wise men of the East, are spoken of by Taliesin, the most ancient of the Bards of Wales, as Derwydden, Druids. "The Magi of Persia, Gaul, and Britain were closely connected." "Tiglath Peleser hath overrun the whole Magian world." (From Inscription.) (17.) "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

DAN. ii. 1.

The king dreamed a dream, and his spirit was troubled to know the dream. (2.) "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams." (10.) "The Chaldeans answered, . . . there is not a man upon the earth that can shew the king's matter." (12.) "For this cause the king was angry . . . and commanded to destroy all the wise men of Babylon." (13.) "And they sought Daniel and his fellows to be slain."

DAN. ii. 16.

"Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation." (17.) "Then Daniel went to his house, and made the thing known to . . . his companions: (18) that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." (19.) "Then was the secret revealed unto Daniel."

DAN. ii. 20.

"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (21.) "And he changeth the times and the seasons: he

removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:" (22.) "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." (23.) "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." A prayer we also may use, for God has made known his own secret unto us.

DAN. ii. 28—30.

And Daniel was brought before the king, and said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Referring to the future history of the world right on to the end of time. (29.) "He that revealeth secrets maketh known to thee what shall come to pass." (30.) "But as for me, this secret is not revealed to me for any wisdom that I have more than any living."

DAN. ii. 31.

"Thou, O King, sawest, and behold a great image." (32.) "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." (38.) "Thou art this head of gold." (37.) "For the God of heaven hath given thee a kingdom, power, and strength, and glory." His empire was not of long continuance, as it terminated 70 years after the utterance of this prophecy.

DAN. ii. 39.

"And after thee shall arise another kingdom inferior to thee [this was Persia. It is well known that the Medo-Persian empire arose in immediate succession to the Babylonian], and another third kingdom of brass, which shall bear rule over all the earth [Greece]."

DAN. ii. 40.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise [Rome]." To those who have studied history, this is a vivid description of the Roman empire. There are four monarchies that held Judah in bondage. Babylon lasted 90 years; Persia, 200; Greece, 304; and Rome, 666; combined, they make 1260 years—one of Daniel's prophetic periods. The Roman began 59 years before the Crucifixion of our Lord.

DAN. ii. 41, 42.

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay," &c. (42.) The feet and toes are the eastern and western divisions of the Roman empire—European kingdoms now forming. The toe, which would be equal to a tenth part of the Roman empire, cannot be Britain, which is immeasurably greater than the whole of it. The dispersion of all the metals together does not affect us, as we are made of stone, a different material; therefore Great Britain is not one of the toes, or Latin kingdoms. Those four kings prepared the way for Israel; and God is still working for us. A newspaper, writing of the settlement of Australia, concludes:—"We cannot leave our subject without looking back at the wonderful way in which our great and goodly land was reserved for us. Hidden away for ages from sight of the great nations of the earth—other peoples kept from taking it into their possession by strange events and stranger instruments, priests and tyrants preparing the way to a chosen people while banded together to destroy them—Australia stood waiting until the fulness of time had come; and when the time came for Britain to stretch forth her hand and grasp what is to be an empire in days to come, she had to be forced into action and to move against her will. It is the hand of God that kept

Australia for us and led us hither to possess it. If there be a people who ought to be grateful to the Most High, we are that people. He hath not dealt so with any nation. We may well pray

"Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget."

The image deteriorates from gold to silver, brass, iron, and clay—the lowest form. It is preposterous to assimilate the British Empire with the dregs of the four preceding empires. To couple so highly favoured and exalted a people with the residuum of the image empires is transparent folly. It is incredible that God, who compared Babylon to gold, would compare the British to miry clay. When this hypothesis was broached, it was but a conjecture, and it has been completely falsified.

DAN. ii. 34.

"Thou sawest till that a stone was cut out without hands, which smote [shattered] the image upon his feet [the foundation of it] that were of iron and clay, and brake them to pieces." The Emperor Honorius, A.D. 409, cut Britain—then a mere stone in comparison—out of the Roman empire; "cut without hands" by the interposition of God, without our knowledge. That Britain was formerly connected with the Continent, the cliffs on both sides of the channel bear testimony. The stone kingdom is literal; it is the fifth monarchy of which Rome was the fourth. Daniel's prophecy and Nebuchadnezzar's reign were during the same period that Jeremiah set up and established the stone kingdom in Ireland, 588 B.C. (44.) The growth of the fifth empire of Daniel was to commence with the first of the four, and to continue through them all. Daniel forecasts the gradual growth of the kingdom of peace which is to supplant them all. It must be a temporal kingdom, just like the other four, and none other than Israel, God's destined instrument for the subjection of the whole world; the kingdom of God is one holy nation and the Israel of God.

Dan. ii. 35, 36.

To continue the dream. (35.) "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them [not to be reconstructed]: and the stone [stones in Latin are Saccae] that smote the image became a great mountain, and filled [overshadowed or enriched] the whole earth." (36.) "This is the dream, and the interpretation thereof." France and Spain are the two greatest Roman countries. We have fought and obtained 254 victories by sea and land over them since the battle of Cressy; and although we have not taken possession of these countries, it is very clear we have broken their power.

Dan. ii. 44.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other [another, R.V.] people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." It is Christ's kingdom of Israel now in existence, and it shall stand for ever and ever, and bless abundantly the whole benighted world. The process of breaking down or opposing the enemies of God and Israel, whose object is not supremacy, but the happiness of the inhabitants of the world, is going on at this moment in various parts of the earth. The stone kingdom is not the Church or Christianity. As soon as you spiritualize Babylon, Medo-Persia, Greece, and Rome, then you may spiritualize the stone kingdom, but not till then.

Dan. ii. 45.

"God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." The first four acts are already past; a fifth shall close the drama with time's noblest offspring and its last. This is the kingdom of

Christ, of which the New Testament (especially Matthew) is so full; our Lord Himself noticing and interpreting it in the memorable passage, Matt. xxi. 41—44. The kingdom throughout this dispensation has been taken from Judah and given to Israel.

Dan. vii.

Passing over the intervening chapters, which show how the heathen can be brought to believe in God by the instrumentality of His people—and Nebuchadnezzar, in spite of himself, compelled to praise, extol, and honour the King of Heaven—we find the seventh repeating the same story, though opinions vary as to the four kings there represented.

(4.) The "lion," to whom mental and moral pre-eminence is given, is Cyrus (?). (6.) The "leopard," Alexander the Great, who conquered the world before he was thirty years of age. (8.) The "little horn," the Sultan, whose title has always been Commander and Defender of the Faithful. He is bound to lose his hold on Jerusalem, and that ends the times of the Gentiles. The "little horn" cannot be the Pope; he never was a king. The Mahommedans have done all they can to tread down the Jewish and Christian religions. Twice 1260 makes 2520, which is the period of the punishment of Israel, and, as some calculate, represents 1898 A.D. Observe our conquests in Egypt in that year, &c., &c.

Dan. vii. 9—14.

"I beheld till the thrones were cast down, and the Ancient of days did sit . . . (10.) the judgment was set, and the books were opened." "The Ancient of days" is three times mentioned in this chapter. Like the "Son of man" (whose description is similar in Rev. i. 13, and again in verse 22). The judgment is given to the saints. As beasts are made a symbol of other nations, man may be a symbol of Israel the nation. (1 Cor. vi. 2.) There is another sense in which the word judgment is used, and this looks like three judgments. Up to the time of Christ, God alone was Judge of all the earth. The Christian dispensation is to be judged

by Christ according to the faith in Him, and in the Millennium the saints will judge the earth, the "Ancient of days" being the Judge of all the earth for all time.

DAN. vii. 17, 18.

The great beasts referred to are four kings which shall arise out of the earth. (18.) "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Rev. xi. 15.) Christ's kingdom and the kingdom of the saints is the same. (22.) "And judgment was given unto the saints of the most High; and the time came that the saints possessed the kingdom.

DAN. vii. 19—24.

"Then I would know the truth of the fourth beast" (20.) "and of the ten horns." (16.) "I came near unto one of them that stood by, and asked him the truth of all this." (23.) "Thus he said, The fourth beast shall be the fourth kingdom." (24.) "And the ten horns . . . ten kings that shall arise." (21.) "I beheld, and the same horn made war with the saints, and prevailed against them." Still on earth. (24.) "And another shall arise after them" (Antichrist, possibly).

DAN. vii. 22.

The kingdom of Israel is already larger than the other four empires put together; it is God's purpose to give the whole earth to the people of His choice, and our prosperity is such as never has been granted to another nation under heaven. (22.) "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." He promised to bless Israel exclusively, and so He is now blessing the British, which proves our identity with Israel, His people. (Deut. xxxiii. 13—17; Luke xxii. 29, 30.) The most High ruleth in the kingdom of men.

Dan. vii. 25.

"He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time" (or half a time). "A time" among us is known to be twelve months, or 360 days. In Hebrew idiom, the plural "times" means two years. "A time, times, and half a time," means three years and a half, or 1260 years. "Seven times" double three and a half was seven years consisting of 360 days, which, multiplied by seven, make 2500 days or prophetic years, the length of Israel's punishment. This knowledge has come through the light which the facts of history have shed on the Bible. From the decree of Artaxerxes (Ezra vii. 21) to 1893 is seven times, and from Belshazzar seven lunar times terminate in 1893. The Moslems first in Syria, 632 A.D., which, to A.D. 1892, makes 1260 years of Daniel. From another authority, these times focus in 1898 and 1899 A.D. Jewish time runs out 105 years ahead of ours. From Mahomet, 622 A.D., to 1882, is 1260 years, and the year we re-entered Egypt. From the Reformation, 1535, to 1895, is 360 years. The Book of Daniel is always precise in matters of time and dates. "We find the most accurate system of chronology of which it is possible to conceive in the Bible. God's times and seasons were appointed before the foundation of the world." (*Dimbleby.*)

Dan. vii. 28.

Daniel failed to understand the vision, but we do in part. The fifth kingdom is in this world, belonging to God's chosen people. (Luke xxii. 29, 30.)

Dan. viii.

(1.) "In the third year of the reign of king Belshazzar a vision appeared unto me, Daniel." "Belshazzar," king of Babylon, is conquered by Cyrus, king of "Medo-Persia," Israel fighting under him. (6.) "The ram with the two horns" is Greece, or Alexander the

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Great. (9.) The "little horn" is the Arabian, Saracen, and Ottoman Turks, among whom the Mahommedan power is divided, "who possess the pleasant land [Palestine]," and have built their Mosque on the site of the Temple which was destroyed by Titus, thus (12) casting the truth to the ground "unto 2300 days." (14.) "Then shall the sanctuary be cleansed." (16.) "I heard a man's voice, which said, Gabriel, make this man to understand the vision; and he said unto me, (17.) At the time of the end shall be the vision." (25.) "He shall be broken without hand" (by the power of God). The end of the chapter explains the beginning, as the former chapters did.

The Behistan stone carved and inscribed by Darius, 515 B.C., represents the heads of the ten tribes in bondage to him. In the inscription the name of (Canaan) Kana occurs twenty-eight times, and the name of Armenia is of frequent occurrence.

Dan. ix. 1.

"In the first year of Darius . . . of the seed of the Medes" (2.) "Daniel understood by books the number of the years." This was at most two years before the return from Babylon. (3.) "And I set my face unto the Lord God, to seek by prayer, and supplications." (4.) "And made my confession." It was altogether a memorable prayer: read it through. (8.) "To us belongeth confusion of faces." (7.) "To the men of Judah, and to the inhabitants of Jerusalem, unto all Israel that are near, and that are far off, through all the countries whither Thou hast driven them." Daniel knew that the house of Israel was scattered and not with the Jews. (10.) "Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." We, too, should give attention to them.

Dan. ix. 14.

"For we obeyed not his voice, therefore hath the Lord watched upon the evil, and brought it upon us."

DAN. ix. 19.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." And so are we.

DAN. ix. 20.

"And whiles I was speaking" the answer came ("before ye call, I shall answer.") (21.) "The man Gabriel . . . touched me . . . and said. (23.) At the beginning of thy supplications the commandment came forth, and I am come to show thee."

DAN. ix. 24.

"Seventy weeks [exact in Hebrew lunar time] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Each sentence seems to indicate a period. The ancient reading of seventy weeks is 77×7. From the decree of Artaxerxes to the nativity of the Messiah was 490 years. One week is seven days, and each day seven years. The last half of the seventieth week is the end of the times of the Gentiles. (25.) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall even in troublous times. (Neh. iv. 18.) And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come [Titus] shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." So far this relates to Judah; their desolation will be till the end of this period, so called the times of the Gentiles.

DAN. ix. 27.

"And he [the Messiah] shall confirm the covenant [a people to whom there must have been a previous covenant to confirm] with many [or the many: surely with Ephraim, one of the twelve tribes of Israel, and representing the ten or larger portion of Israel, it is the new Covenant in Christ with the House of Israel. (Heb. viii. 10; Rom. xv. 8.)] for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease [when our Lord came types and ceremonies vanished, the vail of the temple was rent in twain] and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The desolate may be Judah who refused the Saviour, the consummation determined when they will perceive their mistake, and become Christians, being restored once more to God's favour, to their brethren of the ten tribes and along with them to their land.

DAN. x. 7.

Daniel sees a third vision, and being in great fear, the man clothed in linen strengthened and comforted him; and Michael, called one of the chief princes, came to help him, saying, (14.) "Now I am come to make thee understand what shall befall thy people in the latter days."

DAN. xi. 1.

The Behistun stone represents the tribes in bondage to Darius. (6.) Gog or Russia is the king of the north, Israel king of the south in the end of years. (11.) Israel in Egypt. (19.) Russia in Palestine. (32, 33.) Israel. (36.) The indignation. (Isa. xxvi. 20; Jer. xxx. 7; Dan. i. 12.)

DAN. xi. 14.

"The robbers of thy people shall exalt themselves . . . but they shall fall." (32.) "But the people that do know their God shall be strong, and do exploits, (33.) and they that understand among the people shall instruct many." (35.) "And some of them of under-

standing shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

DAN. xii. 1.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people." St. George and St. Michael were our war cries in days of old. See Dan. x. 21: "I will shew thee that which is noted in the scripture of truth." He adds, "And there is none that holdeth with me in these things, but Michael your prince." "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." The time of Jacob's trouble (Jer. xxx. 7), but he shall be saved out of it. "And at that time thy people shall be delivered, everyone that shall be found written in the book." (3.) "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Encouragement to missionaries and all workers for God.

DAN. xii. 4.

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end." Hide these words and seal this writing until the last time, then many shall discover and come upon it. It will be unsealed to those whose eyes the Lord hath opened to see, and whose hearts He has graciously inclined to accept it. Unless the prophecies had been somewhat symbolical or mystical, God's statement could not have been verified. Had these things been thoroughly understood it might have had a wrong effect on the early church. The time of the end having arrived the seal is being removed. Now the seal is broken we have the best evidence that that time is upon us. "Many shall run to and fro [peruse the book from the Old to the New Testament to seek out the mystery of God's people Israel and by this means]; knowledge shall be increased." (7.) "It shall be for a time, times, and a half [1260]; and

when he shall have accomplished to scatter the power of the holy people [everywhere for missionary purposes], all these things shall be finished." Besides Daniel's 1260 years there is a small additional period, it has not been decidedly known how long, but we must not on that account lose the faith and patience of the saints, it is our trial. Farrar Fenton translates this, he says, straight from Daniel's Hebrew, Then when the hand (or power) of the sacred people ceased breaking in pieces, all these things would be accomplished (Dan. ii. 44; Dan. vii. 23; Jer. xxxi. 20).

Dan. xii. 10.

"The wise shall understand." (Psa. cvii. 43; Hos. xiv. 9). (11.) "The abomination that maketh desolate" (quoted by Matthew xxiv. 15). (12.) "Blessed is he that waiteth . . . to the thousand three hundred and five and thirty days" (1903 and 1934 A.D.). To this verse I have noted the years 1903 and 1934 A.D. The date answering to A.M. 6001—7000 is Millenial, and after 1000 years the eighth day is reached which is to usher in eternity when sin and death will be abolished we hope. How far beyond our largest expectations does God answer prayer. The dates recorded in Scripture which are numerous are for our guidance, not to make us careless and forgetful, but watchful and prepared.

"God is working His purpose out
As year succeeds to year,
God is working His purpose out
And the time is drawing near.
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea."

Banner of Israel.

(13.) "Thou shalt rest and stand in thy lot at the end of the days." (Rev. vi. 11).

Hosea.

Hosea wrote sixty years before the captivity of Israel. He was contemporary with Isaiah, Amos, and Jonah.

Hos. i.

(2.) The prophet is desired by the Lord to represent the idolatry of Israel by taking a heathen wife whose name meant idolatry. (4.) He is desired to call his son Jezreel, meaning, God shall scatter or sow (restore) Israel, "For yet a little while, . . . and I will cause to cease the kingdom of the house of Israel." (6.) Then a daughter was born, and God said, "Call her name Loruhamah [meaning removed, unpitied, cast off], for I will no more have mercy upon the house of Israel; but I will utterly take them away." (9.) "And another son was called Lo-ammi [meaning oblivion]; for ye are not my people, and I will not be your God."

Hos. i. 10.

Thus was the house of Israel divorced for her idolatry, but it is not to last for ever, as the next verse proves. (10.) "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Not only my people, but a still nobler name. When found, they would be a great and mighty Christian nation, whose forefathers had been idolators, and commonly regarded as Gentiles, once not a people, but now the people of God, but yet in exile recalling "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7). This is the ten-tribed kingdom, Judah's lot was at that time different, it is noticed in the 7th verse. God did not destroy both houses at the same time.

Hos. i. 7.

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." So they were peaceably restored

when their seventy years were accomplished, and again will be restored to their lost brethren in peace.

Hos. i. 11.

"*Then* shall the children of Judah and the children of Israel be gathered together [not before, but after, the increase and Christianity of the ten tribes] and appoint themselves one head, and they shall come up [to Jerusalem the capital] out of the land: for great shall be the day of Jezreel." Jezreel, the sojourners of the dispersion, is applied to the ten especially, so that the grandeur of the restoration is more particularly associated with them. (Hos. i. 4.) Judah returns unconverted. Clearly the house of Israel already, an organised, settled, powerful nation, will be the agents, God making them able and willing stewards of His purpose to the same race and not aliens, there is not a word of a Gentile race conducting the Jews to Palestine. (2 Kings xvii. 18; Micah v. 3.)

Hos. ii. 1.

"Say ye unto your brethren, Ammi [ye are my people]; and to your sisters Ruhamah [ye are compassionated.] (2) Plead with your mother, plead, for she is not my wife, neither am I her husband." Yet in the same chapter we have (16) "Thou shalt call me Ishi" (husband). (19.) "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. (20.) I will even betroth thee unto me in faithfulness." This is Christ, the bridegroom of the New Covenant. What God hath joined together let no man put asunder. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Therefore (on account of her idolatry), (6) "I will hedge up thy way with thorns, and make a wall that she shall not find her paths." Expelled from the scenes of their idolatry, to make them repent and seek the Lord, God prevents their retracing their path, or recalling the past—they will be lost among the Gentiles. From the beginning to the

end of this book we see that Ephraim-Israel was to be isolated, yet among the nations.

Hos. ii. 14.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." In the wilderness in central Europe and in all the lands in which we have dwelt and through which we have passed, and in the temporary home He provided for her, He does speak very comfortably unto us. Britain when we entered was a wilderness, it was then thinly populated. This is noticed in Isa. xliii. 18, 19; Isa. xxxii. 15; Isa. xxxv, 1, 2, 6; Isa. li. 3; Ezek xxxiv. 25—27. These are the elect people of 1 Peter i. 2.

Hos. ii. 21.

"I will hear, saith the Lord." And their prayers shall be answered, when Israel is restored. (27.) In that day will I make a covenant for them. "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

Hos. iii. 4.

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Fulfilled by both houses at different periods of their history, Judah now is without a king. (5.) Afterward shall the children of Israel return to seek the Lord their God—in the latter days (these days).

Hos. iv. AND v.

Are headed "Judgements on the people for their idolatry." But the goodness of God is also recorded. (4—6.) My people were destroyed for lack of knowledge, because thou has rejected knowledge, I will also reject

thee, that thou shalt be no priest to me. Israel slideth back as a backsliding heifer, now "the Lord will feed them as a lamb in a large place." (And does He not?) Where there are "oaks, poplars, and elms." (13.) And what are we that He should be mindful of us? (17.) Ephraim is joined to idols, let him alone. (Abandoned by the Lord for a time only.) (Isa. liv. 7).

Hos. vi. 1.

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." (Ps. ii. 5—7.) (2.) "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Taking a day as a thousand years, in the second day came the reformation, the third is now, the present nineteenth century. Twice 1260 is 2520, a dispensation. (3.) "Then shall we know, if we follow on to know the Lord." The increase of knowledge and the outpouring of the Spirit then promised. Hosea speaks throughout the book of the house of Israel as Ephraim.

Hos. vii. AND viii.

Reproof and destruction threatened. (1.) "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria." Three names for Israel in this sentence. (Hos. x. 6, 7.)

Hos. vii. 8.

"Ephraim he hath mixed himself among the people" (Gentiles). Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein is no pleasure, and still so in our Lord's time. The Jews said will he go unto the dispersed among the Gentiles and teach the Gentiles. "Ephraim is a cake not turned." Black with sin. (11.) "Ephraim is also like a silly dove." (13.) "Though I have redeemed them, yet they have spoken lies against me." (8—11.) "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." (And still are to this day.)

Hos. viii. 14.

Israel hath forgotten his maker. (Deut xxxii. 18.) They ceased to remember their maker, and after their dispersion and conversion to Christianity they ceased to remember themselves; hence the remembrance of them naturally ceased amongst men. Yet Israel is again to be called by her name, and to be God's special witness and servant.

Hos. ix. 3.

"They shall not dwell in the Lord's Land." Palestine is the Lord's land, and their restoration His work. (7.) "The days of visitation are come, the days of recompence are come." (8.) "The watchman of Ephraim was with my God." (10.) "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time." In spite of all her sins of idolatry here enumerated. (13.) "Ephraim, as I saw Tyrus, is planted in a pleasant place. (17.) "My God will cast them away, because they did not hearken unto him." (17.) "And they shall be wanderers among the nations." This is not extinction. "Scoti" means wanderers.

Hos. x. 11.

"I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods." Note the contrast.

Hos. x. 12.

"Sow . . . in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." (Heb. viii. 8—12; Acts iii. 19—21). Surely He will come to them.

Hos. xi. 1—7.

"When Israel was a child, then I loved him, and called my son out of Egypt." (3.) "I taught Ephraim

also to go, taking them by their arms; but they knew not that I healed them." (4.) "I drew them . . . with bands of love." (7.) "My people are bent to backsliding from me."

Hos. xi. 8—10.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? . . . Mine heart is turned within me, my repentings are kindled together." (9.) "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." (10.) "They shall walk after the Lord." He changes not, but is with us still, ignorant and unworthy as we are.

Hos. xi. 11.

"I gave thee a king in mine anger, and took him away in my wrath." Thus partly fulfilling the prophecy, Israel shall be without a king. King Hosea being then in prison.

Hos. xiii. 4.

"There is no saviour beside me." (9.) "O Israel, thou hast destroyed thyself; but in me is thine help." (10.) "I will be thy king: where is any other that may save thee in all thy cities?"

Hos. xi. 12—14.

"The iniquity of Ephraim is bound up; his sin is hid." (14) "I will ransom them from the power of the grave; I will redeem them from death." To the world they have been as dead and buried.

Hos. xiv. 1, 2.

"O Israel, return unto the Lord thy God." (2.) "Take with you words [confessing to Him]: . . . say unto him, Take away all iniquity, and receive us graciously."

The answer comes quickly: "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." No wonder repentant Israel is moved. There are many who say Ephraim was so hopeless God gave him up, this chapter refutes their theory.

Why should Hosea write a whole book about Israel, describing their idolatries, their captivity, their marvellous increase, their conversions to God and ultimate restoration to Him and their own land? Surely he meant their dispersion and restoration to be worthy of our study. Their history was marvellous from first to last, and still is so. The knowledge of this subject enables us to get a stronger and more intelligent grasp of God's Word, and to become a far greater blessing to the world. The British officers, after the battle of Atbara, are described as "a little knot of white men, among multitudes of black and brown, swaying them with a word or the wave of a hand. Burned from the sun and red-eyed from the sand, carrying fifteen years of toil with straight backs, bearing living wounds in elastic bodies. They, after all, were the finest sights of the whole triumph, so fearless, so tireless, so confident. The natives at Omdurman received the soldiers with joy and blessed them as their deliverers, seizing their hands and kissing them." Surely the restoration of Israel is being accomplished.

Joel.

Written 800 B.C.—before the captivities. Joel was of the tribe of Reuben, and writes of and to and for both houses. He speaks of the future as if it were present.

Joel i. 2.

"Hear this, ye old men, and give ear, all ye inhabitants of the land." (3.) "Tell ye your children of it, and let your children tell their children, and their children another generation." Called again and again the house of the Lord, the house of our God and your God, the Lord's ministers; tell them their history. As in those

days so now the same advice is required. Ignorance is weakness and a great defect.

JOEL i. 4.

The palmerworm, the locust, the cankerworm and the caterpillar, may represent the invasions of the Assyrians; but history repeats itself, their sins are still ours nationally, for which we are punished.

JOEL i. 5—20.

This is a call for repentance. "Awake, ye drunkards: (8.) Lament: (11.) Be ashamed, O ye vinedressers. (14.) Gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, (15.) Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." This is continually called the day of Jacob's trouble yet before us. We may be nearer the final close of the great prophetic periods than even the wise anticipate, we know that Christ's return centres round the close of Gentile times, which will finish the treading down of the holy city, to which events now point. (Luke xxi. 36; Zeph. ii. 3; Rev. xi. 2). (17.) "The seed is rotten under their clods." There is such a weight of men's invention with which we are laden that the good seed is lost, (18.) "and the herds [or people] are perplexed." (19 and 20.) "Fire hath devoured the pastures [or habitations] of the wilderness" (in exile from Palestine).

JOEL ii. 1.

"Blow ye the trumpet in Zion" [still a call to repentance]: . , . for the day of the Lord cometh, for it is nigh at hand." Joel ii. seems to refer to war as it now is, and the strength of God's people in it. (2.) "A great people and a strong, there hath not been ever the like, neither shall be any more after it." (3.) "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind

them a desolate wilderness." (4—10.) "The earth shall quake before them; the heavens shall tremble." (11.) "And the Lord shall utter his voice before his army: for his camp is very great: for he is strong and executeth his word: for the day of the day of the Lord is great and very terrible; and who can abide it?" (12.) "Therefore . . . turn ye to me with all your heart." (13.) "For the Lord your God is gracious and merciful, slow to anger, and of great kindness." (17.) "Let the priests, the ministers of the Lord, weep, . . . let them say, Spare thy people." (18.) "Then will the Lord . . . pity his people." Then follow many gracious and wondrous promises. (20.) "I will remove far off from you the northern army" (the Gog of Ezek. xxxviii. and xxxix.). (21.) "Fear not, O land; be glad and rejoice: for the Lord will do great things."

Joel i. 23—32.

"The former and the latter rain," in the Hebrew, is righteousness. (26, 27.) "My people shall never be ashamed. And ye shall know that I am in the midst of Israel." (28.) "I will pour out my spirit upon all flesh (see Heb. viii. 8); . . . and your daughters shall prophecy," &c. (Rom. xvi.; Psa. lxviii. 11). (29.) "And also upon the servants and upon the handmaids in those days will I pour out my spirit." (31.) "Before the great and terrible day of the Lord come." (32.) "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, . . . and in the remnant whom the Lord shall call."

Joel iii. 1—12.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem" [evidently a prophecy not yet fulfilled], (2.) "I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage—Israel, whom they have scattered among the nations, and parted my

land." (9.) "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:" (11.) "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about." (12.) "For there will I sit to judge all the heathen."

Joel iii. 14.

"Multitude, multitudes in the valley of decision" (margin, threshing, as in Matt. xxiv. 29—31); "He shall send his angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Joel iii. 13—17.

"Put ye in the sickle, for the harvest is ripe." (16.) "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." (17.) "So shall ye know that I am the Lord your God, . . . and there shall no strangers pass through her any more."

Joel iii. 19.

"Egypt shall be a desolation, and Edom shall be a desolate wilderness." Mahommedan and other hostile powers. (20.) "But Judah shall dwell for ever, and Jerusalem from generation to generation." In all these prophecies the two houses of Israel are mentioned distinctly, and both will be restored. Jerusalem was in the portion of Benjamin of the house of Joseph it must be remembered. Joel calls them Zion and Jerusalem—or Judah and Jerusalem.

Amos.

Amos wrote in 787 B.C., sixty years before the captivity of Israel. He was of the tribe of Judah.

Amos i.

This chapter shows God's judgments on many nations; all their punishments were for injuries inflicted on His chosen people. These prophecies have all been literally fulfilled, and so we know all will be. "Kir" (5) is mentioned in 2 Kings xvi. 9 and Amos ix. 7, it is a river that falls into the south-east of the Caspian Sea. (12.) "I will send a fire upon Tunan, which shall devour the palaces of Bozrah" (Constantinople). See Isa. lxiii. 1—6.

Amos ii.

If the heathen were to be punished for their sins, how much more Judah and Israel, and note the distinction between them. Their punishment and their sins were different from the heathen, who sinned against man; but we, against our God, who will vindicate His broken laws.

Amos iii. 2.

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." On the truth contained in this passage hinges the whole harmony of the Bible, yet the world has almost always acted as though it did not believe it. (7.) "Surely the Lord revealeth his secret unto his servants the prophets." (8.) "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?" We do not claim to be prophets, but He has graciously given us a fuller light, enabling us to see prophecy fulfilled and fulfilling which gives us the blessed assurance of His truth, and knowledge that He will continue with us to the end.

Amos. iv. 11.

"Ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord." (12.) "Prepare to meet thy God, O Israel."

Amos. v. 4—27.

"Seek ye me, and ye shall live." (8.) "Seek Him that . . . turneth the shadows of death into the

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morning." (14.) "And so the Lord, the God of hosts, shall be with you." (15.) "Hate the evil, and love the good . . . it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." (26.) "But ye have borne . . . your images, the star of your god which ye made to yourselves." (27.) "Therefore will I cause you to go into captivity beyond Damascus," The house of Israel was carried to Media on the south coast of the Caspian Sea.

AMOS, vi. 11—14.

"He will smite the great house with breaches, and the little house with clefts." The great and little house are Israel and Judah. (14.) "I will raise up against you a nation . . . and they shall afflict you." Not destroy.

AMOS viii. 12.

"They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." (Israel when wandering among the Gentiles.) "Her branches spread abroad, hey passed over the sea." (Isa. xvi. 8; Jer. xlviii. 32.) The Jews are in this position, as their hunger increases let us obey the command of our blessed Master, Give ye them to eat.

AMOS ix. 8.

"Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Through all the Lord was with them, and the calamities that befel them were to purify and not to destroy them. They were still a kingdom in God's eyes. Should we not rejoice that He is true, that the northern kingdom still exists.

AMOS. ix. 9—15.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a

sieve, yet shall not the least grain fall upon the earth." Yet we are often told that the ten tribes are extinct. The Duke and Duchess of Cornwall, heirs apparent to the Crown of England, in visiting the Colonies, have travelled 3300 miles by sea and 12,500 by land, in all 45,000 miles, visiting our present possessions; so the Lord keeps his promise. Read and believe from the eleventh verse to the end. The thirteenth verse is the blessing of God on our missions, He has given us the heritage of the heathen. Also note that the fifteenth verse is not yet fulfilled.

Obadiah.

This prophecy was delivered immediately after the captivity of Zedekiah. It is a vision of Edom and Israel in the present. The name Obadiah means "Servant of Jehovah." The book consists of one chapter.

Obadiah 16.

"Thus saith the Lord God concerning Edom" (or Esau: Gen. xxxvi. 15). (2.) "Behold, I have made thee small." (4.) "Though thou set thy nest . . . among the stars, thence will I bring thee down." (8.) "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?" (10.) "For thy violence against thy brother Jacob, thou shalt be cut off for ever." (15.) "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." When the city of Jerusalem fell through Nebuchadnezzar, Edom shouted "Down with it, down with it, even to the ground." What a responsibility is ours if we have no offering to bring to the Lord.

Obadiah 17, 18.

"But upon Mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall possess their possessions." (18.) "And the house of

Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it." Edom will be destroyed. It is Joseph-Israel not Jewish-Israel who have to pour God's judgements on the Turk. (Dan. vii. 21—23.) He shall be broken by God, ver. 26. (Rev. xvi. 12.) before the Son of Man cometh. (Luke xxi. 24—27.) The doom of the Turkish Empire cannot be very long postponed.

Obadiah 20.

"And the captivity of this host of the children of Israel shall possess . . . with Zarephath." The Septuagint reads, "up to Ephrata," and the Vulgate, "up to the Bosphorus." In 1879 the whole country to the Bosphorus was placed under the protectorate of Great Britain. (Ezek. xxv. 14.) "Jerusalem, which is in Sepharad, shall possess the cities of the South." Sepharad has been connected with Stonehenge. It means the cut-off place, *Sacca Cimerim*, the place or country of inscriptions, from *Sephar*, to number or write.

Obadiah 21.

"And Saviours [deliverers] shall come up on Mount Zion to judge [rule over] the mount of Esau; and the kingdom shall be the Lord's." The end of all Thy kingdom come.

Jonah.

Jonah was the earliest of the prophets; his book was written before the conquest of Israel by the Assyrians. We are told in 2 Kings xiv. 26, he was of the city of Gath-hepher, which is a city of Zebulon. Our Saviour quotes his history as a type of His own (Matt, xii. 38—41), and we can also see in it a type of Israel's. The meaning of Jonah's name is dove, a name sometimes applied to Israel, "Yet shall ye be as the wings of a dove."

JONAH i. 1.

"The word of the Lord came unto Jonah, . . . saying, (2.) "Arise, go to Nineveh." So Israel was sent: "Go ye into all nations, teaching them all things whatsoever I have commanded you."

JONAH i. 3.

"Jonah rose up to flee unto Tarshish." He was desired to go east, and he went west, in order to evade doing his duty of witnessing for God, he paid for a longer voyage; possibly to Britain—then called Tarshish (Isa. xxiii.). He thought of himself first and disobeyed God's commands.

JONAH i. 4—6.

"The Lord sent out a great wind . . . and there was a mighty tempest in the sea." (5.) "Then the mariners were afraid, and cried every man unto his God, . . . but Jonah" lay there fast asleep. They woke him, crying: (6.) "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us;" even as the nations now are calling on us to help them through our God. The heathen were an example to him as they sometimes still are to us.

JONAH i. 8, 9.

They asked him, "Whence comest thou?" (9.) "And he said, I am an Hebrew." There was no marked countenance then.

JONAH i. 10.

"The men knew that he fled from the presence of the Lord, because he had told them." His narrating his misdeeds proves his repentance.

JONAH i. 15.

"So they took up Jonah, and cast him forth into the sea." (17.) "Now the Lord had prepared a great fish to swallow up Jonah." So was Israel cast out and swallowed up among the Gentiles. (Jer. vii. 15).

JONAH ii. 1—6.

"Then Jonah prayed unto the Lord his God out of the fish's belly." (3.) "Thy billows and thy waves passed over me." (5.) "The waters compassed me about, even to the soul." (6.) "Yet hast thou brought up my life from corruption."

JONAH ii. 10.

"The Lord spake unto the fish, and it vomited out Jonah upon the dry land." Even so will Israel pray to the Lord, and He will heal us, though lost and dead to the world. (Hosea vi. 1, 2).

JONAH iii. 1—10.

"The word of the Lord came to Jonah the second time, saying, (2.) Arise, go unto Nineveh." (5.) "And the people of Nineveh believed God" (from the preaching of Jonah), (10.) and repented, and God also "repented of the evil that he had said he would do unto them." The Holy strain echoing from age to age through Israel's priests, kings, and prophets, is peace and consolation to all pardoned souls. The men of Nineveh shall rise in judgment with this generation and shall condemn it. How splendid the messages we now have, yet how tardily do we go.

MICAH.

The name means "Who is like unto Jehovah." He was a prophet of the tribe of Judah, and prophesies of Samaria and Jerusalem. He calls the house of Israel, Jacob or Samaria. The first three chapters are full of the idolatry of both houses, except the last two verses. Yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps. The punishment was necessary "for your sake."

MICAH ii. 12.

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them

together as the sheep of Bozrah; as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." Lord Kitchener is now working out his plan whereby more and more of the country of South Africa, now a veritable wilderness, is being forced out of the enemy's grasp, and restored by degrees, which will, with God's blessing, cause it to blossom as the rose. The Boer war is passing through the prophetic stages assigned to it. The work is now going on slowly, surely, thoroughly and continuously, and will not stop till the guiding work is accomplished. (Isa. liv. 15, 16).

MICAH ii. 13.

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." This is possibly a prophecy of Israel's escape from Assyria by the Caucasus, or of our history up to date. The breaker is doubtless Israel, the Lord's battle-axe. (Dan. ii. 44). As when the angel of God went before the camp of Israel in the Red Sea. (See Isa. lix. 20). "My covenant is with them, saith the Lord." "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob."

MICAH iv. 1.

"But in the last days [Gen. xlix. 1.] it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, it shall be exalted above the hills; and people shall flow unto it." (2.) "And he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." This is an allusion to the Christian missions of the present day, for Christ is the end of the law for righteousness. (3.) "Nation shall not lift up a sword against nation, neither shall they learn war any more." Good news.

MICAH iv. 5—7.

Isa. ii. 1—9; Isa. xxiv. 23. "All people will walk every one in the name of his god [even then other na-

tions will be against God], and we will walk in the name of the Lord our God for ever and ever." (6.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;" (7.) "I will make her that halted a remnant, and her that was cast far off a strong nation." The halting one is Judah, who halted to obey, stopped, came short or refused. The afflicted one who was cast off and now made a strong nation is Israel. A complete contrast. All God's doing. (Gen. xii. 2; Gen. xxxv. 11; Ezek. xxxvii. 22). "A strong nation"—Britain and the United States, or Ephraim and Manasseh, united contain as their possession 15,636,000 square miles; Russia only 8,660,000 square miles. The Anglo-Saxons' Merchant Navies' tonnage is 19,236,000 tons; Russia, France and Spain together, 3,037,000 tons. The steam railways of the Anglo-Saxons are 267,150 miles long. Those of Russia are only 30,555 miles in length; and Russia, France and Spain united only 67,260 miles. The strength of the Anglo-Saxon Navy is 13,319 guns; Russia's Navy carries only 5,013 guns; while the three powers combined—Russia France and Spain—carry only 10,993 guns. Britain itself means the covenant land.

Micah iv. 8, 11.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall . . . the first dominion come [Judah, the royal line, but]; the kingdom shall come to the daughter of Jerusalem." Judah rules over Israel, but the kingdom is Joseph's. Great Britain is now a nation and a company of nations answering in every respect to the prophecy.

Micah iv. 11, 12.

"Many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." Are they not all doing so now? (12.) "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor." (13.) "Arise and thresh, O daughter of

Zion; for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. This chapter is being literally fulfilled.

MICAH v. 1, 2.

"Now gather thyself in troops, O daughter of troops: . . . they shall smite the judge of Israel with a rod upon the cheek." In continuation of the history of Israel, this is the Messiah, Christ whose coming is immediately foretold. (2.) Born of Judah in Bethlehem Ephratah, is it far-fetched to say, He came primarily to Judah and Ephraim? "Out of thee [Judah] shall he come forth unto me that is to be ruler in Israel."

MICAH v. 3, 4.

"Therefore will he give them up, until the time that she which travaileth hath brought forth, [When our numbers are increased as they are now] then the remnant of his brethren [Judah] shall return unto the children of Israel," (4) who "shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." As the Anglo-Saxon race is to-day like Joseph literally standing, or ought to be, to feed the world with the bread of life. (Zech. x. 8, 9.)

MICAH v. 5, 6.

"This man shall be the peace, when the Assyrian shall come into our land," (6) "and when he treadeth within our borders." Many hold that the Assyrian means Russia, whose descent has been traced to Amalek, the enemy of Israel.

MICAH v. 7.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth

for the sons of men." Here the beneficent rule of British-Israel, *as it ought to be, is described*. It also refers to the blessing attending the missionary efforts of the present day. The income of the Christian Missionary Society amounts to £1000 a day, and nearly a quarter of a million men and women won from heathendom, and now belonging to its churches. (Gen. xii. 2, 3; Hos. xiv. 5; Isa. lxi. 8.) On the one hand we have Israel carrying the gospel, the standard bearers of the Cross as dew upon the thirsty ground. On the other they are the Lord's battle-axe and weapons of war. These two sides of Israel's national life seem contradictory, but it is easy to group together a number of texts in confirmation of both. The passage does not suit the Jews, or millennial times.

Micah v. 8.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Micah. v. 9—15.

"Thine hand shall be lifted up . . . and all thine enemies shall be cut off." We are busy demolishing nations, but it would take some goring (in the original) to dispossess the British race. Kipling's "Mohammedan" thinks the English mad, since

> "They terribly carpet the earth with dead,
> And b fore their cannon cool,
> They walk unarmed by twos and threes
> To call the living to school."

Israel, the Lord's battle-axe, shall do it. They are the fifth kingdom of Daniel ii. 44, before the return to Jerusalem and before the millennium. (11.) "I will cut off the cities [margin, enemies] of the land." (15.) "And I will execute vengeance . . . upon the heathen."

MICAH vi. 3—5.

"O my people, what have I done unto thee? and wherein have I wearied thee?" (5.) Remember the prophecy of Balaam, "that ye may know the righteousness of the Lord." We have God's authority for studying the prophets of Israel, but prophecy in the hands of those who know not, nor understand, has become a mass of contradiction, and the idea of Providence has died out. O that we would see God's hand in all that befalls us. The extension of Britain's greatness cannot be ascribed to anything else but the overruling power of God, because we are the descendants of Abraham. His Providence is exercised as surely and as exactly in these days as in any times of the past.

MICAH vi. 8, 9.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (9.) "Hear ye the rod, and who hath appointed it." From the ninth verse shows the curses that have fallen on the Jews, and the allusion to Ahab shows Israel's disobedience.

MICAH vii. 1, 2.

"Woe is me! for I am as when they have gathered . . . the grape gleanings of the vintage: there is no cluster to eat: my soul desired the finest ripe fruit." (2.) "The good man is perished out of the earth." (3.) "They . . . do evil with both hands earnestly."

MICAH 7. 4.

"The day of thy watchmen and thy visitation cometh; now shall be their perplexity." The tribe of Ephraim (ourselves) are the watchmen in the days of Jacob's trouble, in the sorrows, sin, and perplexity we know must come.

MICAH vii. 8, 9.

"When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." (9.) "I will bear

the indignation of the Lord, because I have sinned against him. . . . He will bring me forth to the light, and I will behold his righteousness." We shall know and understand His faithfulness.

MICAH vii. 11, 12.

"In the day that thy walls are to be built, in that day . . . the Jews will come (out from among the Russians as they did not so long ago). Notwithstanding the land shall be desolate. He shall come even to thee from Assyria." (Zech. x. 10.)

MICAH vii. 14

"Let them feed in Bashan and Gilead, as in the days of old. (15.) According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things." We ought to know and remember our past history and the marvellous things He has done for us.

MICAH vii. 16, 17.

"The nations shall see and be confounded at all their might." (17.) "They shall lick the dust . . . they shall be afraid of the Lord our God, and shall fear because of thee."

MICAH vii. 18—20.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (19.) "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins in the depths of the sea." (20.) "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Who would not be Israel? Praise the Lord!

NAHUM.

This name means consolation. The date varies, according to different authorities, from 660 to 713 B.C.,

some supposing it was prior to both the captivities, and others place it between them. The former hold Nahum to be a native of Elkosh of Galilee, the latter of Alkosh on the Tigris, near Mosul, and a son of the captivity of Israel, in which case his vivid description of the destruction of Nineveh may have been from personal observation. Nineveh repented at the preaching of Jonah, but seems quickly to have relapsed into sin and idolatry. Israel's captivity completed 721. Judah 597 B.C.

NAHUM i. 1.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite" (a Galilean).

NAHUM i. 8.

"Darkness shall pursue his [God's] enemies."

NAHUM i. 15.

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" Certainly not Judah yet, though this is always looked upon as a prophecy of Gospel times, and we are seeing the fulfilment.

NAHUM ii. 2—4.

The heading of this chapter is "The victorious armies of God against Nineveh." (2.) "The Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches." A prophecy of the captivities. Israel first. None was left. Their vines are marred, not destroyed. (3.) "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." A description of railways in the present day, and the trees put down for sleepers. The preparation of the Lord for His return. The time will be "when the Lord bringeth again the excellency of Jacob, as the excellency of Israel." All nations now are conscious of British

superiority in constructing railways. God has given them the ability, the wealth, and the skill for it. (4.) "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Nahum iii. 6.

This chapter describes the miserable ruin of Nineveh. I will "set thee as a gazingstock." The relics of Nineveh are shown in the British Museum. Nineveh was taken by the king of Babylon 606 or 609 (cir.) B.C.

Nahum iii. 19.

"There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? This is very like the fate of Amalek, predicted throughout in Exod. xvii. 14: "I will utterly put out the remembrance of Amalek from under heaven." So Balaam: "Amalek was the first of nations, but his latter end shall be that he perish for ever" (Num. xxiv. 20). Agag is Gog of Amalek. In Esther iii. 10, 6, Haman, the Agagite, the Jews' enemy, sought to destroy all the Jews, but they prevailed, and slew of their foes seventy and five thousand. And Ezek. xxxix. 1, 11: "Thus saith the Lord God, Behold, I am against thee, O Gog. In that day I will give unto Gog a place there of graves in Israel, there shall they bury Gog and all his multitude." There will be a bright future yet for the Assyrians.

Habakkuk.

The name means "close embrace," as of a dear child. He shows God's marvellous deliverances of old, and closes with a vision of God's enemies prostrate and faith in Christ's salvation exultant.

Hab. i. 12.

"We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." These are His people.

HAB. ii. 1.

"I will watch to see what he will say unto me, and what I shall answer [declare] when I am reproved" [instructed].

HAB. ii. 2

"And the Lord answered me, and said, Write the visions, and make it plain upon tables, that he may run that readeth it. That he may know and hasten to do God's will."

HAB. ii. 3—11.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie [light will be given]: though it tarry, wait for it; because it will surely come, it will not tarry." Though fulfilment may not come at once, let us, like the prophet, adhere to the truth of Jehovah, which even inanimate things will prove.

HAB. ii. 11.

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." And are not the stone writings and excavations of the present day repeating the marvellous story of God's love to us?

HAB. ii. 14.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the the waters cover the sea."

HAB. ii. 18.

"What profiteth the graven image . . . a teacher of lies, that the maker of his work trusteth therein, to make dumb idols." Throughout the history and the prophets the religion of Jehovah and idolatry is contrasted. The righteous shall be victorious, the just shall live by faith—let us stand fast.

HAB. iii. 1, 2.

"A prayer of Habakkuk." (2.) "O Lord, revive thy work . . . in the midst of the years make known." It is good then that we should seek to know Him.

HAB. iii. 9—12, 13.

(9.) "According to the oaths of the tribes, even thy word." "The oaths of the tribes were made a sure word" (R.V.). (12.) "Thou didst thresh the heathen [or nations] in anger." (13.) "Thou wentest forth for the salvation of thy people . . . with ['of' R.V.] thine anointed."

HAB. iii. 17, 18.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." (18.) "Yet will I rejoice in the Lord, I will joy in the God of my salvation." (19.) "The Lord is my strength, and he will make my feet like hinds' feet [swift and sure], and he will make me to walk upon mine high places." And are these God's people the very scum of the earth? "To the chief singer on my stringed instruments." (It looks as if this had been used in their services, set to music.)

ZEPHANIAH.

Zephaniah wrote previous to the captivity of Judah he was contemporary with Jeremiah, who and Ezekiel wrote during the captivities.

"Zephaniah" means "The Lord hath hid." "It may be ye shall be hid in the day of the Lord's anger." Supposed to be a prince of Judah. The dates given are from 639—608 B.C. Israel had been carried away 721 B.C., and at that time were widely spread over the plains of Northern Europe, from the Black Sea to the German and Atlantic Oceans, from whence they made their way as Khumary, Danes, Gaels, Angles, Goths and Vandals Saxon, Scots, Picts and Normans, to the British Islands, where, after 2520 years, they are beginning to know themselves.

ZEPH. i. 1.

(1.) "Zephaniah the son of Cushi." Cush is now the vast and undefined region stretching southward from

Assouan to the Abyssinian district whence the Dinkas came, who are one of the many Ethiopian nations who have succumbed to Israel. They came to Kartoum with their crown of honour. "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10). Of the sons of Cush are Seba. Seba was the old name of the tract between the Nile and Atbara, which is in our hands.

Zeph. i. 4.

"I will also stretch out mine hand upon Judah and . . . Jerusalem; and I will cut off the remnant of Baal from this place." Applicable to our early ancestors in Britain.

Zeph. i. 8—18.

(8.) "I will punish the princes and the king's children, and all such as are clothed with strange apparel," who have brought foreign ways and religions into the land. (5.) And the priests "that worship the host of heaven upon the housetops." (11.) And the merchants. (12.) "I will search Jerusalem with candles," and punish all the inhabitants. (13.) "Their goods shall become a booty, and their houses a desolation." (14.) "The great day of the Lord is near." (17.) "They shall walk like blind men, because they have sinned against the Lord." (18.) "He shall make even a speedy riddance of all them that dwell in the land." This chapter is placed on the list of unfulfilled prophecy, it may easily apply to the near future. At any rate, by common consent, "The day of the Lord" (7th and 14th verses) is always applied to the day of His indignation immediately before the Second Advent of our Lord. We cannot be said to see clearly yet.

Zeph. ii. 1.

"Gather yourselves together, yea, gather together, O nation not desired." This may mean both houses at different times, but at that time Judah was still in possession, whilst the bulk of the nation were dispersed and not desired.

ZEPH. ii. 3.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." The quality of meekness should be seen in us. This has happened to Israel. He has hid them.

ZEPH. ii. 6, 7.

"The sea coast shall be dwellings and cottages for shepherds, and folds for flocks." (7.) "And the coast shall be for the remnant of the house of Judah; they shall feed thereupon. [The coasts and sea-coasts of the earth are ours to give or withhold.] . . . For the Lord their God shall visit them, and turn away their captivity." As he did long years ago.

ZEPH. ii. 4—13.

There are judgments on all the surrounding nations. (4.) Gaza, Ashkelon, Ashdod, Ekron; (5.) the Cherethites, the Philistines; (9.) Moab, Ammon; (12.) Ethiopia; and (13.) Nineveh, all unknown now, and the prophecies completely and literally fulfilled. (10.) "Because they have reproached and magnified themselves against the people of the Lord of Hosts." (9.) "The residue of my people shall spoil them, and the remnant of my people shall possess them." Some people think the Boers are Moab.

ZEPH. iii. 5.

After a sharp reproof of Jerusalem, we are told "the just Lord is in the midst thereof; . . . every morning doth he bring his judgment to light, he faileth not." Then He turns again to the dispersed at a still later period.

ZEPH. iii. 8.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations . . . to pour upon them mine indignation."

ZEPH. iii. 9.

"Then will I turn to the people a pure language [not Hebrew, but another], that they may all call upon the name of the Lord, to serve him with one consent." Instead of dissent, they shall see eye to eye when the Lord doth bring again Zion. They forgot their own language (Neh. xiii. 23, 24; Luke xxvi. 24). English must indubitably be, is even now, the leading language of the globe. An Englishman was visiting the schools in Cairo a short time since, and was agreeably surprised and pleased to see the smart rows of little boys rise with a military salute to greet him at his entrance, and say, in his native tongue, "Good morning, sir." (Isa. xix. 18.)

ZEPH. iii. 10.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." These are the sojourners of the dispersed, Jezreel, those who have been scattered or sown, and suppliants, a praying and God-fearing people, who make Jew and Gentile equal in all their lands. Great Britain and America, whose distinguishing mark has been praise and prayer, the conquering and unconquered nations of the Anglo-Saxon race, are those who shelter Judah. A prophecy fulfilling now.

ZEPH. iii. 12.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." All this clearly shows that one branch of the Hebrew race is to be restored by the other.

ZEPH. iii. 13.

"The remnant of Israel shall not do iniquity, nor speak lies." We bear the character of being truthful. "And none shall make them afraid." Another of our characteristics.

ZEPH. iii. 14—17.

"Sing, O daughter of Zion . . . be glad and rejoice with all the heart, O daughter of Jerusalem." (15.) "The Lord hath taken away thy judgments. . . . The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." (16.) "Fear thou not: . . . and let not thine hands be slack." (17.) "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

ZEPH. iii. 18.

"I will gather them that are sorrowful for the solemn assembly, who are of thee." Note that. Are they then to be excluded from all the promises because aliens are adopted? Because a man adopts a stranger's son into his family, does it follow that he will disinherit all his own children?

ZEPH. iii. 19, 20.

"Behold, at that time I will undo all that afflict thee: I will save her that halteth and gather her that was driven out; and I will get them praise and fame in every land." (20.) "For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

HAGGAI.

(ADDRESSED TO BENJAMIN AND JUDAH.)

Haggai and Zechariah prophesied to the Jews that were in Judah and Jerusalem in the reign of Darius; they were contemporaries. (Ezra v. 1.) Haggai returned to Jerusalem with Ezra, and was especially called by God to stir up the people to finish the temple at Jerusalem.

HAGGAI i. 5.

"Thus saith the Lord of Hosts; consider your ways."

HAGGAI ii. 4—8.

"Be strong, all ye people of the land . . . for I am with you, saith the Lord of Hosts." (5.) "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." (7.) "I will shake all nations, and the desire of all nations shall come [Christ, the Lord]: and I will fill this house with glory." All the kingdoms and nations of the earth shall decay and crumble before the kingdom of the Lord. (8.) "The silver is mine and the gold is mine, saith the Lord of Hosts." (Mal. iii. 10; Deut. viii.)

HAGGAI ii. 19—23.

"From this day will I bless you." (23.) "In that day . . . will I take thee, O Zerubbabel . . . and I will make thee as a signet: for I have chosen thee, saith the Lord." Zerubbabel, of the house of David, was near to the Lord as a seal ring. A ring bearing Zerubbabel's name was found in the ruins of the temple. His name occurs in the genealogy of our Lord. Haggai's message was to him, and a message of hope to his people.

ZECHARIAH.

(The name means "whom Jehovah remembers.")

ZECH. i. 1.

Zechariah was the grandson of Iddo the prophet, one of the priests and Levites that went up to Jerusalem with Zerubbabel. Iddo is a name that should interest the Scotch, as the Newton Stone in Aberdeenshire is in memory of Iddo the priest, who was much lamented there. Read *Pillar Stones of Scotland*, by G. Moore.

ZECH. i. 10, 11.

"The man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." The myrtle tree is made the symbol of God's scattered people; they

should resemble it, being fragrant, lowly, and beautiful. In the language of flowers, myrtle is love. Throughout the passage God calls Himself the Lord of Hosts, who is still leading them on to victory. (Rev. xix. 11.) What nation now can say that?

ZECH. i. 16.

"Thus saith the Lord; I am returned to Jerusalem with mercies." He never cast off all Israel at once: if one House rebels, He turns to the other.

ZECH. i. 18, 19.

"Then lifted I up mine eyes, and saw and beheld four horns . . . These are the horns which have scattered Judah, Israel, and Jerusalem." Judah was then inhabiting Jerusalem, so the promise is to Israel in captivity, there His house shall yet be built and His city peopled. We know now these four nations, who were the enemies of Israel—Assyria, Medo-Persia, Greece, and Rome.

ZECH. i. 20.

"And the Lord shewed me four carpenters." (21.) "And he spake, saying. . . . these are come to fray them, to cast out the horns of the Gentiles." This fraying out, or undoing, the work of these nations has been going on ever since. It was done by the Goths of the middle ages, and must be done by God's instruments now. What is the last of these powers with whom we are even now in open contest, and through whom we are being punished for our negligence? God grant we may succeed, and we shall, for the Lord of Hosts is with us. (Rev. xix. 11—16.)

ZECH. ii. 1—5.

(Prophetic and unfulfilled.) "Behold a man with a measuring line" went (2.) "to measure Jerusalem." The Palestine Exploration Fund Society is doing it. (4.) "Jerusalem shall be inhabited as towns without walls

[they had just built up the walls], for the multitude of men and cattle therein." (5.) "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Three times the Lord promises to dwell in the midst of them (verses 5, 10, 11).

Zech. ii. 6.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord. For I have spread you abroad as the four winds of heaven, saith the Lord."

Zech. ii. 8, 10.

"After the glory hath he sent me to the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye." (9.) "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." (10.) "Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord."

Zech. ii. 11, 12.

"And many nations shall be joined to the Lord in that day." (12.) "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Judah and Israel will return together.

Zech. iii. 1—7.

"He shewed me Joshua the high priest standing before the angel of the Lord [Gen. xlviii. 16], and Satan standing at his right hand to resist him" (Job i. 6). (2.) "The Lord rebuked Satan, saying, he who hath chosen Jerusalem has plucked the brand from the burning." Joshua a symbol of Israel. (3.) "Now Joshua was clothed in filthy garments." (4.) And he said: "Take away the filthy garments . . . Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (5.) "And they set a

fair mitre upon his head." Then great promises are made to him. (7.) "If thou wilt walk in my ways, and if thou wilt keep my charge."

ZECH. iii. 8, 9.

"Thou and thy fellows . . . Behold I will bring forth my servant, the BRANCH." (9.) "The stone that I have laid before Joshua." The Branch and the Stone are both Christ's names (Is. xi. 1. Jer. xxiii. 5) who alone can take away sin, and was offered for the sins of the people, and the chief corner stone, elect precious. If we understand Gen. xlix. 24 to speak of this Stone then to Joseph's descendants the message is given to tell it out. In every way Christ and His people are joined together in Scripture; these very names also are given to them (Is. xxi.), they are called the Branch of my planting, the work of my hands, that I may be glorified. And are they not the stone kingdom of Daniel (Pet. ii.), to whom coming as to a living stone, ye also as lively stones are built up. Are the chosen people then to be the last or first of Christians?

ZECH. iv. 1.

"And the angel . . . waked me, as a man that is wakened out of sleep."

ZECH. iv. 2, 3.

"And behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, and two olive trees by it." Here the people are called Branches. In the previous chapter and vi. 12, the Branch is Christ. Joshua is also said to be a type both of Christ and his people (Rev. i. 11, 12; Rom. xi. 16).

ZECH. iv. 10.

Upon one stone shall be seven eyes. A candlestick being a representation of the Church (Rev. i.), a moment's reflection will prove the source whence the

Christian Church had its rise. He whom God exalted to be a Saviour, and to give repentance to Israel and remission of sins, blessed the labours of the Apostles, and many were added to the church, which in the first century consisted principally of the descendants of Abraham. He sent them to lost Israel, the heathen and Christian Israelities in the furthest extremities of the West then known, the British Isles, where Clement says St. Paul preached the Gospel, and who, by their slow but steady growth, have expanded into a multitudinous and Christain nation. (*M. Bergmann.*) This verse tells us they are the eyes of the Lord which run to and fro through the whole earth. He shall give us light.

ZECH. iv. 11—14.

"Then answered I, and said," (12.) "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" (13.) "He answered me and said, Knowest thou not what these be, and I said, No my Lord." (14.) "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." A title of the highest honour, nor is there any to compare to it, seeing that the right to hold it is conferred by Him alone, and the first on whom He bestowed it was His well-beloved Son, the Lord Jesus. "He suffered no man to do them wrong, yea, he reproved kings for their sakes, saying, Touch not mine anointed [ones, R.V.] and do my prophets no harm. Now he which establisheth us with you in Christ, and hath anointed us, is God." (Psa. xxix. 6; Psa. cxxxii. 7.) We are the pipes that should convey the water of life to thirsty souls, and the oil from the olive tree to the lamps, 12th verse. (Jer. xi. 16; Hosea xiv. 5, 6; Romans xi. 17—21.) There is no fact relating to the chosen people more prominently brought forward in sacred history and prophecy than their division into two houses, which was in direct fulfilment of the Divine will and purpose. In the Cambridge commentaries the anointed ones are Joshua and Zerubbabel; even so they represent Israel and Judah: Joshua was an Ephraimite (Num. xiii. 8), and Zerubbabel of Judah.

ZECH. iv. 6, 7.

"This is the word of the Lord unto Zerubbabel [whose name means 'the dispersion of confusion'], saying . . . Not by might, nor by power, but by my spirit, saith the Lord of Hosts." (7.) "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: [all difficulties will vanish] and he shall bring forth the headstone [Christ] thereof with shoutings, crying, Grace, grace, unto it." (Job xxxviii. 7.) Again this suits the Pyramid, the headstone of which is now missing, and it is doubtful if it ever was on. It looks forward to a time when Christ the Headstone will be all in all, and Israel's work completed. (10.) "Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven." The seven eyes, the perfect number. The concealment of the door of the Pyramid and the blocking up of the passages inside of it, so that none could be discovered except by patient investigation and research, appears to symbolize the hidden facts of religion and science discovered by patient and diligent search after truth. God's mystery hath been hidden, which He preordained before the world unto our glory. (1 Cor. ii. 7, 8.)

ZECH. v. 1—4.

"I looked, and behold a flying roll containing our duty to God and man, addressed to the mercantile nations." (3.) "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it." (4.) "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof." The land will be cleansed.

ZECH. v. 5, 6.

"Lift up now thine eyes, and see what is this that goeth forth." (6.) "And I said, What is it? And he

said, This is an ephah." (A Hebrew measure). There will be one weight and measure "through all the earth," equity will be established for the good of man and the glory of God. Commerce is one of God's appointed providential instruments, throughout the world, to spread the Gospel. God and Christ employ agents and tools; these came through bloodshed and war into Britain long before the Christian era, where they have been nourished and prepared for it in every way.

ZECH. v. 7—9.

"And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah." (8.) "And he said, This is wickedness. And he cast it into the midst of the ephah; and cast the weight of lead upon the mouth thereof." (9.) "And, behold, there came out two women, and the wind was in their wings . . . and they lifted up the ephah between the earth and heaven." Commerce is wafted wherever the Spirit of the Lord requires it, freed from all injustice, untruth, and wickedness. May not the first woman (verse 7th) be the kingdom of Israel alone, and the two women at a later period (9th) represent the two nations after the union of Judah? Nations are feminine. We all know the figure of Britannia, her right hand on the globe and in her left the trident. Commercial happiness can only be secured by commercial righteousness. Truthfulness and honesty are requisite in our business transactions, there is a curse upon unlawful gains. In these latter days, the integrity of Britain has upon every hand been recognised. Free trade, international goodwill, fair play all round, these are the principles upon which our Empire is founded. The commerce of the Empire is valued at one thousand millions sterling annually, of which one seventh represents the trade of the self-governing Colonies. For the security of this commerce more than twenty millions is spent, and towards this the Colonies contribute little more than a quarter of a million (1887). (Luke xix. 35—37; Ezek. xlv. 10—16.)

ZECH. v. 10, 11.

"Then said I to the angel . . . Whither do these bear the ephah?" (11.) "And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." Shinar will be in the great tract of commerce between east and west. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again."

ZECH. vi. 1—8.

The four chariots and horses mentioned represent God's agencies sent into the four corners of the globe. (6.) "The black horses . . . go forth into the north country; and the white go forth after them." (8.) "These that go toward the north country have quieted my spirit in the north country."

ZECH. vi. 12—15.

"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord." (13.) "He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest." (15.) "They that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you."

ZECH. vii. 2—12.

Two messengers of the captivity, we may conclude from the heading of the chapter (their names being Assyrian), are sent to put a question about fasting. (4.) They are answered that the Lord is indifferent whether they fast or eat. (9.) "Execute true judgment, and shew mercy and compassions every man to his brother: (10.) And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. (11.) But they refused

to hearken, and pulled away the shoulder, and stopped their ears." (12.) "Yea, they made their hearts as an adamant stone, lest they should hear the law." Alas! alas!

ZECH. vii. 13, 14.

"Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear." (14.) "But I scattered them with a whirlwind." Thus the pleasant land was desolate—no man passed through nor returned.

ZECH. viii. 1—11.

(3.) "Thus saith the Lord; I am returned unto Zion." This is yet to happen. In verse 10 affliction is "*Tsar*" in Hebrew. (11.) "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts." As in the days of affliction.

ZECH. viii. 12—19.

"I will cause the remnant of this people to possess all these things." (13.) "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." (16) "Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." (19.) Your fasts shall be turned into festivals of joy and gladness. Their fasts were self inflicted.

ZECH. viii. 22, 23.

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (23.) "Ten men . . . shall take hold of the skirt of him that is a Jew [the Saviour Christ], saying, We will go with you: for we have heard that God is with you." The whole chapter is yet to be fulfilled, though Sir R. Burton, one of our greatest oriental linguists and explorers found in Syria 25,000 Mohammedans, who were secretly Christians.

The 9th chapter also chiefly refers to the future.

ZECH. ix. 1—9.

"The eyes of man, as of all the tribes of Israel, shall be toward the Lord." O happy day! (9.) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." The Hebrew shout is "*Harū*" (English, Hurrah!) or Hosanna! We know it well in Matt. xxi. 9. Behold thy King cometh unto thee, He is just and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. Why should she rejoice if it is only Gentiles who are to be Christians? Part of the American Jubilee prayer was, "May the two nations (America and Britain) vie with one another in striving to do Thy will, and in working mightily for Thy righteousness, that so among all the nations of the earth Thy kingdom may come and Thy name be glorified." On that day we offered up public thanksgiving, on that day the shout of joy resounded from the lips of millions.

ZECH. ix. 10, 11.

"I will cut off the [war] chariot from Ephraim . . . and he shall speak peace unto the heathen: and his dominion shall be from sea to sea." We must be masters of the ocean, or we are masters of nothing, not even our own small island. (11.) "As for thee [Ephraim] also, by the blood of thy covenant [the new covenant in Christ] I have sent forth thy prisoners out of the pit wherein is no water."

ZECH. ix. 12, 13.

"Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; (13.) When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece [in the Hebrew *Ivan*, the representative of Russia], and made thee as the sword of a mighty man."

ZECH. ix. 14—17.

"The Lord shall be seen over them." (15.) "The Lord of hosts shall defend them." (16.) "And the Lord

their God shall save them in that day." (17.) "For how great is his goodness, and how great is his beauty!" Judah also will be saved. Zech. ix. and Micah iv. require long periods for their accomplishment.

ZECH. X. 1.

"Ask ye of the Lord rain in the time of the latter rain [we must ask God for His Holy Spirit on the nations]; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

ZECH. X. 6.

"I will strengthen the house of Judah [Judah requires strength], and I will save the house of Joseph, and I will bring them again to place them," &c. (See also Isa. xlv. 17.)

ZECH. X. 7, 8.

"They of Ephraim shall be like a mighty man [heroes] . . . yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." (When the Imperial Federation of all the British-speaking peoples shall be an accepted reality, all will.) (8.) "For I have redeemed them: and they shall increase as they have increased." Without Egypt and the Soudan, the British Empire covers eleven and a-half millions of square miles, and contains a population of about four hundred and seven millions; not very much less than a quarter of that on the whole globe. At home the addition to population is twenty-six per cent., Canada eighty-six, and Australia one hundred and sixty-five per cent. (*Sir R. Giffen*, 1901 A.D.).

ZECH. X. 9.

"I will sow them among the people: and they shall remember me in far countries." In our colonies, before the final return to Palestine. This was written eighteen years after the return from Babylon, 427 B.C. "And they shall live with their children, and turn again." Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ (Ephes. ii. 10—22).

ZECH. X. 10.

"Place shall not be found for them." There will be no room in the land for the masses of Israel. No longer a small remnant.

ZECH. X. 12.

"I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord." (Micah iv. 5.) They shall be Christians, and all the world shall see it. This is a prophecy of Ephraim; but if it is to be wrought out, changes must come for Judah's benefit especially.

ZECH. xi. 3—5.

Punishment and restoration is again the subject. After describing the first, (3) "There is . . . a voice of the roaring of young lions [the colonies]; for the pride of Jordan is spoiled." (4.) "Thus saith the Lord my God; Feed the flock of the slaughter." (5.) "Their own shepherds pity them not."

ZECH. xi. 7.

"And I took unto me two staves; the one I called Beauty, and the other I called Bands." (Ezek. xxxvii. 19.) The stick of Joseph, which is in the hand of Ephraim and the tribes of Israel, his fellows, and the stick of Judah. Here he seems to be alone.

ZECH. xi. 10—14.

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people" (the old covenant). (11.) "And it was broken in that day." When "they weighed for my price thirty pieces of silver." (13.) "And the Lord said unto me, Cast it unto the potter." And in that day He established the New Covenant. It will surely be in this dispensation that Israel is to get into the Covenant.

ZECH. xi. 14—16.

"Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." This is God's own explanation. Israel accepted, Judah refused, Christ. They were separated for different purposes, to fulfil prophecy, and be the witnesses of His truth; but Israel, receiving the gospel and recovenanted in Christ, has been spiritualised out of the way by all the world, except those who know the people. We must not expect to find Israel and Judah as one people yet, though we hope the day is not far distant when it shall be so.

ZECH. xi. 17.

"Woe to the idol shepherd: . . . his arm shall be clean dried up, and his right eye shall be utterly darkened." This may refer to the priests of that time, or it may be a prophecy of the Pope which is not yet accomplished.

ZECH. xii. 2.

"I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem."

ZECH. xii. 3.

"In that day will I make Jerusalem a burdensome stone for all people." All who meddle with it till the time comes, when Ephraim, the firstborn, takes possession and conveys Judah back again.

ZECH. xii. 8.

"The house of David shall be as God, as the angel of the Lord before them." The Israel kingdom, with the Divine Son of David as King, will be progressive, and cannot be looked upon as the final kingdom until Satan is disposed of. There will be an after kingdom of completeness. 1 Cor. xv. 24—28 is not fulfilled.

Y

ZECH. xii. 10.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." This is Judah's first national recognition of the Saviour after the final return to Jerusalem.

ZECH. xiii. 1.

"In that day there shall be a fountain opened for sin and for uncleanness."

ZECH. xiii. 6.

"I was wounded in the house of my friends." Betrayed by His own. (John i. 11). Israel was not guilty of the crime of the crucifixion. The brotherhood was broken between Judah and Israel. (Zech. xi. 14).

ZECH. xiii. 7.

"Smite the shepherd, and the sheep shall be scattered." Christ quotes this, and applies it to the apostles, who were all accounted to be Benjamites, except Judas. (Acts i. 11; ii. 27). They were but a few; but regarded as a prophecy, it is applicable to all Israel ever since.

The two last verses may refer to Judah and Levi, who refused Christ, and the third part to Benjamin, who, refined and tried, "will call on my name, and I will hear them."

ZECH. xiv. 4.

"And his feet shall stand in that day upon the Mount of Olives." He who ascended in human form from the Mount of Olives shall plant His feet again on the very spot from which He went up, and assume His universal Empire. "And the Mount of Olives shall cleave in the midst thereof." Probably by an earthquake.

ZECH. xiv. 5.

"The Lord my God shall come and all the saints with thee."

ZECH. xiv. 7.

"It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Then we shall see and understand.

ZECH. xiv. 8, 9.

"In that day living waters shall go out from Jerusalem." (9.) "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

ZECH. xiv. 20.

In that day our possessions will be all consecrated to the Lord.

ZECH. xiv. 21.

"And in that day shall there be no more the Canaanite in the house of the Lord of hosts." There shall be Canaanites mingled amongst us till then. (Ezek. xxviii. 24.) The Lord will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of Tabernacles. "It shall be a statute for ever in your generations" (Lev. xxiii. 41). The last chapter of Zechariah is said to sum up the curses and the blessings that befall the whole house of Israel, or, in other words, it gives the whole history—past, present, and future—of the Empire of Great Britain. God's one continuous purpose runs throughout the ages. How literal it is; what place is there for spiritualizing? It is a literal picture given of one state and national church for all nations, one form of worship for all the earth, and even punishment by law for all who will not adopt it and abide by its demands and regulations. Will not united Israel shout with a loud voice, Worthy is the Lamb that was slain to receive power, riches, honour, wisdom, might, majesty, and dominion for ever and ever?

Malachi

The name means "My messenger."

Mal. i. 1—10.

"The burden of the word of the Lord to Israel by Malachi." It is addressed to the Jews, who were the then ostensible Israel in the land, 400 B.C. "I loved Jacob, and I hated Esau." The Lord recalls to mind His love to the people, illustrated in the histories of Jacob and Esau.

Mal. i. 11.

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." As the sun does not set on Queen Victoria's dominions, the praise of the God of Jacob may be heard continuously through all the earth.

Mal. ii. 8.

"Ye have corrupted the covenant of Levi." How unlike was the degenerate Levi of that day to the ideal Levi, and to-day also. They broke the covenant, and are even now suffering from God's wrath.

Mal. iii. 1.

"I will send my messenger, and he shall prepare the way before me." Israel—the people who have been taught to serve the Lord—is to be His messenger, who is to prepare the way before Him (Isa. xviii.; xl. 1—3, 9; lxii. 10; Ezek. xxx. 9; Luke i. 67—80). They are the messengers of the churches and the glory of Christ (2 Cor. viii. 23).

"And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Mal. iii. 3.

"He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi." Then and now.

MAL. iii. 6.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (7.) "Return unto me, and I will return unto you."

MAL. iii. 10.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Num. xviii. 20—24, 30; Lev. xxvii.). From Abraham's and Jacob's time our ancestors gave a freewill offering of a tenth to the Lord, and should we fall lower than they by giving less? Can it be done without giving? All the covenants and promises require money to fulfil them. He has given our nation great wealth, stores of gold and diamonds, coal, &c. Man parcels out the soil, but the earth is the Lord's. All things are His. He but lends them to us to establish His covenant with us. We are but tenants, liable to be turned off at any moment, if we break His terms. Israel did so; they robbed God, and He took everything from them—land, money, and all—and left them to wander as common tramps; and so might He do to dishonest Israel to-day. The British have not known; therefore let us follow the subject to the end. Should we keep nine parts to ourselves, and give only a tenth to God? "I will save thy children" (Isa. xlix. 25). Does that cost much? Ask George Müller and ask Barnard. We should be ready to give ourselves. (*Rev. Henry Roe.*) "It is [the Lord] that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. viii. 18). "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And it is their fault, not God's, if it comes not.

MAL. iii. 12.

"All nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." (18.) "Then shall ye return." Those who had been the Lord's will return to Him.

MAL. iv. 2.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

MAL. iv. 4.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." They are to be observed to the end; they are not abrogated, but enlarged by Christ.

MAL. iv. 5, 6.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This may yet be as literally fulfilled as was the coming of John the Baptist. (6.) "He shall turn the heart of the . . . children to their fathers, lest I come and smite the earth with a curse." Will not every reader say Amen to this verse? May not this be an indication that more light and understanding of God and our duty to Him shall be given to us in those days of trouble we are to be called on to endure, to prepare the world for Millennial light?

THE NEW TESTAMENT.

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THE NEW TESTAMENT.

IT is with the greatest diffidence that this subject is carried into the New Testament, but it would not be complete without Israel, a link connecting the beginning with the end of the Bible, and running through it all, making sure to them the Divine protection in the future as in the past. Believe God's promises, and history will in time prove them true, as it has proved them so in the past. The New Testament is primarily a contract with national Israel, just as the Old Testament was. Testament is the household word, but Covenant is the correct one, and the New Covenant was made with the same people as the Old, the Gentiles sharing in its benefits by the grafting in as St. Paul describes it. It is evidently that predicted by Jeremiah 600 years before Christ, "Not according to the Covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt" (Jer. xxxi. 32). Christ's mission was to restore Israel, yet it is the popular belief that it extinguishes it. If this be so, instead of fulfilling the prophets, He turned them upside down, for all the promises to Israel centre in Israel's Messiah. Spiritual truth rests on literal fact, therefore let us know it correctly. "Had ye believed Moses, ye would have believed me; but if ye believe not his

writings how shall ye believe my words." Those who distrust Moses and the prophets are classed by the Saviour with those who distrust His own words. In the Old Testament He is described as their Ransom, Redeemer, Shepherd, and Saviour, without this truth the New Testament does not dovetail into the Old.

Neither the Gentiles nor the Church ought to be confused with Israel, the Bible is careful to keep them distinct. Spiritual Israel is a term which is not found within the compass of the Bible. The Church of the New Testament is a nation, the heir of the promises, and catholic, in that her gates are open to all who are willing to join the Lord's Covenant.

The transfer of the kingdom from Israel to the Gentiles would involve a breach of faith on God's part, but its transfer from one section of His chosen people to another (from Judah to Israel) would not. The Bible knows no kingdom of God excepting Israel, though all true Christians of any nation are by adoption the people of God. Altogether the restoration of Israel and Judah is a very important as well as a very interesting and instructive subject.

Facts would be bewildering and totally inexplicable if not for the truth that this nation is Israel. Admit the Hebrew lineage of the Anglo-Saxon race, and we see that there is no break whatever in the continuity of God's plans, no huge gap in His dealings with the chosen race, and no shadow of turning in His original pledges. We begin to understand the significance of such passages as "Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever." "My kindness shall not depart from thee, neither shall the covenant of My

peace be removed." "I have chosen thee and not cast thee away." These are not empty phrases, but startling facts, destined to establish the Christian faith, and prick the bubble of atheism, which has come to the too hasty conclusion that prophecy is but the vapouring of patriotic visionaries. God is displaying His providence in rescuing, guiding, punishing, and saving our race for the accomplishment of His gracious purposes. Our vast expansion, wondrous wealth, supremacy at sea, our colonial and heathen empire, and success in war, are the wonder of the world, and in every particular the Anglo-Saxon race alone responds to all the requirements of Israel in the latter days; and, when united, we shall be in a position to secure the righteous government of the world. The command was to the Jews first, yet they have been the last. If their number to-day reaches 12,000,000, how many millions must Israel reckon? in the proportion of ten to two or one. If we are not Israel, where is the chief of the nations, Ephraim, God's firstborn, fitted and ready to be restored, and to aid in the restoration of Judah? If we admit this truth, we can see that we have greater responsibilities to all humanity than any other people. Also the New Testament falls into harmony with the Old, and, forming one organic whole, throws a flood of new light upon obscurities which have hitherto been the despair of commentators. It illuminates the whole Sacred Volume, and those who do not see it must necessarily be in a mist or fog, as in the present day the identity is indispensable—the Bible cannot be fully understood without this key. Our views are quite orthodox and compatible with those already held by all Christians—only enlarged; and the most ignorant and

unlearned people can perfectly grasp them. The example of our forefathers, whom we now recognise, and the knowledge of the evils that befel them, should help us to stand up manfully for the truth, and be faithful to our covenant-keeping God, who has preserved us in His love. The faith of Christ nationally professed and influencing deep down the sentiment of the nation can alone fit Israel to fill her place. May we receive this great truth into our hearts with thanksgiving, that our love to God and desire for His glory may be increased an hundred fold.

(Most of these remarks are taken from *New Testament Truth*, by J. G. Taylor.)

St. Matthew.

St. Matthew's gospel was well adapted to the known condition of Israel in other lands. It was introduced twelve years after the Ascension, and translated probably by himself for the benefit of the Western churches, there being no Gentile churches at that time. It is very appropriately called the Gospel of the Kingdom.

Matt. i.

The genealogy brings before us in outline the whole past history of Israel, and the closing words of the Gospel carry us to the end of time. Prof. Seeley says, "What history is we have yet to learn, what we have hitherto called history is not history at all, in the true sense of the word." Mary and Joseph's genealogies were the same. Men's only were preserved. This one is slightly different from Luke iii. One is said to give the Royal, the other the Priestly line; one for Judah, the other for Israel. Christ was legal heir to the throne. Though His pedigree was twice crossed by women (Rahab and Ruth), no question arises respecting the

purity of His descent from Judah and David. (Acts. iii. 20—26.)

MATT. i. 21.

"Thou shalt call his name Jesus: for he shall save his people from their sins." Throughout the Bible Israel is so called—"The glory of thy people Israel," &c.

MATT. i. 23.

They shall call his name Emmanuel, which being interpreted is, God with us." (Ex. xxix., xlv., xlvi.) "Lo I am with you always to the end," &c.

MATT. ii. 1.

"Jesus was born in Bethlehem of Judea." In Micah's prophecy called "Bethlehem Ephratah" (the old name), and the same derivation as Ephraim. "Out of thee shall he come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. v. 1—3). This last refers to the tens of thousands of Ephraim, and after that to Judah's return unto the children of Israel. These verses are always applied to the Saviour. They clearly show that Judah at that time rejected Him, and the New Covenant, in the first instance was with the house of Israel, to the exclusion of the house of Judah. "There came wise men from the east, to Jerusalem," (2.) "Saying, Where is he that is born King of the Jews?" (11.) And they "fell down and worshipped him . . . and presented unto him gifts; gold, and frankincense, and myrrh." Royal gifts. We often speak of these wise men as the "Magi," and it is written on stone that Tiglath Pileser, having carried northern Israel into captivity, placed them under the Magian religion (Dan. i. 20; Dan. ii. 18—48). The Magi of old were king's counsellors, and had the best knowledge of the times: they studied the stars as we would read a holy book. To them a new star had a deep meaning, especially as they may have learnt from the Jews that they were at that time expecting the coming of their King to reign over them (*Dr. Nicol, B.D.*). The

Magi from Media, who came to proclaim the birth of Israel's Messiah, were not Gentiles, they were Israelites (*E. Reep*). Our Druids were also called the Magi.

MATT. ii. 13.

Joseph, being warned of God in a dream (not by omens, like the heathen) went into Egypt. God is showing us that He remembers Egypt for this, as well as for those other occasions when they showed kindness to His people. If any land has been blessed by reason of British occupation and guidance, that land is Egypt. "When Israel was a child, then I loved him, and called my son out of Egypt," applies both to Christ and Israel.

MATT. ii. 18.

"In Rama was there a voice heard . . . Rachel weeping for her children, and would not be comforted, because they are not." Rachel was the mother of Joseph, whose tribe became the head of the ten lost tribes. Thus history repeats itself, for it may well be said of them throughout the Christian era, "they are not," being unknown to most of the world, and even to themselves.

MATT. ii. 23.

"He came and dwelt in a city called Nazareth." And thus our Saviour was called a Nazarene, a term of opprobrium (Jo. i. 46). Joseph returned to his former home. It is generally admitted that the tribe of Benjamin were largely inhabiting Galilee at this time. Probably many took refuge there after the murder of the innocents. The Galileans were then noted for their love of liberty, and God was their God and Ruler. Grattan Guinness says, "I was much impressed with the pleasant breeziness of Nazareth. Sweet fresh airs are constantly blowing among the hills." Like the air of Scotland, to which it has been compared.

MATT. iii. 9.

"God is able of these stones to raise up children unto Abraham." And He has done it. A stone nation

has been developed from the Stone Man Christ, the giver of life. "To whom coming as unto a living stone, ye also as lively stones are built up, a spiritual house," &c. (1 Pet. ii. 4, 5).

MATT. iii. 12.

"He will throughly purge his floor, and gather his wheat into the garner," &c. To John the Baptist's audience the words would have but one meaning. The grain was the nation of Israel, the Messiah would separate the evil from the good among them, and the remnant of true Israelites would be left for Jehovah.

MATT. iv. 4.

Christ is tempted by the Devil. All his answers are taken from Deuteronomy. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We should not set one word aside, yet there are those who pick and choose, and only believe what they choose.

MATT. iv. 6.

The Devil saith unto Him: "He shall give his angels charge concerning thee." That saying was applied by the Psalmist to Israel, not to Christ (Ps. xci).

MATT. iv. 15 (R.V.).

In "the land of Zabulon and the land of Nephthalim, by the way of the sea," the first rays of the light of Immanuel were destined to shine upon them. In "Galilee of the Gentiles." (17.) Saying, "Repent: for the kingdom of heaven is at hand." Thus Christ commenced His ministry, He was teaching Israel concealed among the Gentiles. By Gentiles the Jews included all who dwelt outside the promised land, which certainly would include their banished brethren.

MATT. iv. 23.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom."

The synagogues of course were Hebrew. Gentiles undoubtedly were incorporated into the kingdom, but if there be harmony in Scripture, the kingdom itself must be composed of the tribes of Israel, and in its completion will be composed of them. The ancient kingdom was to be restored and built up in righteousness by Christ Himself, and the literal people to become an obedient, and righteous kingdom.

MATT. iv. 18—21.

The humble fishermen of Galilee, the poverty-stricken remnant of the once mighty house of Israel, were made ready to receive their Messiah, and chosen for His Apostles. They were all, except Judas, likely to belong to the tribe of Benjamin, who were to be the light bearers—representatives of the ten tribes. The Jews alone can never be nationally the messengers of the Gospel (the only portion of His people who are unfitted to be so); but as this was the work that God covenanted to do through the seed of Abraham, there must be another part of Israel who, believing in Him, and being by no means absorbed, but having fallen heir to a literal kingdom, are to spread in all directions, and through whom the world will receive the light of salvation in Jesus.

MATT. v. 13—16.

"Ye are the salt of the earth"; preserving all the rest from corruption. We must, however, expect much failure until we understand, as a nation, we ought to be so. (14.) "Ye are the light of the world." A light to lighten the Gentiles. (16.) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Then we shall be the Lord's blessing-bearers to all nations.

MATT. v. 17, 18.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." We are still bound to obey it: His chosen people alone

obeyed it. (18.) "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

MATT. v. 19.

"Whosoever shall do and teach them [the commandments], the same shall be called great in the kingdom of heaven."

MATT. v. 33.

"Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Yet we have not trusted God Himself, but have doubted that He would keep His.

MATT. v. 35.

Jerusalem is "the city of the great King."

MATT. v. 46.

"If ye love them which love you, what reward have ye? do not even the publicans the same?" They were Roman tax-gathers and Gentiles. A contrast is drawn between them and the children of Israel. See also Matt. vi., vii., viii., xxxi., xxxii., xxxiii.

MATT. vi. 9, 10.

Christ instructed His disciples in His prayer, which He requires His people to use everywhere until His coming again, He gave them the simple and eloquent words.

MATT. vi. 10.

"Thy kingdom come." Still coming, like the light which shineth more and more unto the perfect day. "Thy will be done in earth as it is in heaven." This comes before our daily bread in importance. The Lord God had resolved upon and laid a plan of a kingdom among men, which should have God for its head, and His righteousness for its controlling principle—a kingdom of God, and of a heavenly pattern, where, in never wearying activities and never faltering obedience, we shall be

the recipients of His favours and subjects of His will upon earth. Thou art worthy who hath redeemed us, and we shall reign on earth. (Rev. v. 9, 10; 1 Pet. ii. 9, 10; Dan. vii. 27.) It will be the ancient kingdom of Israel which is to become "sons of the living God" (Hos. i. 10). How much there is about the kingdom in this Gospel.

MATT. vi. 11—33.

"Give us this day our daily bread." We are still dependent for that, as our forefathers were. (33) All to prepare us for the kingdom of heaven. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vii. 8: "He that seeketh findeth; and to him that knocketh it shall be opened."

MATT. vii. 16.

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Thorns is a Phœnician emblem, the vine an emblem of Israel. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Is. xxvii. 6).

MATT. viii. 10.

"I have not found so great faith, no, not in Israel." The Roman centurion was an instance of a believing Gentile.

MATT. viii. 11, 12.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." This proves a future state with Abraham, Isaac, and Jacob, and that being one of the children of the kingdom does not insure salvation without faith.

MATT. viii. 22.

"Jesus said unto him, Follow me; and let the dead bury their dead." Leave the ranks of the dead for the

living, and bring the dead to life again. Christ had a message of life everlasting.

MATT. ix. 23.

"The minstrels and the people making a noise" beside the dead is a custom that still prevails in the South of Ireland, they are called Keeners or Canaanites, from whom the custom came.

MATT. ix. 29, 30.

"According to your faith be it unto you. And their eyes were opened." Even so will He yet open the eyes of the (spiritually) blind. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. And He will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations (Is. xxix. 18; Is. xxv. 7).

MATT. x. 5—7.

"These twelve Jesus sent forth, and commanded them saying, Go forth into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." So the Christian church was founded. The apostles were not Jews, and we are not indebted to them for Christianity, how could they give what they themselves refused. The Samaritans had no more claim than other heathen people (Ps. xcv.; lxxviii. 52, 53; lxxix. 13; lxxx. 1; c. 3; Jo. x. 16; 1 Rev. ii. 25). "And as ye go, preach, saying The kingdom of heaven is at hand" (Matt. i. 14, 15). Still the same subject is given them.

MATT. x. 18.

"Ye shall be brought before governors and kings for my sake, for a testimony to (R.V.) them and the Gentiles."

MATT. x. 23.

"Ye shall not have gone over the cities of Israel, till the Son of Man be come." This verse carries us to

the Second Advent. It is His will that all nations and populated places should hear the glad tidings. His coming is delayed till this is done (Matt. xxiv. 14). Nobody seems to dream of evangelizing a whole city except this country and America: but everywhere the messengers of the Gospel seem to be finding not only open doors, but open hearts and ears. Rome is our chief enemy on the continent: an intense antagonism is displayed to so-called English religion. They say Qui dit la Bible dit Anglais et l'Anglais est ennemi (Grattan Guinness). The cities of Israel now are not Jewish, their cities have ceased to exist.

MATT. x. 26, 27.

"There is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that preach [proclaim] ye upon the housetops." We must tell out what God has told us of His work.

MATT. x. 30, 31.

"The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Thus, with tender and ineffable love, does the Lord Jesus speak of those who were nearest and dearest to His heart, who were to be the first evangelized, the first to receive the message of mercy. The glad news of the promised redemption was actually accomplishing to those who for long ages had been the outcasts of Israel. They were not lost in our Lord's time, in the sense that their whereabouts was unknown, or the disciples would not have been told to go to them only, they were the strayed sheep who were alienated from the commonwealth of Israel (Ezek. xxxiv. 5, 6, 11, 30, 31).

MATT. x. 32.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

MATT. x. 40, 41.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

MATT. xi. 4, 5.

"Jesus . . . said unto them, Go and show John those things which ye hear and see." He enumerates all the things which Isaiah had said he would do, appealing to a literal fulfilment; thus giving a simple and natural rule to know whether prophecy is being fulfilled or not. Unlike Christ, we reject a literal fulfilment in the case of the ten tribes.

MATT. xi. 14.

"This is Elias, which was [is] for to come." Before Christ comes again, his people are called to prepare the way for Him (Mal. iii. 1).

MATT. xi. 22.

"Tyre and Sidon," where Danites lived in the days of Solomon, were now inhabited by heathen Canaanites.

MATT. xi. 25.

"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." So simple is the truth. God does not choose His instruments as man does; "a little child shall lead them."

MATT. xii. 1—13.

Christ forbids a hypocritical observance of the sabbath, He says it is lawful to do well on the sabbath day, for the Son of man is Lord even of the sabbath day, and therefore could change the Mosaic institution, and restore the observance of the Edenic one, which was the primeval ordinance of God (*Philo-Israel*). See also

Mark iii. 1—6, and Gen. ii. 3. From two papyri lately found at Antioch we find divine worship was celebrated on Saturday and Sunday to meet the wishes of Jews and Gentiles (so called) in the first century.

MATT. xii. 18—21.

"Behold my servant, whom I have chosen," &c. This is a prophecy of Christ and a model and example to Israel (Is. xlii.).

MATT. xii. 22.

"The blind and dumb both spake and saw." His miracle was a literal fulfilment of prophecy.

MATT. xii. 33—35.

The good tree is he that heareth the word and understandeth it, which also beareth fruit, &c. (Matt. xiii. 23).

MATT. xii. 36.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Idle" may be the lightest word that spreads evil.

MATT. xii. 39, 40.

"The sign of the prophet Jonas." Christ's allusion to Jonah proves the story was true. Jonah was a type of Christ and Israel. In the third day He will raise us up, and we shall live in His sight after being buried for more than 2000 years (Hos. vi. 2; Rom. xi. 25).

MATT. xiii. 1.

Jesus being still in Galilee "sat by the sea-side." (3—8) "And he spake many things unto them in parables." The parable of the sower is explained. The Gospel is sown in all lands, and among all people: in one only (in Israel) is congenial soil found, who is that other seed that fell into good ground and brought forth fruit, &c.

MATT. xiii. 11, 12—23.

"It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance." Whosoever is without exception. (Mark iv. 11; Ro. xvi. 25; 1 Cor. iv. 1; Eph. i. 9—11.) To whom now is it given to know the mysteries of the kingdom of heaven? Surely to ourselves who have the Bible open before us.

The sower went forth sowing,
The seed in secret slept
Through weeks of faith and patience,
Till out the green blade crept,
And warmed by golden sunshine
And fed by silver rain,
At last the fields were whitened
To harvest once again.
O praise the Heavenly Sower,
Who gave the fruitful seed,
And watched and watered duly,
And ripened for our need.
(*Hymns Ancient and Modern.*)

Prove me saith the Lord of Hosts, if I will not open you the doors of heaven, and pour you out a blessing that there shall not be room enough to receive it (Mal. iii. 10). Are we not reminded of this promise, and bound to consider what nation is receiving the blessing? Only Israel then and now as a nation, which is neither the earthly nations whom the Lord will punish, nor the Jews at present still in unbelief, but the house of Jacob, which is from sea to sea, from the river of Egypt to the ends of the earth, a power in the world waiting for its King. The rule of Christ over His kingdom will be as real and material as it was in the Old Testament times. (16.) "Blessed are your eyes, for they see: and your ears, for they hear."

MATT. xiii. 24—30.

The parable of the tares in the kingdom of heaven shows it is an earthly kingdom. The kingdom of God and of heaven has a two-fold meaning: one is a literal real kingdom on the earth, the other a spiritual but not

less real one in the hearts of believers. The Lord only uses the word "Church" twice (Matt. xvi. 18; xviii. 17), but everywhere the word kingdom was on his lips. The fact is the kingdom should be the church; Ephraim the firstborn bringing the world to one in Christ, who lived as our example and died that all might live.

MATT. xiii. 31, 32.

Mustard seed, the least of all seeds, but when grown the greatest of herbs, in the branches of which the birds of the air lodge, agrees with Isa. lx. 22 and Ezek. xvii. 22, 23. A young and tender twig shall bring forth branches, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing, all showing the growth of the kingdom.

MATT. xiii. 33.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The leaven represents the secret growth of the kingdom, drawing together and assimilating all nations. The parable like the one before describes the gradual expanding of Israel into the Empire of Great Britain, till the whole world is Christ's. The three measures represent three dispensations, the law, the gospel, and the kingdom, and the work Israel should do in leavening each.

MATT. xiii. 35.

"I will utter things which have been kept secret from the foundation of the world." There are things which have been hidden all along, and that are now being made manifest to His people, His hidden ones. (Ps. lxxxiii. 3.

MATT. xiii. 38.

"The good seed are the children of the kingdom." A kingdom must have subjects; there must be a dutiful, loyal people, ready and willing to obey the King. Christ is the King of Israel only, yet His nation and kingdom is studiously ignored.

MATT. xiii. 43.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father." That time will come.

MATT. xiii. 44—47.

The merchant man may be Israel finding Christ, then casting a net into the sea, and gathering of every kind; as God's chosen evangelist, bringing all men to Him. So shall it be in the end of the world.

MATT. xiii. 52.

"Every scribe which is instructed unto the kingdom of Heaven . . . . bringeth forth out of his treasure things new and old." He will find them in God's Word.

MATT. xiii. 58.

"He did not many mighty works there, because of their unbelief." This condemns the Jews of that time, but not those that were not there.

MATT. xiv. 13—21.

This passage narrates the miracle of the loaves and fishes, when Christ fed five thousand men, besides women and children. (15.) "When the evening was come" points to our time. (16.) Jesus said, "Give ye them to eat." (17.) They say, "We have here but five loaves and two fishes."

MATT. xiv. 15.

He has chosen our nation to be the almoners of the world, He gives us the means, and multiplies them in our hands. (18.) He said, "Bring them hither to me." In our difficulties that is what we must do. (19.) "He gave the loaves to His disciples, and the disciples to the multitude." (20.) "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." He teaches economy and order too.

MATT. xiv. 24—33.

How Christ walked on the sea, and how Peter's faith failed, are here narrated. How much more we could do if we had more faith.

MATT. xv. 1—9.

(4.) "Honour thy father and mother." Christ always honoured these laws; the law was our schoolmaster, to bring us unto Christ. (6.) "Ye made the commandment of God of none effect by your tradition." (9.) "In vain they do worship me, teaching for doctrines the commandments of men." How necessary for our teachers to study all truth. The mission of our church is a resuscitated Christendom, a Hebrew church and nation, and a subjugated world. Christ prays (John xvii. 20), "Neither pray I for these alone, but for them also which shall believe on me through their word;" and thus this prayer shall be fully answered. When the abuses of human growth are rectified and all are drawn together to Jesus under the wings of Israel's covenant Church, when Israel and Judah are united and gaze with true faith on their true Messiah, then shall the world fall on her knees before Him, and own Him Lord of all. Then shall the golden bells of the city of God usher in the great Sabbath of creation, when the knowledge of the Lord shall cover the whole earth as the waters of the sea (Isa. ix.) The pretensions of Rome, and the vaunted theories of higher critics, are blown into the Paradise of fools, when an Israelite yet Gentilized nation witnesses to the sons and daughters of men God's immutable faithfulness to the word that has gone out of His mouth, to the promises which are yea and amen in the Son of his love (*Rev. R. M'Kenny*). Modern England has adopted the policy of absolute justice and equality in dealing with the Jewish race, so the consequence is that in every department of life, in industry, in commerce, in literature, in science, and in philanthropy, our Jewish fellow citizens are contributing valuable elements to the progress and prosperity of the nation (*Banner of Israel*). The Jews are admittedly contented with their lot with us, may they continue to dwell in peace and happiness amongst us (*H. Pain*).

MATT. xv. 13.

"Every plant, which my heavenly Father hath not planted, shall be rooted up." He shall cause them of Jacob to take root—that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

MATT. xv. 22—28.

A heathen Caananite woman cried unto Him, saying, "O Lord, thou son of David, my daughter is grievously vexed with a devil." (24.) "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Why did Christ say the house of Israel if the Gentiles were to be the fulfillers of prophecy, and the ten-tribed kingdom to pass for ever out of history? He could not mean the Jews, who have not yet accepted Him, and have never been lost; yet it is certain His mission would be fulfilled. My people have been lost sheep, I will seek that which was lost—my people—O my flock (Jer. l. 6. Ezek. xxxiv). Lost Israel is found and saved.

MATT. xv. 25—26.

"Then came she and worshipped him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs." Israel the children, Gentiles the dogs. How then is Israel's redemption an idle dream? Does the Old Testament mean one thing, and the New another? Is there no continuity between them? Or was the prophet's wish that they were God's chosen people father to the thought, and the apostles accessories to it? If so, the heathen will enter the kingdom of heaven before them. In Christ's days the House of Israel was beyond the bounds of the Euphrates, and out of the bounds of the Roman Empire, except Benjamin, who, it is not a matter of opinion only, were some of the earliest missionaries and most enthusiastic Christians, so the fame of them spread abroad. God has now given British Israel the possibility of having the river of Egypt for their Western border.

MATT. xv. 32—36.

Christ again feeds the multitude, and again He gave to His disciples, and His disciples to the multitudes. There can be no doubt that His disciples are called upon to distribute the bread of life to those who know Him not. The motto of the last century has been, How shall we be saved? Now we must add, How shall others be? The Bible, translated into 351 languages, is spreading through the world, in many lands, through Great Britain's instrumentality; the gates of brass are broken and levelled to the ground by messengers divinely trained and commissioned, who have come like liberating angels into the abodes of heathen darkness, superstition, and cruelty, bearing healing and salvation in their hands. (*Grattan Guinness*).

MATT. xvi. 1—3.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven." They were His enemies among the Jews. (Matt. ix. 34, Matt. xii. 2, 38, Matt. xv. 1). (3.) "Can ye not discern the signs of the times?" Surely now the identity of Israel is one, and the bringing in of the kingdom and of the Jews. They that understand among the people shall instruct many, preaching the Word, and saying, Repent and get your sins blotted out; yet man shall wax worse, and there shall be great tribulation. Doubtless also the Jews are becoming Christians. The gospel of the kingdom is proclaimed in more than 600 pulpits of Europe by Jewish lips, and it is stated that over 350 of the ministers in Great Britain are Hebrew Christians. What is this kingdom of God on earth? It existed in the purpose of God when Abram was called, and in Jacob's vision, and Amalek's hand was against the throne of the Lord. Jehovah was Israel's King, Israel was His kingdom. It was rent out of the hands of Rehoboam and given to the ten tribes. And later, when Judah only was in Palestine, our Lord said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," and this is the kingdom He has not yet returned to claim, but which He will

come again to receive. Unless the whole of the Bible history and prophecy is to be set aside, the kingdom that is to receive Him is Israel. (*Rev. Denis Hanan*).

MATT. xvi. 16—20.

Simon Peter said, "Thou are the Christ, the Son of the living God." (17.) "And Jesus answered, Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (18.) "And upon this rock I will build my church." The rock was Christ the Son of God, from whom flowed life-giving water, typified by the stricken rock in the wilderness (Isa. liii. 4, 5). Stone and Rock are the same word in Hebrew. Israel was represented by the stones on the breastplate of the high priest, and later is called the stone kingdom (1 Pet. ii. 4, 5). They are made of a different material to the other kingdoms (Dan. vii.), and their history will differ from theirs.

MATT. xvi. 28.

"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." The king was among them then, the kingdom was advancing.

MATT. xvii. 3.

"There appeared unto them Moses and Elias talking with him." They represented the law and the prophets, and show the unbroken unity of Jehovah's plans.

MATT. xvii. 11.

Jesus said, "Elias truly shall first come, and restore all things." All will be restored, but there must be a preparation before that time comes.

MATT. xvii. 24—27

Christ at that time did not come to reign; that time is yet to come. He paid tribute to Rome, and died under the sentence of the Roman governor.

MATT. xviii. 11—14.

"The Son of Man is come to save that which was lost." (13.) "He rejoiceth more of [over] that sheep than of the ninety and nine which went not astray." (14.) "It is not the will of your Father . . . that one of these little ones should perish." Who then were His lost sheep? Certainly those who were still in captivity, and symbols of sinners.

MATT. xviii. 23—25.

In the parable of the unmerciful steward the kingdom of heaven is likened to a certain king which would take account of his servants. The Lord had compassion and forgave him his debt because he desired it of him, He had pity on him. In it we see God's goodness to His servant Israel, and the return He expects from them.

MATT. xix. 1.

"He departed from Galilee, and came into the coasts of Judea." This is the first mention in Matthew's gospel of His leaving Galilee where some of the northern tribes had returned to (Isa. ix. 1, R.V.), where it is admitted His ministry chiefly took place. We are not told of Christ being more than three times in Jerusalem during his ministry.

MATT. xix. 6.

"What therefore God hath joined together, let not man put asunder." God and His people, for instance. It has been taken for granted that the New Testament dispossesses and dismisses Israel, and there has been no alternative but to make Scripture square with this error, but these legendary incongruities are being brushed aside by the rapid and unfaltering strides of Providence in the present day.

MATT. xix. 13, 14.

"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of

heaven." The true type of man is childlike simplicity of faith and activity in duty, asking for direction from the fountain of life.

MATT. xix. 17.

"There is none good but one, that is, God." "God" is a Saxon word, derived from Good. "Keep the commandmends." Christ refers to Moses fourteen times, and his name occurs in the New Testament about sixty times. He does not abrogate but enlarges the commandments.

MATT. xix. 28.

"Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Then the followers of Christ will be Israel, those who follow Him in humiliation and suffering and trial will form the nation. He is teaching us to rise and follow him. Most of the thrones of Europe in the present day are occupied by the descendants of our late Queen Victoria.

MATT. xix. 30.

"Many that are first shall be last; and the last shall be first." Now we know the Israel of God is a Christian nation, also we hope that the kingdoms of this world are becoming the kingdoms of our Lord and of His Christ. When we know such honour is given to us, and recognise what God requires of us, may we never be contented with small service, but with self-denial and prayerfulness help to do the good work with all the power He has bestowed upon us.

MATT. xx. 1.

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." Judah was first called to work in the vineyard. In all ages and times Israel has to labour for the Lord, they were chosen for His service.

In the earliest age the Apostles were sent, the New Testament was written, and the Gospel was carried to the Isles of the West (Great Britain). The historian Gildas, speaking of Ireland, says the sun of the gospel had illumined the island before the defeat of Queen Boadicea, A.D. 61. Caractacus, the British king, brought the gospel to Ireland at the very time it was being taken from the Jews. In the third, sixth, and ninth hour they were called, and even at the eleventh hour some are standing idle.

MATT. XX. 3.

"About the third hour" He "saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard." Israel was called. The Galatians, Saxons, or Goths were converted, and the Gothic Bishop Ulphilis translated the gospel.

MATT. XX. 5.

"Again he went about the sixth and ninth hour, and did likewise." Alfred the Great translated the Bible. Passing over the dark ages until the ninth hour, the age of Wickliffe's new translation and Tyndal's; John Knox and the Reformation, Luther and Calvin lived. (6.) "And about the eleventh hour He went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto Him, because no man hath hired us. He saith unto them, Go ye into the vineyard, and whatsoever is right that shall ye receive." The heathen and Gentiles are called, just as Israel was called. King James' Bible was published in 1558, and in 1888 the last translation was made. Since then it has been eventide.

MATT. XX. 8—14.

"So when the even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire." (11.) "They murmured against the good man of the house, saying . . . . thou hast made them equal unto us." The Steward refuses to recognise the claim to higher wages, saying, (14.) "Take

that thine is, and go thy way: I will give unto this last, even as unto thee." The Lord of the vineyard was at liberty to employ Israel and the Gentiles, when and how He pleased. This explanation of the parable is pleasing. There is a similar parable in Isaiah v., it may be advisable to read. Certainly the missionary zeal has now increased. "The idle" also have been among ourselves; Israel needing to be roused even at the last or present time.

MATT. XX. 16.

"For many be called, but few chosen." Though many workers be called to serve the Lord, only the obedient and the just would be chosen: thus Israel obedient was chosen and Judah refused. (Matt. xxii. 14).

MATT. XX. 18.

"The Son of man shall be betrayed unto the chief priests and unto the Scribes (the Jews), and they shall condemn Him to death, and shall deliver Him to the Gentiles."

MATT. XX. 25—28.

In this passage Jesus contrasts Israel with the Gentiles. "It shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

MATT. XXI. 4—5.

"All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee." (Zech. ix. 9). And so it will happen. It seems to point to the children and nation. "Thy King"—especially theirs; yet for 2000 years after we have had no place at all in the world for them.

MATT. xxi. 10—11.

"When he was come into Jerusalem, all the city was moved, saying, Who is this?" The people received Him! And the multitude said, This is Jesus the prophet of Nazareth of Galilee. Especially belonging to the northern nation.

MATT. xxi. 15, 16.

"When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David; they were sore displeased." A pity for them to be so; why even the children knew better. (16.) "Jesus saith unto them, have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?"

MATT. xxi. 19.

"When He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever." An emblem of Judah and of hypocrites. From that time till now the terrible curse is fulfilling.

MATT. xxi. 28—32.

"A certain man [the master of the vineyard again] had two sons [Judah and Israel divided since the time of Jeroboam]; and he came to the first, and said, Son, go work to day in my vineyard. (29.) He answered and said, I will not: but afterward he repented, and went." As Israel did; they forsook the Lord and worshipped idols, and at that time were banished and scattered among the nations for their idolatry; but now, as Israel obedient, have repented and obtained forgiveness). (30.) "And He came to the second, and said likewise. And he answered and said, I go, sir: and went not." The Jews who rebelled, and even crucified their Lord, they also are the husbandmen of the next parable. They pronounce their own sentence in verses 41 to 45. (41.) "He will miserably destroy these wicked men, and will

let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. These parables may be compared with the prophecy of Jeremiah xviii. and xix.; the xviii. referring to Israel, the xix. to Judah.

MATT. xxi. 40—43.

Jesus interprets the parable. "The stone which the builders rejected, the same is become the head of the corner." (43.) "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And it has been taken from Judah and given to Israel. A nation and the stone kingdom of Daniel, fulfilling Hosea ii. (I will call her beloved, that was not beloved); and Rev. ii. 26—28. "A nation"—one only, not believers from every nation. This is the Lord's doing, and it is marvellous in our eyes. The transfer of power from one nation to another is but the working out of their destiny on the great prophetic lines in God's Word. That is a constant miracle.

MATT. xxii. 2—8.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come." The Jews rejecting Christ. (9.) "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Israel at that time was on their march westward. Israel also, as the servant of the king, takes the gospel to all nations.

MATT. xxii. 23—29.

"The same day came to him the Sadducees, which say there is no resurrection." To vindicate them, it is said that they did not appear in Israel till after the number of the holy books were fixed. (*Cruden's Concordance*). They probably belonged to the lost tribes, as they were called Greeks, and Helenists, and Lawyers. (29.) "Ye do err, not knowing the Scriptures [as touching the resurrection of the dead] nor the power of God."

Which also is applicable to the ignorance of the present day, but without the same excuse now.

MATT. xxii. 31, 32.

"Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Surely He is the living God of their living children now and for ever. A non-Israelite says all the nations of the world shall yet learn the unpleasant and humiliating lesson that they are but as dust in the balance in value compared to Israel. The verdict of a Frenchman is, "The Anglo-Saxon race cannot go away from home so long as it is on the earth. When they settle in a new country, it is only because they had previously neglected to claim their rights. They menace the whole world, it is their instinct to do so. The work began 2000 years ago, even before England, as such, existed, and has never been interrupted. The Union Jack is simply the symbol of liberty to the captive, and the opening of the prison to them that are bound. The ground plan of the Pyramid forms the Cross and Union Jack. The white cross of Andrew is very similiar to Aleph the first letter of the Hebrew Alphabet. The red cross of St. George corresponds with Tau, the last letter meaning a cross; taken together, they are suggestive of Alpha and Omega, the beginning and the end. The two stars combined alludes to the Star of Jacob.

MATT. 23. 37—39.

Judah's unbelief throughout this dispensation is foretold by our Saviour. "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Though still future, the Lord's coming may be very near. How absurd is the idea that the grand redemption spoken of was not to be made known to Israel, till the return of the Jews. The kingdom was taken from them only, and their house left desolate.

MATT. xxiv. 1, 2.

In answer to the disciples' questions concerning the building of the Temple, Jesus said, "There shall not be left here one stone upon another, that shall not be thrown down." This is fulfilled literally now of the Temple at Jerusalem.

MATT. xxiv. 3.

"The disciples came unto him." All of them were Galileans, except Judas. (Matt. iv. 18; Acts i. 11; Acts ii. 7).

MATT. xxiv. 5.

"Many shall come in my name, saying, I am Christ; and shall deceive many." The Jews have been led away many times by false Christs (see ver. 23 and 24).

MATT. xxiv. 6.

"And ye shall hear of wars and of rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Jer. xxv. 30—33 speaks of this time. The darkness of night always precedes the dawn of day. From this verse onward, all the prophecies in this chapter are fulfilling now.

MATT. xxiv. 9.

"Ye shall be hated of all nations for my name's sake." Fulfilled.

MATT. xxiv. 14.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Gospel of the kingdom is surely the good news of the return of Christ as King. The kingdom must be fitted to receive Him. The perpetuity of the throne and kingdom rests in the fact that they are the Lord's. David was but vicegerent, as are all his successors. Only conscious British-Israelites are attempting to make known the complete gospel of the kingdom.

To know the King, and not to know where the kingdom is, would seem to bar such Christians from the privilege of helping to prepare the way of the Lord, to make His paths straight. He that hath the key of David can do so. Anglo-Israelites, by finding and proclaiming the kingdom, are preparing the way of the Lord. In these later years of the latter days our own favoured nation alone answers in all points the description of the kingdom. God has not given these signs to an alien race; rather, in holding such a view, may we not deserve the scathing rebuke of our Saviour to the unbelieving disciples on the way to Emmaus (Luke xxiv. 25). The Jews, who week by week pray for their brethren of long lost Ephraim, will find them, as their best friends, in the British and in the great people of the United States of America. These are the tens of thousands of Ephraim, and the thousands of Manasseh. *(Adcock).*

MATT. xxiv. 15, 16.

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judea flee into the mountains" (Dan. xii. 11). This passage refers primarily to the destruction of Jerusalem by heathen Rome, under Titus, A.D. 60, at which time it is well known that the tribe of Benjamin made their escape to Pella (a city in the mountains), and have not again been united to Judah, but, spreading over the Roman Empire, carried the Gospel to Israel. Seventy thousand Christians escaped from the siege by the skin of their teeth, and their flight was not in the winter (ver. 20 and Jer. vi. 1). Daniel's period is not yet over, though the time of the end is approaching. The Mahommedan Sultan of Turkey, is still ruling the Holy Land, and the Messiah rejected (Luke xxi. 24); accounting for its continued desolation. "Whoso readeth let him understand." Let us seek to do so as He hath bidden us.

MATT. xxiv. 21—27.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor

ever shall be." The 29th verse shows this passage to have also a later application, a time we are now praying may be shortened for the elects' sake. (24.) "If it were possible," false Christs "shall deceive the very elect." Thus spiritual unrest and social foreboding of evil are the signs of Christ's second coming. He foresaw the marked instability of belief in these days, even anti-christianity. (27.) "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He will bring light.

MATT. xxiv. 30—35.

"Then shall appear the sign of the Son of man in heaven; and they shall see the Son of man coming in the clouds of heaven with power and great glory." (34.) "This generation [or people—*Canon Brooke*] shall not pass, till all these things be fulfilled." The decay of the Turkish Empire, the awakening of the Jews, the advancement of the sciences, steam and electricity, and wireless telegraphy are bringing in a grander era. And what of our religion—is it midnight, or can we see the dawn? The Jews now pray, every Monday and Thursdays, in these words: "May it be acceptable in the presence of our Father, who is in heaven, to cause us to hear the Gospel of salvation and of comfort, and that our dispersion may be gathered from the four corners of the earth." And for Israel they pray: "May the omnipresent have mercy on our brethren of the House of Israel, who may be in trouble or captivity, whether between the seas or on the dry land, bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom, now speedily and in a time near at hand." (From *Jewish Chronicle.*) Oh! that they knew. (35.) "Heaven and earth shall pass away, but my words shall not pass away."

MATT. xxiv. 36.

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." God the Father has known and fixed the time of all things, and

though at that time none knew when these things were to come to pass, yet Christ has just been telling us that in the end we would know, and all the signs by which we can know the time. We are not intended to sit in ignorance; we are to know that all these signs are not given us for nothing. Daniel says, at the time of the end, none of the wicked shall understand, but the wise shall understand. "Watch therefore."

MATT. xxiv. 46—51.

The whole passage contrasts those who know and those who do not know. God provides for every different era in the history of man, and if more knowledge of the revealed word is given, it should be known and taught. Blessed is that servant whom his Lord when he cometh shall find so doing. It is surely a diminishing of the truth that the Church looks forward to the King but leaves out the preparation of the kingdom. The Jew looks forward to Christ coming in exaltation, but leaves out His having come in humiliation.

MATT. xxv. 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Typical of the ten tribes of Israel when the second advent draws near, who, knowing that the bridegroom is coming, on a certain day will take their lamps and go to meet him. (2.) Five of them were wise and five were foolish, who took no oil in their lamps. They had been misinformed: oil in our lamps can only be got from the study of the whole Bible, assisted by the Spirit of God.

MATT. xxv. 5.

"While the bridegroom tarried, they all slumbered and slept." It was not like fidelity to see them all slumbering when they ought to have been awake. Through ignorance the greater part of the world will not be prepared when He comes. Let us wake them out of

their sleep. Ought not the people to be warned of the events already transpiring? Should we not bring this great and important subject before them?

MATT. xxv. 6.

"At midnight there was a cry made, Behold, the bridegroom cometh."

MATT. xxv. 10.

"They that were ready went in with him to the marriage: and the door was shut." The others were excluded from the marriage supper. There was an open door for the wise, and a closed door for the foolish, yet we are told "Behold I have set before them an open door." No man can shut it: a literal enough text at any rate to an Anglo-Israelite.

MATT. xxv. 14—30.

The parable of the talents. The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. All Israel are his servants, even the unprofitable one. (30.) "Cast ye the unprofitable servant into outer darkness," &c.

MATT. xxv. 31—46.

The judgment of the living. The nations that have not known Christ will be judged by one test, and Israel by another, namely: What fruits did ye bring forth? They only have the messages of salvation and justification by Christ to carry to the whole world. They have a call to repentance and holiness. (34.) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

MATT. xxvi. 14—16.

Judas Iscariot, Christ's own apostle, covenanted to destroy Him. And he was of the tribe of Judah.

MATT. xxvi. 17—30.

Christ, eating the Passover with his disciples, said: (29.) "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Note the "with you," and that Christ does not Himself drink it now.

MATT. xxvi. 30.

"When they had sung an hymn, they went out into the Mount of Olives." Psalms cxv. to cxviii. were those that were used at the Passover.

MATT. xxvi. 31.

The sheep of the flock shall be scattered abroad.

MATT. xxvi. 42.

"Thy will be done." His prayer.

MATT. xxvi. 54, 56.

"How then shall the scriptures be fulfilled, that thus it must be?" (56.) "All this was done that the scriptures of the prophets might be fulfilled." This was how Christ thought.

MATT. xxvi. 59.

"The chief priests, and elders, and all the council sought false witness against Jesus." The Jewish Sanhedrim condemned Him, in which Ephraim-Israel had no constitutional voice or concern. It was the Jews who condemned and persecuted our Lord and the Christians. "They answered He is guilty of death." For this they are suffering to this hour. The sacrifice of Christ was foreseen of God, and provided for at Mount Moriah when Isaac was sacrificed, and the ram accepted as the type of Christ in Israel's stead, and showed the impossibility of the latter losing for an instant their interest in Abraham's covenant.

MATT. xxvii. 11—25.

The invocation, "His blood be on us, and on our children," has been most fully fulfilled to the Jews.

MATT. xxvii. 37.

"His accusation was written, THIS IS JESUS THE KING OF THE JEWS." A term of derision and humiliation. Christ's sufferings only are associated with it. On the contrary, the King of Israel is His name for ever (John xii. 13).

MATT. xxvii. 51.

The rending of the vail of the Temple was a sign to mankind that the sacrifice of Christ opened the Divine mercy-seat to all mankind. Daniel says, "He shall cause the sacrifice and oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation." A prophecy of Jerusalem and the Jews. He shall confirm the covenant with the many; a prophecy of Israel (Dan. ix. 27; Dan. xii. 11, 12; fulfilling and fulfilled).

MATT. xxviii. 1—10.

"In the end of the Sabbath . . . towards the first day of the week," or on the morrow after the Jewish Sabbath, Christ rose from the dead: so the Christian Sabbath was instituted, the spiritual blessing through His resurrection being, "Thy dead men shall live, together with my dead body shall they arise."

MATT. xxviii. 10.

"Then said Jesus unto them . . . go tell my brethren that they go into Galilee, and there shall they see me."

MATT. xxviii. 16.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

MATT. xxviii. 18—20.

"And Jesus came and spake unto them, saying All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you," and lo I am with you alway, even unto the end of the world. These are the last words of the Saviour, and should command attention. The command is given to the apostles, and not to the rebellious Jews. It is every Christian's business to make Christians, but nowhere does Jesus promise His presence to Gentile teachers apart from Israel; the same nation who received the commission is the one to fulfil it. We should not be satisfied till all the kingdoms of the world are His. The Hon. John Goodnow, U.S. Consul General at Shanghai, says the United States have been placed in possession of the strategic points of all that side of the Pacific Ocean, to be a dominant factor in the development of the Chinese peoples. "How are we to do it? By acting with kindness, firmness, justice, and consideration, that we may keep them good friends, instead of making war upon them." (From *Covenant People*, March, 1902.) "Our last news is that the Chinese in British Columbia will come to us if we opened schools for them; they have done so in Vancouver. These are the opportunities of spreading the Gospel, the great God of nations directing us. It is for us to say how long we will be till all are sons of the kingdom: the idea is new, but it is fixed and unalterable. (*Bishop of Carlisle.*) A Jew in Constantinople told a missionary that the success of the Gospel amongst the Jews lies with the English, because to the Jew the system of worship in Greek and Roman churches is nothing short of idolatrous.

THE GOSPEL OF ST. MARK.

The Gospel of St. Mark was probably written to Hebrews living in Asia Minor, or at Edessa or Babylon. (1 Peter v. 13.)

MARK i. 2.

"Behold, I send my messenger before thy face,

which shall prepare thy way before thee." John was Christ's forerunner, and one is also required before the second advent, which also accords with Malachi iii. 1, which refers to the Christian dispensation, and this is our work now. Messenger in the original is "Angelos," which has the same derivation as "English."

MARK i. 3.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Isa. xxxv. 1; Ezek. xx. 35, 36.) Not in Palestine, but in the land appointed for us by God. (Hosea ii. 4.) To a Hebrew the wilderness was every place, except his own country.

MARK i. 14.

"Jesus came into Galilee, preaching the gospel of the kingdom of God." If it was Christ's chief object to gain men for the kingdom, surely it should be ours, He has shown His faithfulness to us, and we should proclaim it.

MARK iv. 21—24.

"Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" Let your light shine. (22.) "For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad" (be known). Unto you that hear shall more be given.

MARK iv. 26—34.

The kingdom of God is "as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." And so it is with the British nation; its rapid expansion and progress has been quite miraculous, while most of us are hardly aware of it. It is the Lord's doing and marvellous in our eyes. The nations are God's gift to us His people: thanks and praise, honour and glory, are due to Him alone. Our King's subjects are now in Europe, Asia, Africa, and America, the last united to the people of Britain by a thousand ties of

language, origin, kindred, and interest, are about to grasp hands with us in Hong Kong, Singapore, India, Egypt, and with the Australian continent by the stepping-stone of the Alaskan Archipelago, Hawaii, and the Philippines. In all parts of the United States the Union Jack and the stars and stripes of America are seen floating together as a certain indication of their approaching alliance. Then the near future will see a power for good that will be felt by all mankind. It is not generally known that America was first discovered by our Northern forbears the Vikings, and our Norsemen hold it now. The British Flag outside the Continent of Europe has almost become the universal Standard.

MARK iv. 38.

"Master, carest thou not that we perish?" How often has our nation been in deep waters and been rescued by Him to whom even the laws of nature are subservient? The wind and the sea obey Him (Mark v. 41; Mark vi. 56; Mark vii. 37).

MARK vii. 27.

Jesus said to the Samaritan woman, "Let the children first be filled." This is Christ's way, and has surely been done for Israel. And she, a Gentile, was contented to receive the crumbs from the people of God, and evidently the Saviour too. Yet the whole world scouts the idea of there being such a nation now. Christ introduced a new order of things, and His nation shall ultimately dominate and rule all others, under His kingship. Our faith is so weak, we cannot see the accomplishment of these wonderful predictions.

MARK vii. 32—34.

"They bring unto him one that was deaf, and had an impediment in his speech." (34.) "And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, be opened." And forwith he was cured. The word *Ephphatha* has the same derivation as Ephraim. "The name of the second called he Ephraim, for God hath

caused me to be fruitful in the land of my affliction." (Gen. xli. 52).

MARK viii.

(1—9.) Christ feeds the people miraculously. (4.) The disciples ask, "From whence can a man satisfy these men with bread here in the wilderness?" And Christ showed that He could make more than sufficient for all. (21.) "He said unto them, How is it that ye do not understand?" His disciples did not. Do we? (22—25.) He opens the blind man's eyes (Mark x. 46). (35.) "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." This shows the value Christ puts upon the gospel. (38.) Whosoever therefore shall be ashamed of me and of my words, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." A word to the silent.

MARK ix. 1—4.

"There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." His fame had already spread abroad throughout all the region round about Galilee (Mark i. 28). It had been published and blazed abroad (ver. 45) insomuch that they were all amazed, and glorified God (Mark xii. 12). The multitude followed him and thronged him (v. 24, 31). He stood in their midst, and his followers were the heralds and first subjects of the kingdom which is still preparing for its entailed inheritance. The main subject of prophecy is Christ and His people Israel, though Judah has yet to be redeemed into the kingdom from which she is at present separated. (4) "There appeared unto them Elias with Moses." In the transfiguration, Israel and Judah were represented by Elijah and Moses, and they were talking with Jesus—Luke ix. 30.

MARK ix.

The transfiguration before Moses and Elias and the three disciples—representing, by His chosen people, the law, the prophets, and the New Covenant in Christ—

shows that there was no change of purpose in the Almighty, as well as the undoubted Divinity of our Lord. A great multitude, when they beheld him, were greatly amazed.

MARK ix. 17—27.

At His desire the deaf and dumb are cured. Jesus said unto the father, If thou canst believe all things are possible to him that believeth.

MARK ix. 38.

"Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not." While earnestly contending for the faith, our aim should be Christian unity, Christian action, and fair play.

MARK x. 27.

"Jesus looking upon them said, With men it is impossible, but not with God, for with God all things are possible."

MARK x. 33—45.

"They shall condemn him to death, and shall deliver him to the Gentiles." To the Romans, to whom the Jews delivered Him. Through all the gospels we have Christ's life and teaching. The identity is but a side light to Christendom.

MARK x. 46—52.

Blind Bartimeus receives his sight. Even so doth the Lord yet open the eyes of the spiritually blind. Let us call on Jesus to cure our blindness, and to show Israel their duties as such. He was fulfilling prophecy. "A very little while and Lebanon shall be turned into a fruitful field." "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (Is. xxix. 10—24). Surely we should now be fulfilling this prophecy.

MARK xi. 9, 10.

"Blessed be the kingdom of our father David, that cometh in the name of the Lord." It is an earthly and heavenly kingdom also.

MARK xi. 13—20.

"The time of figs is not yet." This is a prophecy of Judah. (20.) "They saw the fig tree dried up from the roots."

MARK xii. 1—10.

The parable of the vineyard. The kingdom then belonged to the Jews. (7.) The husbandmen said, "This is the heir; come, let us kill him." (9.) The lord of the vineyard will "destroy the husbandmen, and will give the vineyard unto others."

MARK xii. 10—12.

"Have ye not read this scripture; The stone which the builders rejected is become the head of the corner." This stone of Joseph (Gen. xlix. 24, and Israel) has become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. The parable is about the chosen race throughout (Isa. xxv. 7; Jer. xii. 10, 14). To-day this is an accomplished fact, for God has not broken His promise to Abraham; the Book of Genesis is the charter of our nobility.

MARK xii. 29.

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." Christ addresses Israel, and calls upon them to whom the commandments were given.

MARK xii. 37.

"David himself calleth him Lord; and whence is he then his son?" Our Saviour intimates there was some meaning in the words they had not fathomed.

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MARK xiii. 14.

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet [our Saviour had studied his prophecies], then let them that be in Judea flee to the mountains." (Dan. viii. 13, 14; ix. 26, 27; xii. 11.) The brotherhood between Judah and Israel was finally broken in the siege of Jerusalem (Jer. vi. 1, and Zech. xi. 14).

MARK xiii. 32.

"But of that day and that hour knoweth no man." The secret things belong unto the Lord; but those which are revealed belong unto us and to our children for ever, that we may do all the words of this law (Deut. xxix. 29).

MARK xiii. 34—37.

The Son of Man gave authority to His servants; to every man his work. "Watch ye, therefore: . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

MARK xiv.

In this chapter is developed the consummation of the iniquity of Judah.

MARK xv. 21.

"They compel one Simon, a Cyrenian, . . . the father of Alexander and Rufus, to bear his cross." According to tradition, Rufus became a noted labourer for Christ in Britain.

MARK xvi. 15.

"Go ye into all the world, and preach the gospel to every creature." (20.) "And they went forth, and preached every where." There is not a solitary text where Gentiles are commissioned to evangelize Israel. In Abraham's seed shall all the families of the earth be blessed. "They shall declare my glory among the Gentiles." We have already traced the same through the Old Testament history, and the New Testament confirms the Old.

The Gospel of St. Luke.

Luke is supposed to have been a Gentile Christian. It is more probable that he belonged to one of the cast-out tribes, as the pure Gentiles had not been called when he accepted the Saviour.

Luke i. 1—4.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses. . . . It seemed good to me . . . to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." It has been said on good authority that Theophilus was no other than Brân the Blessed, the father of Caradoc or Caractacus, king of Britain, and then a prisoner in Rome, who helped to plant Christianity in this country. Brân was also grandfather of Gladys, who as Claudia, wife of Pudens, was so instrumental in establishing the churches both of Rome and Britain. (See *Covenant People*, Vol. IX., pp. 7 and 10.)

Luke i. 5—22.

Zacharias and his wife Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Yet God's message to Zacharias was, "Thou shalt be dumb, and not able to speak, until the day that all these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Are we not like him? How much more power we should have if we simply and literally believed the Word of God, instead of almost casting so much away that we cannot understand the rest. Hitherto, although esteeming ourselves a Bible-reading and righteous nation, we have entirely disregarded the prophecies of Abraham, Isaac, Jacob, Moses, Balaam, and David, and the gracious promises therein contained. "He spake by the mouth of his holy prophets since the world began."

Luke i. 16, 17.

"Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children"—that they may teach and train them according to His revealed purpose; and the hearts of the children to the fathers, that they may learn and understand His promises; "to make ready a people prepared for the Lord." Neither will Christ's Second Advent come into this kingdom until this nation and this people Israel is in evidence as a righteous nation prepared and ready for Him, and then He shall confirm the covenant with many, or *the* many (Dan. ix. 27).

Luke i. 26—33.

Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin of the house of David, whose name was Mary. "He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The Lord will give Him the throne of Israel, which has always been His, and upon which He established David in his generations as His vicegerent until He Himself should sit upon it (1 Kings viii. 25; Ezek. xvii. 22, 23; Isa. xxiv. 23). "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Shiloh means the sent One, the Prince of Peace, and refers to our Lord's future advent.

Luke i. 46—55.

(From Mary's song of thanksgiving.)

"His mercy is on them that fear him from generation to generation." Where is the parenthesis that has been created to explain other errors?

LUKE i. 54, 55.

"He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our forefathers, to Abraham, and to his seed for ever." There is not a word in this glorious song that breathes any other thought than blessing to Israel, through the birth of her Divine Son.

LUKE i. 59.

"They called him Zacharias, after the name of his father." A custom we still have.

LUKE i. 67—79.

Zacharias, being filled with the Holy Ghost, prophecies of blessing to Israel. "He hath visited and redeemed his people." That is, bought back or ransomed; nothing to do with Gentiles proper. The prophecy is incomprehensible unless understood as applicable to the outcasts of Israel, who were not permanently cut off from the commonwealth of Israel.

LUKE i. 71.

"That we should be saved from our enemies, and from the hand of all that hate us." A promise to Israel obedient that has always been fulfilled to Great Britain.

LUKE i. 72, 74.

"To perform the mercy promised to our fathers, and to remember his holy covenant"; that we might "serve him without fear." Which is quite a characteristic of our race. To whom are these promises fulfilled? Unless Great Britain is the revived kingdom, there is no mention of it in the sacred writings; but we hold that it is the theme of the whole Bible, both historically and prophetically. The promises were most certainly not fulfilled to the Jews in our Lord's time, nor are they now. Some say the ten tribes are now united with the Jews; but in what sense can Christ and His salvation be their glory, whose absolute revulsion and hatred to the Saviour was anything but a fulfilment of

the prophecy? But He is permanently the salvation and glory of the Anglo-Saxon race. "So hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, and that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 47).

LUKE i. 76, 79.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give light to them that sit in darkness and in the shadow of death." Here, again, our great vocation and calling for this world is stated.

LUKE i. 80.

"The child grew . . . till the day of his shewing again to Israel."

LUKE ii. 4.

Joseph "went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem." He went to the capital city, which was south. We use the same expression in going up to London from Scotland.

LUKE ii. 8—14.

"There were in the same country shepherds . . . keeping watch over their flock by night. . . . And the glory of the Lord shone round about them." "And the angel said unto them, Behold, I bring you good tidings, which shall be to all the people" (R.V.). It is the first intimation that Christ Jesus came to every man, though He was a special gift to Israel. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Were they, then, left out for whom the Saviour was born?—Israel, His chosen, and the mixed multitude of other peoples who will be brought to Him? Are they? No; Israel must be powerful and blessed this day with all spiritual blessings, in order that she may faithfully preach Christ to all the families of the earth.

Luke ii. 25—31.

Simeon was just and devout, waiting for the consolation of Israel. The Holy Ghost was upon him, and he came by the Spirit into the temple. Like Zacharias, he did not think or speak as a mere man, and his expectations were fully realised. But what consolation could the advent of our Lord impart to Israel if it simply heralded their national humiliation and degradation for 2000 years? (*J. G. Taylor*). Jesus is the consolation spoken of; yet the Jews alone have not been comforted or consoled.

Luke ii. 32.

"A light to lighten the Gentiles, and the glory of thy people Israel." Christ will be more to them than to the Gentiles (Isa. xlix. 6). Other nations, as well as Israel, will be unveiled in the latter days, and will join Israel and Israel's God (Isa. xi. 14; Jer. xlviii. 47; Jer. xlix. 6, 39). Gentile Christians are nowhere substituted in the New Testament for "the seed."

Luke ii. 34.

"Behold, this child is set for the fall and rising again of many in Israel."

Luke ii. 36.

"Anna, a prophetess, of the tribe of Asher, coming in that instant, gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Though Anna was of the tribe of Asher, it does not follow, because one or even more of that tribe was in Jerusalem at that time, that all the tribes were there.

Luke iii. 3, 4.

John "came into all the country about Jordan, preaching the baptism of repentance." "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John, as the herald of redemption, foretells the dawn of day as distinctly as the

days of darkness were foretold (*J. G. Taylor*); and now the manifestation of our identity is a trumpet call to repentance, faith, and holiness; a renewal of the mission of Elijah and John the Baptist.

LUKE iii. 6—8.

"All flesh shall see the salvation of God." (8.) "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for . . . God is able of these stones to raise up children unto Abraham." Being Abraham's seed brings special duties and privileges, but no special way of salvation.

LUKE iii. 23—38.

The genealogy of our Lord is traced here to Adam. Solomon is not mentioned, as it is given through Nathan the third son of David. Our Royal family trace their descent from David. (See *Covenant People*, July, 1902.)

LUKE iv. 1—13.

Our Lord, being tempted, answers all from Deuteronomy, subjecting Himself to the authority of God's Holy Scripture.

LUKE iv. 16—18.

As His custom was, Jesus went into the synagogue on the Sabbath day, and stood up to read; and found the place where it was written, God hath anointed Me "to preach the gospel to the poor; he hath sent me to the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind." He has made Sunday a day to rejoice, a holiday, and a day of rest, when we can together in church thank Him publicly and for our homes and friends. Christ shows the Sabbath was made for man, not man for the Sabbath. The observance of Sunday has hitherto been a sign of our identity (vers. 31 and 44). Israel is blind to this hour (Isa. xlii. 16, 19; xliii. 8). Christ quotes only the half

of Isaiah's prophecy, the last part of which is about the day of vengeance, which will follow the day of grace, and appears to have come now. The verses remind us that His ministry was mostly in Galilee.

LUKE v. 1—11.

The story of the miraculous draught of fishes is specially suited to our island home. The Lord's remark, "From henceforth thou shalt catch men," is an encouragement to Christian missions.

LUKE v. 32.

"I came not to call the righteous, but sinners to repentance." Israel came under this description; scattered and banished for their sins, though they had been taught of God, they had deserted Him and become idolators, and were therefore worse than the heathen who had never known Him (Luke xii. 42—44).

LUKE vi. 13—25.

Many of His disciples have Greek names, and all were Galileans except Judas. (20.) Jesus "lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God." (24.) Outcast Israel were poor in contrast to the Jews of that time.

LUKE vi. 20—49.

The end of the chapter contains precepts for the nations, as well as individuals, and a lesson in equality which our own nation enforces, and the promises thereto are surely given to us. We should study them in order to thank God and teach them to others. (39.) "Can the blind lead the blind? shall they not both fall into the ditch?" (43—45.) By our deeds shall we be known.

LUKE vi. 22.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and

shall reproach you, and cast out your name as evil." This is a prophecy which is a question in this day. What is the cause of all this spite and ill-will, of which Great Britain is the object?

LUKE vii. 1—10.

The centurion's servant, who was dear unto him, is cured. He had more faith in the Saviour than His own people had. The faithful among the Gentiles and heathen may still put us to shame.

LUKE vii. 11—17.

Christ raises the son of the widow of Nain from the dead. Is anything too hard for the Lord?

LUKE vii. 18—23.

John sent two disciples to Jesus, saying "Art thou he that should come?" Jesus shows the proofs of His being the Christ, and in like manner we should show the proofs of our being His people.

LUKE vii. 24.

The messengers, "*Angeloi*," in the Greek has the same derivation as "English" or messenger men.

LUKE vii. 30.

The Pharisees and lawyers rejected the counsel of God against themselves.

LUKE viii. 2, 3.

The ministry of women is noticed. Psalm lxviii. 11 (R.V.).

LUKE viii. 8.

"Other fell on good ground, and sprang up, and bare fruit, an hundredfold. He that hath ears to hear let him hear." (10.) "Unto you it is given to know the mysteries of the kingdom of heaven, but to others in parables."

LUKE viii. 39.

Jesus casts out a legion of devils. The man "besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee."

LUKE viii. 41.

Christ raises Jairus' daughter to life. If by a touch He could do so, why should we doubt His power to raise a dead nation? (Ezek. xxxvii.)

LUKE ix. 1, 2.

Jesus called His twelve disciples, and "gave them power and authority over all devils, and to cure diseases." All power is given to Christ, and He can give it to us. What is the Gospel of the kingdom we are entrusted with? Is it not life from the dead, light from darkness, liberty from the bondage of sin, salvation for the lost, strength for the weak, the bread of life for the hungry, the water of life for the thirsty, the haven of God for the lonely, sweet rest for the weary, and all in Jesus only; and so we may bring in the kingdom of God?

LUKE x. 1—12.

The Lord appointed other seventy also, and sent them into every city and place, whither he himself would come. While still in Galilee, and it is likely they also were Galileans. He made them His forerunners, and there is still the same message, so we should again be so in a spirit of heartfelt gratitude for all our undeserved mercies. All the occurrences that are now shaking the earth, as it were, are but parts of God's great plan; they are the clouds of dust announcing Armageddon. According to accepted opinion we are now approaching the 7000th year of the world, the millennial period predicted by the prophets, and are going through the great tribulation such as was not since the world began, but may be shortened for the elect's sake. Who are then the elect throughout the Bible? They are simply the children

of Israel. The Bible is a history of Israel. (2.) "But the labourers are few" (which is still the case).

LUKE x. 19, 20.

"Nothing shall by any means hurt you." "Rather rejoice because your names are written in heaven." A joy He dearly bought.

LUKE x. 21.

Jesus rejoiced that heavenly things are revealed to babes. He does not reveal Himself to the great people of this world, but to the humble and lowly.

LUKE x. 23.

"Blessed are the eyes which see the things which ye see," and hear the thing which ye hear. Are we not blessed by the knowledge He has given us of His truth? (Luke xi. 28).

LUKE xi. 10.

"Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

LUKE xi. 47.

"Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them." The prophets are dead to those who do not understand them, and in these days the only key to unlock them is Anglo-Israel identity.

LUKE xii. 2.

"There is nothing covered that shall not be revealed; neither hid, that shall not be known."

LUKE xii. 12.

"The Holy Ghost shall teach you in the same hour what ye ought to say."

LUKE xii. 29—31.

"Seek not ye what ye shall eat or what ye shall drink . . . for all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." So we have our Saviour's authority for this, and unto whomsoever much is given of him shall much be required. Leviticus xxv. may yet be the answer to the food question: no one that I have heard of has ever tried it yet.

LUKE xii. 32.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Psalm lxxx. 1—3. If we look for dawn, we see the signs of sunrise, in so far as any of us is able to perceive the readiness of the kingdom. Anglo-Israelites can discern the signs of the times, awakening new hopes and fresh energy to serve God, the privilege of knowing this truth brings the responsibility of witnessing to it.

LUKE xii. 56.

"How is it that ye do not discern this time?"

LUKE xiii. 6—9.

The Parable of the fig tree is the history of British-Israel, which was planted in the Lord's vineyard. He came and sought fruit thereon, and found little for 3000 years. Christ yet intercedes for it and saves it, if it bear fruit (*Rev. Denis Hanan*).

LUKE xiii. 16.

"Ought not this woman, being a daughter of Abraham," to "be loosed from this bond on the Sabbath day?" Christ considered that a plea.

LUKE xiii. 19—21.

See notes on Matthew xiii. 31 and 33.

LUKE xiii. 28.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourself thrust out." (Matt. xxi. 43; xxiii. 13; viii. 12.)

LUKE xiii. 29.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

LUKE xiii. 30.

"And, behold, there are last which shall be first, and there are first which shall be last." Then it will be bad for the Gentiles who have ousted God's people, and appropriated all their blessings (Luke xiv. 11).

LUKE xiii. 35.

"Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." A prophecy of the Jews only who remain unconverted till they accept Christ.

LUKE xiv. 15—24.

The Parable of the marriage supper. The kingdom of heaven is represented. (16.) "A certain man made a great supper, and bade many." (17.) "And sent his servant [Israel, or Benjamin, or the Apostles] at supper time to say to them that were bidden [the Jews], come; for all things are now ready." (18.) "And they all with one consent began to make excuse." I have bought a piece of ground.—I have bought oxen.—I have married a wife. He should have brought her (26—33). They should have brought all to Christ; it does not do to be half-hearted. (21.) "The master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, and the halt, and the blind." The servant

is then sent to outcast Israel; these the Lord showed him he must seek and find, and then kindle in their hearts repentance. And they came, and were recovered and restored: they seemed to come at once. They must have been in Asia Minor, Greece, Rome, Spain, and Britain. (22.) "And the servant said, Lord, it is done as thou hast commanded, and yet there is room." (23.) "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in." The Apostles were sent to the heathen or Gentiles.

LUKE xiv. 24.

"I say unto you, That none of those men which were bidden shall taste of my supper." The Jews were the first, but there is yet mercy for them, though they will not be at that supper.

LUKE xv. 4—7, 8.

"What man of you, having an hundred sheep, if he lose one of them, doth not . . . go after that which is lost, until he find it?" We all know the sheep are Israel, and Christ the Good Shepherd. (8.) Or if one coin be lost, He will search till he find it.

LUKE xv. 11—32.

The Parable of the prodigal son. The younger son having received his living from his father, took his journey into a far country. Like Ephraim-Israel coming to Britain, he had mixed himself among the peoples, and was among the Gentiles as a vessel wherein is no pleasure. The prodigal kingdom was carried far into exile (Ho. viii. 8). I have surely heard Ephraim bemoaning himself—as a bullock unaccustomed to the yoke.

LUKE xv. 20.

"He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed

him." How wonderfully has God met us, His people! The father restored him to his sonship, which he had never dreamed of asking.

LUKE XV. 22.

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." The robe is the robe of Christ's righteousness, the ring of betrothal, and the shoes that he may be swift to go on his evangelizing mission. Surely Israel is Christian, the bride of Christ.

LUKE XV. 28—32.

The elder son "was angry and would not go in." Judah, the elder son, was not at home, he was envious. The Father said (31, 32) unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found" (Ezek. xxxvii.; Matt. xxi. 43; Luke xx. 16). The dead one is alive again, the lost tribes are found, though they were prevented from retracing their steps or recalling the past. The Lord has done great things for them (Ps. cxxvi.; Hos. v. 15). Britain itself means Covenant land. British, Covenant man.

LUKE XVI. 1—12.

The Parable of the unjust steward. The lesson taught is contained in verses 10—13. The Master warns the children of light of their responsibility for the power entrusted to them, and bids them win eternal friendships by the use of their earthly possessions.

LUKE XVI. 19—31.

The parable of the rich man and Lazarus. Abraham said unto him, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And Christ was rejected even though He did rise from the dead. He taught that the kingdom of God was both literal and spiritual. How necessary the Old Testament is in leading us to Christ.

LUKE xvii. 11—19.

The ten lepers may represent the ten tribes, and it may be Benjamin was the only one that returned to give glory to God. But now we may be thankful that the rest are living to give glory to God.

LUKE xvii. 20, 21.

"The kingdom of God cometh not with observation" (or outward show). It is "within you." He Himself stood in their midst, and His followers were the first subjects of the kingdom.

LUKE xvii. 26—28.

"As it was in the days of Noe," and in the days of Lot, "so shall it be also in the days of the Son of Man." Noe and Lot were saved, and so shall Israel be (Jer. xxx. 7: Rev. vii.; Rom. xi. 26).

LUKE xviii. 1—8.

"Shall not God avenge his own elect?" "For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isaiah xlv. 4). (8.) "I tell you that he will avenge them speedily." Where would spiritual Israel be then? Luther, Melancthon, Butler, Hooker, Horsley, Bickersteth, Ryle, and Bonnar have all utterly condemned the spirituralizing practice. When the literal kingdom of Israel is recognised as evidence that the times and the seasons will be fulfilled, and through its instrumentality the everlasting kingdom is preached, Christ may soon return to take possession.

LUKE xviii. 9—14.

The parable of the Pharisee and the publican. Judah, the self-righteous, and Israel, the despised but justified, may be represented.

LUKE xix.

Jesus passed through Jericho, which was in the portion of Benjamin. Zacchæus sought to see Jesus (he

took some trouble to do so). Christ received his services, and "said unto him, this day is salvation come to this house forasmuch as he is a son of Abraham; for the son of man has come to seek and to save that which was lost." Why seek them if they were not lost? Zacchæus might have been one of these. He was a publican, and likely to be falsely accused, and was probably simply stating the truth.

LUKE xix. 11—27.

(12.) "A certain nobleman went into a far country to receive for himself a kingdom [Christ has gone to prepare a place for us], and to return." "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Christ foresaw that Israel would receive power to do so during His absence. Our knowledge of our identity is a call to duty and to work earnestly: above all, we cannot say we have not received the ten pounds. He returns to take the kingdom, and having taken it He reckons with them, and rewards them by giving them places of rule in the kingdom that He then possesses. An authority many of our race have now. The servants were variously endowed, and the unprofitable one punished (26, 27), and God's enemies slain. "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day or night. Ye that make mention of the Lord keep not silence, and give Him no rest till He establish, and till He makes Jerusalem a praise on the earth, till he fully answers the prayer Divinely taught, Thy kingdom come. Even so come quickly Lord Jesus" (*Denis Hanan*).

LUKE xix. 14.

"But his citizens [Judah] hated him," and refused Him. And they perceived that the Lord had spoken this parable against them.

LUKE xx. 9—19.

The parable of the husbandman pronounces the doom of the Jewish people. (16.) "He shall come and

destroy these husbandmen, and shall give the vineyard to others." The old tenants receive the vineyard again. Matthew xxi. 45, shows more plainly that the others were those who composed the stone kingdom.

Luke xx. 17, 18.

"The stone which the builders rejected, the same is become the head of the corner." (18.) "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." This is the work of God's battle axe and weapons of war, and not the reign of peace to be afterwards inaugurated by our blessed Saviour.

Luke xxi. 5—24.

Replying to some who "spake of the temple," Jesus told them that the days would come when not one stone should be left on another. Then (7.) they asked him, "When shall these things be?" and what will be the signs? He answers both and prophecies the destruction of the temple. (5, 6, 12—16.) Persecutions and imprisonment, earthquakes, and famine, and death. (17—22.) Ye shall be hated of all men. (23, 24.) "They shall fall by the edge of the sword, and shall be led away captive into all nations." This refers to Judah, as Israel was already gone.

Luke xxi. 24.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is patent to all now. Jerusalem is under Turkish Mahomedan rule. This is the only time the times of the Gentiles is mentioned, and it refers to Jerusalem being trodden down of them. Daniel gives the period as 1260 years, which is said to be accomplished or nigh. This expression must not be confused with the fulness of the Gentiles.

Luke xxi. 25—27.

"There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with

perplexity; the sea and the waves roaring," &c. (27.) "And then shall they see the Son of man coming in a cloud with power and great glory.

LUKE xxi. 28.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Instead of alarming, He gives us joy and assurance.

LUKE xxi. 32.

"This generation [people] shall not pass away, till all be fulfilled." Then they must still be in existence.

LUKE xxi. 33.

"Heaven and earth shall pass away, but my words shall not pass away."

LUKE xxi. 34.

"That day." Christ takes up the words of the prophets, and gives a warning that should be observed. (Isa. v. 26—30; 1 Thes. v. 4—10; 2 Tim. iii. 1—7.)

LUKE xxii. 7.

Christ instituted the Holy Supper with His twelve Apostles. (17.) His words were, "Take this and divide it among yourselves. This is my body which is given for you," and "my blood, which is shed for you."

LUKE xxii. 25—27.

The Gentiles exercise lordship, but ye shall not be so: "but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. . . . I am among you as he that serveth."

LUKE xxii. 29, 30.

"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my

table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." He whose reign of love, justice, and equality, we British are seeking to render universal, died to found that kingdom, so will we shed the last drop of our blood if necessary, to spread it. At the present the Lord of hosts has sent our British army to South Africa to avenge atrocious wrongs that have cried to Him for 200 years. The moral and national emancipation of whole races of human beings are at stake, powerless to right themselves, for whom there seemed no possible deliverance. (The Prime Minister on the Transvaal side.) At present there is a descendant of Queen Victoria on almost every throne in Europe.

Luke xxiii. 1—15.

The enmity of the people is shown by their false witnesses. In the first editions of the Talmud there were many convincing things written of Jesus Christ, but in 5391 (Jewish time) or 1631 of our era, they were eradicated, and in new editions now a blank space indicates the place where they were written. They mention two Christs, one called Mashiach Ben David, and the other Mashiach Ben Ephraim, the Jewish mind being unable to combine the state of suffering and glory. Joseph is the suffering one and David the glorified King of Israel. Thus they are still kept in ignorance (*Rev. M. Bercovitz*).

Luke xxiii. 15.

Herod, the Tetrarch of Galilee, did not condemn Christ, so as a nation the ten tribes were free from the guilt of the crucifixion.

Luke xxiii. 28—31

This passage is prophetic of the history of Judah ever since.

Luke xxiii. 47.

"When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." He said, "Truly this man was the Son of God" (Mark

xv. 39). The centurion may have been a Briton, as it has been affirmed that there were British troops in Jerusalem at this time, and as it was the habit of the Romans to employ the armies that they conquered, it is possibly true. (From *A Record in an Ancient Library*, by the Rev. Adams.)

LUKE xxiv. 16.

Jesus drew near and went with two of the disciples on the way to Emmaus, "but their eyes were holden that they should not know him." Christ is a type of Israel, who have not been known until by a direct and over-powering manifestation of their national position, which, when compared with Scriptural forecast, makes us aware of the truth. Israel has been hidden because we knew her not. Joseph's brethren called him lost when in slavery or a dungeon in Egypt. His kingly splendour blinded their eyes, that they did not know him. So Israel may be hidden by the light of her glory, encircling the earth and possessing the gates of her enemies.

LUKE xxiv. 21—46.

"But," they said, "we trusted that it had been he which should have redeemed Israel." Though that was true, they had yet more to learn. (25.) "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (27.) "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Christ found this instruction a necessary requisite to the opening of their eyes. We have now a marvellous historical developement to tell of, which requires a similar preparation for a national revival of spiritual life.

LUKE xxiv. 44—48.

He showed them many proofs, and then He opened their understanding, "that they might understand the Scriptures," and how it is written that "thus it behoved Christ to suffer and to rise from the dead the third day."

"And ye are witnesses of these things." We also are witnesses of the resurrection of Israel. "After two days will he revive us in the third day" (Hosea vi. 1, 2).

JOHN i. 4, 5.

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

JOHN i. 6—30.

"He came unto his own, and his own received him not."

JOHN i. 31.

"That he should be made manifest to Israel, therefore am I come." Such is the testimony of John the Baptist.

JOHN i. 44.

"Philip was of Bethsaida, the city of Andrew and Peter." John shows these Apostles to be Galileans. In all this we have the witness of John the Baptist.

JOHN i. 45.

"Philip findeth Nathanael," who also was of Cana of Galilee, together with Thomas, "and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (in Galilee). See also 1 Kings ix. 6—12.

JOHN i. 45, 46.

"Philip findeth Nathanael." "And Nathanael said unto him, Can there any good thing come out of Nazareth?" This shows how utterly wrong the world can be. Christ's first miracle was in Cana of Galilee.

JOHN ii. 19—21.

"Destroy this temple, and in three days I will raise it up." (21.) "But he spake of the temple of his body." It also applies to Israel, whose punishment has to last for seven times or 2,500 years (Lev. xxvi. 28).

JOHN iii. 9—10.

Nicodemus, a ruler of the Jews, said unto Jesus, "How can these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?" It is much to be regretted that most teachers now are like Nicodemus, ignorant of God's promises to Israel. John vii. 50—53: Out of Galilee ariseth no prophet (they said). On the contrary, Elijah, Elisha, Nahum, Hosea, Jonah, all belonged to the northern tribes of Israel.

JOHN iii. 11—21.

"We speak that we do know, and testify that we have seen; and ye receive not our witness. (12.) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" These are memorable words of our Lord, and very applicable to the present day. These were occurrences that were happening before their eyes, which they could not see nor understand, and the same is the case now with regard to Israel, which is in fact one of the most important subjects of the 1900th century. Ignorance is no excuse for the British people; it has become their duty to look into the subject, which is worthy of careful investigation. Her service to-day must be action, work and resistance of every evil degrading to mankind. To allegorize the promises made to Israel is to make nonsense of the most part of the Bible. "A preference for allegorical fulfilment, or none at all, has a tendency to weaken the growth of faith. God challenges a selfish world to survey His handiwork—and we do the same" (Isa. xli., xlii., xlvi.) (*J. Shootingham*). Anglo-Israel progress is in full, active, vigorous, progressive life to-day. Jehovah is carrying out the promises as exactly to us to-day as those in regard to our Saviour, and other non-Israel nations, have been accomplished.

JOHN iii. 32, 33.

"What he [Christ] hath seen and heard, that he testifieth; and no man receiveth his testimony." In this too we follow Him, our position being, we do not

prophecy, but we are able to see, and hear, and testify when it is fulfilled or fulfilling; and, thank God, some do receive our testimony. (33.) "He that hath received his testimony hath set to his seal that God is true." Thank God, also, this is the effect of our testimony when it is received.

JOHN iv. 1—26.

"Christ talks with the woman of Samaria." (5.) "Sychar" (now Shechem) was the first capital of the kingdom of Israel. (12.) "Art thou greater than our father Jacob?" she asks. (20.) "Our fathers worshipped in this mountain." The present Samaritans still call themselves the children of Joseph, but they really were placed there by the King of Assyria when he carried Israel into captivity. She made the same error that our teachers of to-day do with regard to our nationality and race. The woman is an example that we should follow: she heard the good tidings, and with glowing heart at once hastened to tell them.

JOHN v. 46.

"So Jesus came again into Galilee," and the Galileans received him (John vii. 1—9; xix. 25).

JOHN v. 39—47.

"Search the Scriptures . . . they are they which testify of me." They were only the Old Testament then. (41.) "Had ye believed Moses, ye would have believed me; for he wrote of me." (47.) "But if ye believe not his writings, how shall ye believe my words?" Who then dares to close the Old Testament to us.

JOHN vi. 5—14.

Christ feeds the five thousand. The "fragments" may be used as a type of Ephraim-Israel, long since broken that it was no longer a people, but the Lord has said I will gather thee, I will bring thy seed from the east, and gather thee from the west, I will say to the

north, give up, and to the south keep not back, bring my sons from far, and my daughters from the ends of the earth" (Isaiah xliii. 5, 6). He loves the remnant of Israel, and will use them for his glory, and the Lord Jehovah will make himself known in the eyes of many nations (Ezek. xxxviii. 23). Salvation could not have come through the Jews. How could they have given us Christianity, which they themselves did not receive? "Is not this he whom they seek to kill."

JOHN vii. 35.

"Then said the Jews among themselves, Whither will he go? . . . Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" The dispersed were a distinct people, not among the Jews but among the Gentiles, Gentilized Israel. The name of Gentiles at that time seems to have been interchangable with Greeks. Cruden has it so in this passage. Homer claims Divine origin for the Danaans, he calls them "Heroes distinct from other men, a Divine race, who fought at Thebes and Troy, and live in the islands of the blest" (John xii. 20—33). The Danes or Daci were seated in East Anglia 186 years before William the Conqueror came to England. The Helenists were part of the sojourners of the dispersion. Britain and Ireland traded with Greeks from Asia Minor and the Levant throughout the 1st century.

JOHN vii. 48.

"Have any of the rulers or of the Pharisees believed on him?" Evidently not. We ought to judge for ourselves. There are many like them in these days—only led by a name.

JOHN viii. 17.

"The testimony of two men is true." This is a very ancient law in Great Britain.

JOHN viii. 56.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad." It is evident God explained

to Abraham the remedy by means of which the sins of His descendants and all who trust Him were to be cancelled, and there is not a shadow of Biblical authority that He has ever repudiated an unconditional promise. The system of theology requiring this view must be ripe for destruction.

JOHN x. 3—16.

"He calleth his own sheep by name." (4.) They follow him because they know his voice. (16. "Other sheep I have, which are not of this fold." Isa. lvi. 8, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered unto him," and Ezek. xxxiv. 11, "Behold I, even I, will both search my sheep, and seek them out." His lost sheep were not Jews to whom He was speaking, but belonged to another fold. (26.) "But ye believed not, because ye are not of my sheep."

JOHN xi. 8.

shows that the disciples were not Jews. They said unto Him, "Master, the Jews of late sought to stone thee; and goest thou thither again?"

JOHN xi. 49—57.

Caiaphas prophesies that Jesus should die for that nation, and not for that nation only, but that also He should gather together in one the children of God that are scattered abroad. The children that were scattered abroad were Israel at that time. Caiaphas knew there were two nations of Israel then existing, two flocks, Judah and Israel, to be gathered into one. He said, "It is expedient that one man should die for the people." He was speaking the truth in a far more magnificent sense than he ever dreamt of. He could only have meant Israel, for Gentile nations at that time had nothing to do with God, except persecuting His people. He did not know all the world could be saved.

JOHN xi. 53, 54.

"From that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

JOHN xii. 20—36.

"There were certain Greeks among them that came up to worship at the feast." Who were these Greeks who were honoured by a voice from heaven, telling them that He was the Christ? See notes on Matt. xxvi. 7, and John vii. 35. What was the reason that the Greeks, once so barbarous, sprang on till they attained the first rank in science, architecture, the fine arts of music, poetry, philosophy, and military skill? Was it not the infusion among them of a people prepared aforehand, Divinely moved and empowered to go through, irresistable in their onward progress until they reached their appointed goal in the far west. A people who later, as Goths and Scythians, beyond the Caspian subdued and peopled all Europe, as we learn from Ptolemy. The Sacæ drove Darius out of Scythia and killed Cyrus. The Jutes, Saxons, and Angli were really the Gothic brethren of the Belgæ, but finding the latter so defenceless, they usurped the power (Pinkerton's History of Scotland), Gimri and Saka are different terms for the same people (*from Cuneiform Records*). Arsereth (as we read in Esdras and Herodotus, whom Sharon Turner follows), on the northern coast of the Black Sea, where they remained 1000 years, was the termination of the journey which began in Asia at the head of the waters of the Euphrates, and which brings Israel a considerable part of the way to Britain. From thence they came through Europe, and by the Baltic, to Scandinavia, and by the German Ocean, Denmark, and France, into Britain (*Oxonian*). The Esti (from the east) had a speech resembling the British. In the extreme west of Britain stood a town called Menapia at least three centuries before Christ, the very same name as one among the Scythians. "The Silures, a

numerous people dwelt in Devonshire, Cornwall, and South Wales, and gave their name to the Scilly Isles. Lunden was the capital of Anglen in Denmark." (*Isaac Taylor*). Britain received only a faint tincture of arts and letters from Rome. She was the last to submit to the Cæsars, and the first to be thrown away by them. In 325 Bishop Ulphilis translated large portions of the Bible and the Lord's Prayer into the language of the Goths. From a Japanese journal I take the following:— "Aeschyles, Horace, and Virgil unwittingly wrought for thee, O England. Isaiah, Daniel, and Paul preached for thee. From Abraham downwards the world demands from thee a service which is thy due. Thy navy ought to right the world's wrong. Thy pluck and skill are given thee to help the helpless, and to rescue the perishing. Thy greatness is not thine own making; the warm west wind and fruitful rains are brought to thee by a power that is not thine own. Thou art placed in the centre of land hemisphere, and the whole world turns to thee; thou art its mart, and thy wealth is the world's."

In the Iberians, named from Heber (a race short of stature and swarthy of countenance), we have ancestors of the Irish, and from the same derivation the Hebrides of Scotland, and Eboricum, the old name of York, whose Archbishop signs himself Ebor. There is nothing wonderful in Britain having traded with the East a considerable time before the Captivities: gold and bronze were in common use there, and tin mines in Cornwall which is required in making bronze. Brother Jonathan says the Anglo-Saxon is an idea comprehensive as the globe, and abiding as the ages. From the *New York Herald* we have: "England is the only nation capable of carrying the torch of civilisation into South Africa, her mission of civilising benighted parts of the world has been a distinct benefit to all the nations of the earth." So many truths and incidents so widely separated in time and place, and all tending to one end, serve to confirm our identity with God's chosen people. The Rev. C. F. Cooper, Nova Scotia, says: "I have found Anglo-Israelism a power in the pulpit, and in social life a source of comfort and strength, making one fearless of infidelity enlarging the

mind, and teaching many things in Bible history I would not otherwise have known. It gives a keen and restful interest in all that is taking place all over the world, and has deepened my reverence for God and love to the Redeemer, established my faith, and given me unbounded confidence in the God and Father of the universe. Is it any wonder we should wish to share our blessings with others, and are enthusiastic in telling the good news?" Our identity depends upon the truth of the entire Scriptures, and on the unchangeableness of God's decreed purposes regarding His Covenant people (*V. M. Cox*).

JOHN xiii. 19.

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." Credit should certainly be accorded to God's prophets when their words minutely come to pass.

JOHN xiv. 2.

"I go to prepare a place for you." A prepared place for a prepared people.

JOHN xv. 8.

"Herein is my father glorified, that ye bare much fruit." Ephraim should, when known, be found to be doubly fruitful (Gen. xlix. 22). The fruit is not to be sought on the stem, but on the branches, and the branches represents Israel and his fellows. For Judah as a nation, not being in Christ, has been cut off (Rom. xi. 17, 15, 23, 24; Is. xxvii. 6; xliii. 7, 21; Matt. xxi. 43). The vine is a symbol of God's chosen people, and the fruit must be borne by Ephraim to whom the kingdom was transferred.

JOHN xv. 15—25.

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends." Mark the reason. Ye are the children of Abraham, the sons of God, permitted to sit down with Abraham in the kingdom of your heavenly Father

(Ps. cxlvii. 19, 20; cv. 6). (16.) "Ye have not chosen me, but I have chosen you." (18.) "If the world hate you, ye know that it hated me before it hated you." (25.) "They hated me without a cause."

JOHN xvi. 12—20.

"I have yet many things to say unto you, but ye cannot bear them now." (13—15.) "When he, the Spirit of truth, is come, he will guide you into all truth . . . he will show you things to come." (20.) "Your sorrow shall be turned into joy."

JOHN xvi. 25—27.

"The time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." These words promise closer intercourse in time to come both with the Father and the Son.

JOHN xvii. 1—26.

Christ offers up His last High Priestly prayer to His Father, for those who have believed in Him taking up the work which would keep them in unity, that He would sanctify them, that they might be accredited in the world, that through them He may be glorified, and God now is waiting to fulfil it. Christ is the true source of union between God the Father and His people. Israel joined to Christ, and all true Christian Gentiles, are one with and in Christ, the union is as close as that between God the Father and His Son. (21—23.) His peculiar people are to be zealous in good works, described in many places, the removal of oppression, alleviation of suffering, care of the poor, the extinction of slavery; and it is remarkable that the Anglo-Saxons are notoriously attached to the promotion of these very objects. Their philanthropy is as unique as their Empire.

JOHN xviii. 36.

"My kingdom is not of this world." Christ, during His ministry upon earth, did His best to make His

people understand this. "If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." Plainly His followers were not Jews. "Now is my kingdom not from hence." He might assume the throne of David hereafter, but not then.

John xx. 29.

Christ reproved Thomas for his incredulity. His advice is as much wanted now as then. Christ fulfilled all the prophecies concerning Him, and when the prophecies about Israel are seen to be all fulfilled in the Anglo-Saxon race, we cannot be wrong in believing that Israel is found; as by the same kind of evidence Jesus is proved to be the Messiah.

John xxi. 1—11.

Christ appears to His disciples, and makes Himself known by a miraculous draught of fishes. 153 in Hebrew represents a multitude, yet was not the net broken. There was a somewhat similar miracle related before in Luke v., but the net did break then, and the fish were not caught then. Christ said in explanation, "Henceforth ye shall catch men." The number 153 corresponds in Hebrew with "Sons of God," the draught therefore signifies that the net of His Gospel shall bring an immeasurable company to be the sons of God.

John xxi. 15—17.

Jesus three times repeats the question, "Simon, son of Jonas, lovest thou me?" The proof he was to give was to feed His lambs and His sheep. The lambs might mean the new members of His flock.

The Acts of the Apostles.

(Written by St. Luke.)

Acts i. 1—8.

The first eight verses consist of a continuation of the life of Christ on earth. Christ showed himself to the

disciples whom He had chosen, speaking to them of the things pertaining to the kingdom of God, and of the promise of the Father that "Ye shall be baptised with the Holy Ghost not many days hence."

Acts i. 6—8.

"They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (7.) "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." He did not say the kingdom of Israel was never to be restored, but clearly implied that it would be even as they expected. It is indeed a direct acknowledgment that the re-establishment of the kingdom would take place. It is a mystery of God (only partially revealed to the Apostles), which future ages were to unfold, and shows it was not then restored, but was still in exile, the kingdom then meaning the ten tribes (1 Kings xi. 35), and will be restored in God's good time and way. Christ does not encourage idle curiosity. (8.) He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." He gave them work to do to witness for the King. These were His last words.

Acts i. 9.

"He was taken up; and a cloud received him out of their sight." (10.) "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"

Acts i. 11.

"Jesus . . . shall so come in like manner as ye have seen him go into heaven." Zech. xiv. 4 shall be fulfilled. "His feet shall touch the Mount of Olives."

Acts i. 12.

"Then returned they unto Jerusalem from the Mount called Olivet." These were Galileans and the Apostles (2nd verse).

Acts i. 15.

"In those days Peter stood up in the midst of the disciples." "The number of names together were about an hundred and twenty." He spoke of Jesus, of whom they were to be witnesses (22nd verse).

Acts ii.

Verses 1—13 describes the descent of the Holy Ghost at Pentecost. That wondrous day the Pentecostal flame fell, not only on the Apostles, but on a vast concourse of the dispersion, who had been drawn to Jerusalem, there to receive the promise of the Father.

Acts ii. 5, 6.

"Jews, devout men, out of every nation under heaven, were in Jerusalem." At that time people were called only Jews and Gentiles. We are not a more mixed people now than Israel was in those days. (6.) "Every man heard them speak in his own language. And they were all amazed . . . saying one to another, Behold, are not all these which speak Galileans?" Again proving the disciples were not Jews!

Acts ii. 9—11.

"Parthians [a remnant of the ancient Israel], and Medes, and Elamites, . . . we do hear them speak in our tongues." To their cities the exiles of Israel were carried (2 Kings xvii. 6). The Parthi (meaning exiles)—Parthians—were unknown in history till 250 B.C. In 140 B.C. their vast empire reached from the Ganges to the Euphrates, and from the Euphrates to the Caucasus. Bishop Laurence, who wrote in 1838, said the Parthians were in the northern districts of the Caspian and Euxine,

and likely to be one of the tribes carried away by Shalmaneser, who never returned. Cappadocia and Pontus in our Lord's time were the Israel preached to. Josephus says they were then beyond Euphrates, which implies a good deal of land to the East and North. Crete was peopled from Palestine 1045 B.C. All the places named were the very provinces where Israel then was. They were the lost sheep to whom the Apostles were sent by our Saviour. Semitic people, who practised circumcision many of them.

Acts ii. 16, 17.

Peter tells the assembled multitude that "this is that which was spoken by the prophet Joel" (ii. 28). "And it shall come to pass . . . saith God, I will pour out of my Spirit upon all flesh." To Israel only is the Spirit promised in Scripture, and to them it was given.

Acts ii. 32.

"This Jesus hath God raised up, whereof we all are witnesses." Again this is stated in Acts iii. 15. They were the one only race to whom God gave the spiritual qualifications to do this work. An apprehension of the spiritual character and work of Christ was the great necessity of the times. God's witnesses in the Apostles' days were Hebrews, and we who witness now nationally and individually are Hebrew too. (Acts v. 32.)

Acts ii. 39.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (41.) "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls." The fallen house of Israel, released from their Assyrian captors and scattered among the Gentiles, were the visitors at Jerusalem. Thus the numbers increased, they repented and were immediately forgiven, and the Church grew. (47.) "The Lord added to the church daily such

as should be saved" (were being saved). There is no evidence whatever in the apostolic records that the ancient church was abolished, and a new and different one organised in its place. The disciples were always added to the church or congregation previously existing (Ps. xxii. 22; Heb. ii. 12). But there is abundant and positive evidence that the ancient church was not abolished by the new dispensation. Many of the Old Testament prophets show that by the advent of the Messiah it would be gloriously strengthened and enlarged, so as to embrace the Gentiles. (Isa. lx. 1—14; xli. 9, 13—23; xlix. 21, 22.) The latter day Israel, the nation, and the Church should be one. "About three-fifths of the world's area is now subject to Christian nations." (*Grattan Guinness.*) The existence of Israel is a nineteenth century revelation, the greatest Spiritual force in the world.

Acts iii. 19.

Peter exhorteth the people to repentance, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (21.) "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The hope of the restoration of the house of Israel was possibly intensified after witnessing the coming of the promised Messiah, though the knowledge of the time of this event was not necessary for the Apostolic mission of His disciples; indeed we can realise that any premature revelation of the mystery hinted at by St. Paul must have hindered their work, and distracted their thoughts. God gives grace and power for the present need and action of his servants, and in the course of ages, when the people themselves were prepared, trained by journeyings, and experiences, and spiritual, and providential teaching to execute their appointed work in spreading God's kingdom on earth; as in these days, by the clearer understanding of God's word, we find a nation and race are so blessed, and thus are enabled to recognise that they are the people of God. (*Cambridge Bible.*)

Acts iii. 22, 25, 46

"Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Do not forget that Peter is speaking to Hebrews. (25.) "Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." And yet we have acknowledged no such people as in existence, can that be faith? The covenant with Abraham was still holding then, and the promises were not cancelled but confirmed in Christ. (Rom. xv. 8). (26.) "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." But God remembers every one of them, therefore let us follow Him.

Acts iv. 4—11.

"And the number of the men that believed was about five thousand." (11.) "This is the stone which was set at nought by you builders, which is become the head of the corner." Christ the stone—the ten-tribed house of Israel was also the stone, and the original type was the material stone of Gen. xxviii. 18.

Acts iv. 25, 31.

The Apostles quote the second Psalm as applying. (31.) "And when they had prayed—they were all filled with the Holy Ghost."

Acts. v. 21.

"The council and all the senate of the children of Israel." Two bodies of the people, answering in a measure to our two houses of Parliament.

Acts v. 31.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel,

and forgiveness of sins." Judah received not these gifts, therefore the passage refers to the ten tribes.

Acts vi. 1—7.

The Grecians were Hellenes who had received Christ, probably belonging to the ten tribes; worshipping Him in Jerusalem with the rest of the Christians there. (3.) Of the seven men they appointed deacons, three of them had Greek names, Philip, Nicanor, Parmenas. And among those persecuting the Christians were the Alexandrians (verse 9). We recall long ages before Greece was founded by Dannus, son of Belah, and about the time of Christ, the Lacedæmonians wrote claiming relationship with the Jews, and were by them acknowledged as such. (2.) It was after this that St. Peter and St. Paul were shown that the Gentiles were to be admitted to Christianity! The Danni were a part of the Cimbri, inhabitants of Scotland; they were perhaps the Tuatha (tribe of) de Danin of the Irish Annals, who passed from Scotland into Ireland (*McKerlie*). The Dannii were most important, they possessed the North of the present Ayrshire, Renfrew, Lanark, Linlithgow, and Stirlingshires, they were the frontier nations of the Cumraig Britons. They had six towns, and one was called Victoria. (*Pinkerton's History of Scotland.*) (7.) The number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

Acts vi. 8.

"Stephen, full of faith and power, did great wonders and miracles among the people." Stephen and Barnabas were said to be of the tribe of Levi. (Acts iv. 36.)

Acts. vii.

Stephen, in making his defence, gives a history of the nation from the patriarchs onwards. Abraham, Joseph, Moses; and its remarkable preservation in his time. (17.) God was with them in Egypt, and multi-

plied them in the land, thus showing He can be worshipped in any place, at the foot of the Caucasian Mountains, in central Europe, or in the Islands of the West, so the Jews could no longer say Jerusalem is the only place. Moses seeing one of the children of Israel suffer wrong he defended him and smote the Egyptian. (24—26.) And next day as they strove would have set them at one again saying, "Sirs ye are brethren." Israel's redemption from Egyptian bondage was delayed for forty years, when the people refused to listen to Moses' remonstrance. "Sirs, ye are brethren." To-day a greater than Moses would draw all Israel into a holier brotherhood, through the bond of the new Covenant and His call to united work.

Acts vii., 37, 38.

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the Church in the wilderness with the angel that spoke to him on the Mount Sinai and with our fathers: who received the lively oracles to give unto us." It has been proved to the satisfaction of many that the oldest Christian Church in Europe was in Britain. The British Church claims to derive its Christianity straight from the East, without the interposition of Rome. Marcus Bergmann says there is reason to believe there was an early settlement of Hebrews in Britain, earlier than the Christian era, who could have had no part in the crucifixion of our Lord, and he has little doubt they were visited by St. Peter, St. Paul, and Joseph of Arimathea, besides others of their nation, to impart the truth to them. He says there are whole sentences in Welsh which are identical with Hebrew, and certainly as he pronounced them, it was impossible to note any difference. British Bishops, priests, and deacons were present at the council of Arles 314 A.D. Kelt, or Catach (Gaelic), means men addicted to the study of the heavens. The Chaldaic is Caldach. Caldees, or Chaildees, lived in Kels, or caves, in Britain

and Armorica, which seems to point to some original bond of union between the Kelts and Chaldea. (*Miss A. Leith.*)

Acts vii. 30—53.

This is a pretty correct account of their history. Ever since, instead of believing and obeying, they have been rebellious and stiff-necked. (42.) "Then God turned, and gave them up to worship the host of heaven; as it is written in the books of the prophets." If then, why not afterwards, as our ancestors did in Britain.

Acts vii. 58.

Saul was of the tribe of Benjamin. Stephen's last words were like our Lord's.

Acts viii. 1.

"Saul was consenting unto his [Stephen's] death." At that time there was a great persecution of the Christians, therefore they were scattered abroad, and went everywhere preaching the word, so the Church grew by persecution. (6.) "And the people by one accord gave heed."

Acts viii. 5—12.

Philip went down to the city of Samaria, and preached Christ unto them.

Acts viii. 26—40.

Philip is sent into the desert, and a man of Ethiopia, of great authority, who had come to Jerusalem to worship was returning, sitting in his chariot, when Philip, led by the Spirit, ran to him and preached unto him Jesus, by explaining prophecy to him. So the first black man was converted, believed, and was baptised, and probably made converts in Ethiopia.

Acts ix. 1—28.

Saul is converted by Jesus himself, who declared, "he is a chosen vessel unto me, to bear my name before

the Gentiles and Kings, and the children of Israel." An Hebrew of the Hebrews, he accepted and sought to bring them into the covenant of Christ. Fitted by birth, education, training, force of character, zeal, and energy, he devoted the rest of his life to the regeneration of his people. (20.) "Straightway he preached Christ in the synagogues." (28.) And was with the Apostles coming in and going out at Jerusalem. He began in Jerusalem, Syria, and Asia Minor, and preached before Agrippa, Bernice, and Nero, and visited the utmost bounds of Europe, by which Spain, Gaul, and Britain were designated. (Acts xxii. 22.)

Acts x. 1—38.

Cornelius, a centurion of the band called the Italian band, a devout man, one that feared God with all his house, sends for Peter, who being warned by a vision not to despise the Gentiles, went and preached Christ to him and his company, saying (34—36) "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Christ broke down the wall of partition between Jew and Gentile, but the promulgation was still committed to Israel. (The late *Dr. Grant.*)

Acts x. 37—43.

The word "was published throughout all Judea, and began from Galilee." (39.) "We are witnesses of all things which he did." (40.) "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, . . . and he commanded us to preach unto the people." The Church which Christ established was founded by the prophets of the Old Testament and the apostles of the New.

Acts x. 45, 46.

"They of the circumcision . . . were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost." There was

no Gospel preached to the heathen world till after the day of Pentecost. It is generally accepted from this chapter that Cornelius was the first Gentile convert; if so, it was forty years after Christ's death. The 46th verse shows that Christ Himself had only taught Israel, or why should they thus and then magnify God?

Acts xi. 19—26.

Many are called by the scattered disciples in Cyprus and Cyrene. They spake to the Grecians in Antioch, and there they are first called Christians. Isa. lxii. 2: "The Gentiles shall see thy righteousness, . . . and thou shalt be called by a new name, which the mouth of the Lord shall name."

Acts xii. 19.

Herod put to death the soldiers who had charge of Peter, when the angel of the Lord released him from prison, and was himself smitten by the angel.

Acts xiii. 1—15.

This passage contains a list of Paul's school companions. Simeon that was called Niger, Barnabas, Lucius of Cyrene, and Manaen, who had been brought up with Herod the Tetrarch. (9.) Saul's change of name is noticed. (4.) Saul and Barnabas are separated and sent forth by the Holy Ghost. (7.) Sergius Paulus, the Greek pro-consul, became a Christian. They came to Antioch, and went into the synagogue on the Sabbath day, and sat down. The service of the synagogue was not unlike our own. The law and the prophets were enough to lead men to Christ then, and why not now? Paul addresses them.

Acts xiii. 16—23.

God, according to His promise, raised unto Israel a Saviour, Jesus. (26.) "To you is the word of this salvation sent." But (27.) Judah fulfilled prophecy in condemning Him.

Acts xiii. 30, 31.

"God raised him [Christ] from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." Christ's death alone would not have proved His divinity; it was the Resurrection; this Paul always shows so distinctly. Also the complete proof of our identity will be shown by the resurrection of the nation. "God hath fulfilled the same unto us his children."

Acts xiii. 42.

"The Gentiles besought that these words might be preached to them the next Sabbath." These were Israelites, gentilized, as they were worshipping in the synagogue.

Acts xiii. 45—50.

The Jews were "filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Paul preached forgiveness of sins, faith, and justification. (48.) The Gentiles heard and were glad. (50.) But the Jews stirred up persecution.

Acts xiv.

Paul is in Iconium. (4.) "The multitude of the city was divided: and part held with the Jews, and part with the apostles." (19.) At Lystra or Derbe certain Jews stoned him. The name of the last city has been transmitted to Britain. (27.) At Antioch "they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

Acts xv. 1—11.

We seem to hear the wrangling of the Pharisees on circumcision. The circumcised and uncircumcised were the two Houses of Israel. (9.) Peter puts it clearly. God "put no difference between us and them." "For the same Lord over all is rich unto all that call upon him" (Rom. x. 12). "In whom ye are circumcised with

the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii. 11; 1 Cor. vii. 19). Circumcision and the recording of genealogies were forbidden among the ten tribes, and in a few generations all knowledge of their ancestry was forgotten. (11.) "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The Mosaic law does not save.

ACTS XV. 14—17.

James answered, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (15.) "To this agree the words of the prophets." (16.) "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Surely these people are the outcasts of Israel, a Hebrew people. Amos ix. 11 is quoted by James; a prophecy the fulfilment of which we are still looking for—Christ is coming.

ACTS XV. 18.

"Known unto God are all his works from the beginning of the world." Fixed and unalterable, "they shall be mine" (Mal. iii. 17); and now the bulk of them are in a state of revolt, and will not obey His laws. We have much cause for humiliation.

ACTS XVI. 1—12.

Timothy is called to Christ. (12.) At Philippi, in Macedonia, Lydia from Thyatira is baptised, and her household. Paul and Silas, though persecuted, meet with success.

ACTS XVI. 7—9.

"They essayed to go into Bithynia: but the Spirit suffered them not."

Acts xvii.

Still in Macedonia, Paul and Silas preach in the synagogue, and devout Greeks and a multitude of women believe; but the Jews who believed not made an uproar. Greeks always seem contrasted with the Jews.

Acts xvii. 10—14.

The Bereans are commended because they searched the scriptures daily, whether these things were so. Therefore many of them believed. How many in our day do so? As Christians, it is still our duty to search and know the Lord. That is certainly the way to come at the truth. Anglo-Israelites devoutly wish more were like them in our days. (12.) "Also of honourable women which were Greeks, and of men, not a few." Here, again, is another instance of the Greeks being contrasted with the Jews. (13.) But the Jews of Thessalonica came thither and stirred up the people against Paul and Silas. (14.) "And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still."

Acts xvii. 15—23.

So they went to Athens. (22.) Paul addressed the Athenians from Mars' hill, saying, "Ye are too superstitious." (23.) "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." We are now endeavouring to tell the world more of God's truth and faithfulness than He disclosed before, but are met with coldness and indifference. People are too much occupied to have time and thought to give it.

Acts xvii. 20.

It was twenty years after the Resurrection that Paul went to Athens and delivered his famous address on Mars' hill.

Acts xvii. 24—34.

"God that made the world and all things therein . . . hath determined the times before appointed, and the bounds of their habitation; (27) that they should seek the Lord, if haply they might feel after him, and find him." (30) "The times of this ignorance God winked at; but now commandeth all men every where to repent. (31.) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Yes, Christ is coming to reign, to rule, and appoint rewards and punishments. Though in former times God winked at our blindness, it can only now be the result of ignorance and wilful unbelief, which cannot fail to provoke the wrath of God and retard the progress of truth and the resurrection of the nation, which should be seen with the power of life and of the Spirit. (32.) "When they heard of the resurrection of the dead, some mocked." And who now will believe in the resurrection of Israel? (34.) "Certain men clave unto him and believed, and a woman, Damaris." God records the conversion of even one woman.

Acts xviii. 4—8.

In Corinth "he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (8.) "Crispus, chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed."

Acts xviii. 12—17.

"When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul." (14.) Gallio refused judgment, (15) and said, as it is a matter of your law, "look ye to it." (17.) He cared for none of those things, and so missed the knowledge of Christ. Can it be right not to care? One of Scotland's old walls was Gallio's; it is mentioned by Pinkerton: "The Pikes laid siege on part of Gallio's wall." But he gives a later date; so it could not be the same Gallio. "Hadrian, Carracalla, and Gallio were quiet in their new posses-

sions, called Valentia. Valentia, the land between the walls which were from Clyde to Forth, and from Tyne to Solway, east and west; called so from the Roman emperor. The Thracians painted themselves in war, being a badge of freedom. It was a custom among Gothic nations to make themselves look terrible in war, and was with them a mark of nobility. This accounts for our habit of tattooing; we get it from our ancestors." (*Pinkerton's History of Scotland*, 1814. New Edition.)

Acts xviii. 19—28.

After this, Paul was three years at Ephesus; and then (23) "went over *all* the country of Galatia and Phrygia." (24—28.) Apollos, the eloquent preacher, was a Hebrew.

Acts xix. 10.

All that dwelt in Asia heard the word of the Lord.

Acts xix. 21.

Paul plans to go to Jerusalem and Rome.

Acts xix. 29.

There was a great uproar at Ephesus, caused by Paul preaching against the worship of images; but in the end Christianity conquered, and a church was established there, commended by Christ (Rev. ii. 1).

Acts xx. 17—35.

Paul's charge to the elders was, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God."

Acts xxi. 15—25.

"As touching the Gentiles which believe . . . they keep themselves from things offered to idols, and from blood, and from strangled." These must have been Gentilized Israelites mingled with the Gentiles in the temple in Jerusalem.

Acts xxi. 38.

"Art not thou that Egyptian?" The question shows that Paul had no peculiar appearance to distinguish his race; so we may conclude that the Jews then had not. He answers, I am "a Jew of Tarsus, a city in Cilicia," and he spake in the Hebrew tongue to them.

Acts xxii. 14, 15.

Ananias said to Paul, God hath chosen thee, "thou shalt be his witness unto all men." That is fulfilled by his inspired Epistles.

Acts xxii. 22.

Paul told them that the Lord had sent him far hence unto the Gentiles (xxvi. 16—23). He is saved by the chief captain, who sent him to Felix, the Governor of Cæsarea, where he is permitted to defend himself.

Acts xxiv. 14.

Before his accusers Paul says, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Acts xxv. 11, 12.

Paul appeals unto Cæsar, and Festus, the Governor, after conferring with the Council, answers him, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

Acts xxvi. 6, 7.

"I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly [earnestly] serving God day and night, hope to come." (A.D. 62.) The promises, he said, were not made to two tribes only, but to the twelve. If they were God's servants then, when did they cease to be so? At the present time there is a remnant according to the election of grace. Paul probably meant that some of all the tribes had embraced Christianity.

Acts xxviii. 1, 2.

Paul, being shipwrecked, lands at Mileta (now Malta), one of our gates. There the barbarous people showed the apostle and his companions no little kindness.

Acts xxviii. 22.

"Concerning this sect [Christians], we know that everywhere it is spoken against." Christ's identity was rejected, though He fulfilled the law and the prophets. And now our identity, which rests on the same foundation, is repudiated chiefly by the clergy. (*Philo-Israel.*)

Acts xxviii. 23—28.

Paul quotes Isaiah vi. 9, "Their ears are dull of hearing, and their eyes have they closed," to show that therefore salvation is sent to the Gentiles and Gentilized Israel. Bran, a Briton, was a prisoner seven years in Rome, A.D. 51, and took Christianity to Britain. Eight years elapsed between Paul's first and second imprisonments; during part of that time he was supposed to have been in Britain. His trial before Nero was postponed by the burning of Rome, of which the Christians were accused. He got leave of absence (Titus iii. 12), and remained away till Rome was rebuilt, when he was brought again before Nero, and ordered to be beheaded. Some Christians accompanied the procession of soldiers who took St. Paul to the place of execution.

The Epistle of Paul to the Romans.

The Epistle to the Romans was addressed to Roman Christians, and not to the Romans in general. St. Paul writes to those who know the law (Rom. vii. 7), and he knew he was addressing Gentilized Israel in Rome. All the Epistles prove the identity of these Gentiles to whom they were written. The language that prevailed in the early Church of Rome was Greek. That St. Paul has written his Epistle to the Roman Church in Greek attests this fact. Again, most of the early bishops of Rome have Greek names, and Greek was the language

used in the worship and ritual of the Roman Church in the Apostolic age. Even up to the present time, *Kyrie eleison* is the Greek form, not the Roman.

Rom. i.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Of the seed of David, as Abraham was (Gen. xii. 1—3), and Israel (Isa. xli. 8) "This people have I formed for myself; they shall show forth my praise." The people to whom the Epistles were written were, without exception, not Gentiles, according to the common acceptation of the word; they had been under the law, and yet were not Jews. It is certain that the Dorians of Argos and Sparta, pioneers of all real Hellenic enterprise and glory, were of Shem. Keightley writes: "The resemblance between the heroic age of Greece and the early Anglo-Saxon period is very striking. In both, the royal families claimed their descent from the Supreme Deity adored by the people; both had a class of landed gentry and an inferior class of cultivators or artisans, and a third class without personal freedom." Besides, they resembled Englishmen in their mental and moral characteristics, their daring in war, and active hardihood in their amusements, however fraught with danger. Pinkerton says: "The ancient kings of Scotland came from Macedon, Egypt, Assyria, and from Norway, Sweden, and Denmark. They were elected or chosen out of a peculiar and numerous race of nobles, who were called the royal race. The election rested with the people. They were chosen from the female line. And the same custom prevails among the Arabs of the present day." (New Edition, 1814.) Pinkerton knew nothing of our views. Argos (ancient Greece) was founded by Danai, who came from Tanais, in the land of Goshen, which was a Greek colony; from these are the Lacedæmonians, who claimed relationship with the Jews, recorded in Maccabees and Josephus. The Danai were no doubt of the tribe of Dan, who emigrated before the exodus; their name is still existing in Dneister, Danube, Denmark, &c. Tyrens

was founded by Phœnician traders, 110 B.C. Professor Ramsey says they were Hebrews. Pinkerton says the Picts came from the Danube, from between the river Tanais, Dan or Don, and the Caspian, north-east of the Caucasus.

ROM. i. 5, 6.

Jesus Christ, "by whom we have received grace and apostleship . . . among all nations." (6.) "Among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints." "To be" is in italics, and was not in the original text, and reminds one of Isaiah li. 2: "Look unto Abraham your father . . . I called him alone." And again, Amos iii. 2: "You only have I known of all the families of the earth." The saints cannot be other than Israel. This truth is so clearly set forth throughout Scripture, that it scarcely needs insisting on; and it was to these Gentilized Hebrew Christians that St. Paul was sent, and to whom he primarily wrote this Epistle. "Saints" had not the meaning we attach to the word; it simply meant His people.

ROM. i. 8—12.

"I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." And would, therefore, be known in Britain through a variety of sources.

ROM. i. 16.

"To the Jew first." It fell to the lot of the disciples to say to the Jew first, "Behold your God." But seeing they put it from them, Gentilized Israelites, and the Gentiles who have no racial connection, received and profited by it (Rom. ii. 8—29). In the Bible, only Jew and Gentile is mentioned, therefore the lost tribes must come under one or other definition. "I said I would make the remembrance of them to cease from among men," has been very literally fulfilled to Israel, and not to the Jews. The Jews have increased from three to twelve millions during the last 200 years. The miracle is being repeated now that was in Egypt of old, "the more

they were afflicted, the more they grew and multiplied." Though above the average in intellect, sobriety, and morals, they are still oppressed and grievously burdened all over the world. If we had 3000 missionaries to send them, each would have 4000 Jews to teach.

ROM. iii. 1—4.

"What advantage then hath the Jew?" (2.) "Much every way: chiefly, because that unto them were committed the oracles of God." But the Jews now have not the whole word: they reject the New Testament, *for they see not the Messiah in it*, and misunderstand the Old. The custody of the Book is now exclusively entrusted to the Anglo-Saxon race, for the benefit and blessing of mankind. "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). Hosea ii. 19: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies." Dan. ii. 27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Christ's kingdom, the Jerusalem of the future, will be world-wide; will pervade the whole earth. The gifts and calling of God are without repentance. (3.) "What if some did not believe? shall their unbelief make the faith of God without effect?" (4.) "God forbid."

ROM. iii. 31.

"Do we then make void the law through faith? God forbid: yea, we establish the law."

ROM. iv. 1—3.

The mention of Abraham as "our father" shows that he was addressing Hebrews. (3.) "Abraham be-

lieved God, and it was accounted unto him for righteousness." Shall we not be doing wisely to follow his example, and believe in the faithfulness of God?

ROM. iv. 13.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Abraham is designated "the heir of the world." Let us see if we fulfil His purpose. Our Empire is the greatest engine for good that God, in His wisdom, has brought into being since the beginning of years. Think of the extraordinary development of Britain in territory and population compared with a hundred years ago; its moral status and spiritual life; the comparison is overwhelming, and must stagger every thoughtful mind. We possess one-third of the habitable globe, and the whole Anglo-Saxon race are extending an all-controlling influence over the entire globe. A hundred years ago the lands of Australia and much of Canada were a blank on the map of the world; now Britain's command of the seas renders Australia as safe from attack as the Isle of Wight; they have before them a bright and free career. Cyprus on all sides is prospering, where thirty years ago only terror and wretchedness were visible. Every oppressed people prays for England's intervention and rule. It is the century of the manifestation of Israel in the path of her destiny. The Empire, too, grows without deliberate statesmanship or the wisdom of Parliament. Her motto is, The glory of God and the brotherhood of man. She improves (or ought to) every spot on earth she touches. "Religion belongs to the blood." (*Pinkerton*).

The reign of Queen Victoria was the golden age of our history; her chief aspiration was peace, which is a Jewish passion. By her tact, humanity, and wisdom, she saved her country from many a precipice. (*Jewish Chronicle*). "In it many noticeable changes occurred. The Jews emerged from obscurity into the full rights and privileges of British citizenship, and the steady progress of Britain's hold upon the land of promise was

maintained. The welding together of the whole British Empire in an indissoluble bond of sympathy, and the grouping into one great commonwealth of our colonies in the Southern seas, and their Federation, which was made an accomplished fact by the opening of their first Parliament by the Duke of York and Cornwall on May 9th, 1901, The commonwealth of Australia—a fusion of six great and well-peopled colonies, which agreed to merge their individuality by a purely voluntary action—is without a precedent in the world's history. (*The Graphic*). "Gog also has gathered up under him nearly all the peoples specified by Ezekiel." (*Oxonian*). The *Times of South Africa* said of Queen Victoria: "Her home is pure; her religion simple and true. She lives in the secret of God's presence, and we are all, consciously or unconsciously, influenced by her. The very name of Britain is synonymous with all that is upright, honourable, and true." Our national safety has ever rested upon our Israel position, and already we can see that our trouble in South Africa has been an important factor in welding together the Empire; and what we have bled for will become more valued by us. Our monarchy is a glorious God-given heritage.

ROM. iv. 16—22.

Abraham, we are told, "against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be." Great Britain has the trick of colonization which no other nation has; no other seems able to learn it; and, for that matter, it has had it ever since the world had a history. (*Max O'Rell*). French colonies are failures for want of population, and German emigrants prefer to settle in ours to their own, and in a few generations become undistinguishable from us. Lord Selborne says, when the West Indies were devastated by a hurricane, seven colonies sent aid; when India was visited by famine, nineteen colonies contributed to her assistance. India is sixteen times larger than the German Empire, forty times larger than England, Scotland, and Wales

put together. Canada is larger and more powerful than Imperial Rome in her palmiest days; it is nearly as large as the whole of Europe, and three times as large as British India. At the same time, the Latin races are approaching catastrophe; as witness the collapse of Spain, and the Dreyfus case in France, in which an innocent and defenceless Jew was mercilessly persecuted by a godless race, without wisdom and the spirit of truth; and the defeat of Italy in Abyssinia proves this. We are told, it is contrary to the spirit of the Gospel to exalt one nation above others; but, by common consent, one has been so exalted. (*Rev. R. McKenny*). Spurgeon said, all the nations in arms could not touch our shores, for God is here.

Fifty thousand Galatians are on their way to Canada from Poland, Hungary, and Russia, and we shall soon hear of their assimilating and being transformed into Israelites (they are probably mostly Jews). No lip loyalty is the homage of English Jews, but a deep devotion to, and unquenchable love for, the realm. (*Jewish Chronicle*). The Bishop of London has appointed Jewish Christian Clergymen to benefices in the East End of London, and has sanctioned the use of Hebrew instead of English in the services for the many Jews who attend them. (*Life and Work*). A French historian, Bonchose, says: "A Providence rises up between England and her enemies." The British Empire is a terrible tough piece of material, and when it is strained, it only stretches. (*J. G. Taylor*). God's promise is fulfilling.

ROM. iv. 20, 23.

"He [Abraham] staggered not at the promise of God . . . but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Now this was written not for his sake alone, but for us also.

ROM. v. 1—5.

God has ordained that Christians and this Christian nation must pass through tribulation to gain patience,

experience, and hope, and to learn to depend on Him, that it may show forth His glory and be wise to rule the world.

Rom. v. 17, 18.

"They which receive the abundance of grace shall reign in life by one, Jesus Christ." Some say we put our identity before this precious gift of Jesus Christ, whereas it is a fundamental necessity to it. Israelites should, therefore, be careful to show that it is so. "In order to discredit our identity, men are constrained to seek an anti-Christian rather than a Christian reason; whereas we are sure of the inspiration of Scripture, and equally sure that the prophetic nation described in the prophetic page and our own are one and the same." (*Rev. R. McKenny*). Since the world began, we have never before seen a nation that was used to break the nations in pieces, that the Gospel of peace and the grace of God may be given them. Israel now is warring against the enemies of liberty and civilisation in South Africa, and our duty, like Moses, is to intercede for Israel (Exod. xvii. 11). During the Boer war, January 19th, 1900, was made a day of national prayer and intercession, and success soon followed. By Lord Roberts' rapid and triumphant march through the country, Kimberley was relieved on February 15th, and Cronje and his army of 4600 captured; and February 27th, Majuba was avenged. Ladysmith was relieved 28th February, and Bloemfontein 13th March; while Pretoria, Johannesburg, and Mafeking soon followed; so that no doubt remained of the conquest of South Africa. An answer to prayer indeed! and refuting a correspondent from Natal, who wrote: "We have been saved by a lot of flukes. If the Free State had been ready at the time the Transvaal sent in their ultimatum, Natal would have been invaded by the Boers inside Durban before the Indian contingent could have arrived; but luckily the Free State was not ready, and so we were saved. If some of the Boer commandos had not gone astray in a mist and bungled the attack on Dundee, the foolish advance party of 5000 men, which was sent for no possible

use, as they could in no way stop the Boer advance, would have been surrounded, and either taken or cut up. If the Naval Brigade had not by a fluke got their long-range guns into Ladysmith before it was shut in," &c. But we say it only shows that God is still watching over Israel, and protected them by the mist and by the unreadiness of the Free Staters, by the clever foresight of the naval gunners, and the arrival of Sir Redvers Buller just before it was too late. He has not abandoned us to accidents, chances, flukes, or luck.

The safety of our troops during the many voyages our giant transports have made to and from the Cape during the progress of the war is very striking; 250,000 of our best troops were conveyed 6000 miles, and not a single life was lost. The results of the increase of the Empire are so far-reaching, they are incalculable. "Great Britain has no need to ask herself, as so many other Powers have to do, where she will find the wherewithal to pay the vast expenditure; she is so rich, that the question of money does not exist." (*The Standard*). Our commercial prosperity has increased ninefold. The thing was settled in heaven. The Boers were the aggressors.

Ian Maclaren, in an address, said: "I challenge any man to say whether any nation has so extended righteousness and civilization, or been so willing to give them to the ends of the earth. The princes of Israel and the people have gone willingly to the death for their country's sake. Comfort ye, comfort ye, the hearts of England, for the Covenant stands between them and God." Israel had a special mission, and are any man's eyes so blind that he cannot see the mission of England? Even in our sins there is a similarity between the sins of Israel and of England. "For a small moment have I forsaken thee, but with great mercies will I gather thee."

ROM. v. 15.

"The grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto many." (Dan. ix. 27; Isa. liii. 12).

ROM. vii. 1.

"Know ye not, brethren (for I speak to them that know the law)." The whole of this epistle is an exposition of the Gospel, in contrast to the law of Moses, which would have been quite unintelligible to those who had never been instructed in the law.

ROM. viii. 28.

"All things work together for good to them that love God, to them who are called according to his purpose." We have all been called.

ROM. ix. 4—6.

Paul's kinsmen, "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." These are Israel's prerogatives, which are not alienated; a delusion which has been held for ages, and against which St. Paul cautions the Romans. It by no means makes the promises of none effect that some, by unbelief and hardness of heart, have put themselves out of the pale of salvation.

ROM. ix. 7.

"In Isaac shall thy seed be called." That the purpose of God according to election should stand.

ROM. ix. 12, 13.

"The elder shall serve the younger." Was not this fulfilled by our conquest of the Dervishes, the cruel slave traders of the Soudan, and at the same time the avenging of the death of Gordon—one who was truly a saint. "Jacob have I loved, but Esau have I hated." God, of course, was right, though foolish men may say otherwise. (Gen. xxv. 23.)

ROM. ix. 14—24.

God fully intends what He does. (21.) "Hath not the potter power over the clay?" We have the same

simile in Jer. xviii. 1—17. The potter is God. One lump, the whole Hebrew race; not the Jews only, who alone the world acknowledges.

ROM. ix. 25—28.

"For he will finish the work, and cut it short in righteousness." (26.) "In the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." This is good news for us. Verses 31 to 33 apply to Judah. Paul speaks of Israel throughout the chapter as Gentiles.

ROM. x. 13.

"Whosoever shall call upon the name of the Lord shall be saved." This applies to Israel and to Gentiles alike; but does the adoption of the alien people exclude the lineal seed of Abraham? Christ came to redeem Israel, and it would be strange indeed if His mission failed for 1900 years. A Hottentot, accepting Christ, may be incorporated with Abraham's seed; but the literal children do not therefore lose their inheritance in Christ. "It is evident the redemption of the ten tribes ought to have taken place." (*Jewish Herald*).

ROM. x. 14, 15.

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Israel was the preacher in those days, and still is in ours. (15.) "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

ROM. x. 16—21.

"Faith cometh by hearing, and hearing by the word of God." Still necessary to spread the Gospel. (18.) "Their words went unto the ends of the world." (21.) "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." But He has never deserted them.

ROM. xi. 1—8.

"Hath God cast away his people? God forbid." (2.) "God hath not cast away his people which he foreknew." (5.) "At this present time [A.D. 60] also there is a remnant according to the election of grace." (7.) "And the rest were blinded." (8.) "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." This stupor has happened to many of both the houses of Israel: to Judah by their national refusal of the Messiah, and to Israel by their ignorance of their own identity. "Blindness in part has happened to Israel" (ver. 25).

ROM. xi. 11, 12.

"Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." (12.) "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" The fulness of the Gentiles refers to the promise to Ephraim (Gen. xlviii. 19). The accomplishment is at our very doors. Its culmination will be accompanied by the dissipation of Judah's blindness, and so all Israel will be saved. But the real Israel is represented by the world as banished from God's favour, and represented by a spiritual imitation composed of all nations.

ROM. xi. 13, 14.

"I speak to you Gentiles, inasmuch as I am an apostle of the Gentiles . . . if by any means I may provoke to emulation them which are my flesh." Those of his own race, of the stock of Abraham, of whom the different tribes were still distinguishable at that time.

ROM. xi. 15.

"For if the casting away of them be the reconciling of the world, what shall the receiving [acknowledging or reinstating] of them be, but life from the dead?" (Ezek. xxxvii.) The salvation of Israel precedes and contributes to the conversion of alien Gentiles.

ROM. xi. 16.

"If the root [Abraham or Christ] be holy, so are the branches"—who are the people named in Scripture the holy people.

ROM. xi. 17.

"And if some of the branches be broken off, and thou [the Gentile Christian Church], being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree." The wild olive tree refers to all men, of whatever kindred, clime, or colour, who, accepting Christ and the New Covenant of God, become partakers of their blessings and are made fellow-citizens in the household of faith. An olive tree was the ancient symbol of Judah and Israel (Zech. iv. 3—14; Rev. xi. 4), among whom the Latin Roman Christian Church was grafted. St. Paul recognised, as fully as any of the original apostles, the dependence of all Gentile churches upon the one Church of Christ, which had grown out of the root of Israel. (*Speaker's Commentary.*)

ROM. xi. 22.

"Toward thee goodness, if thou continue in his goodness: otherwise thou shalt be cut off." The Roman community has conspicuously failed in establishing the righteous kingdom of heaven. The fulness of time arrives, and that wild graft becomes effête; its wild boasting against the tree that bears it becomes no longer supportable, and it is broken off from the good olive by Henry VIII.

ROM. xi. 23.

"And they also, if they abide not still in unbelief, shall be graffed in again [the Jews, restored], for God is able to graff them in again."

ROM. xi. 24.

"If thou [Rome—this epistle being addressed to the Romans] wert graffed contrary to nature into a good olive

tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?" The Jews will be grafted back into their own stock, and not into another.

ROM. xi. 25.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." Israel has given up her idols, and become Christian; yet she is ignorant of her heritage. God's mystery is His hidden purpose in electing a nation, and training and directing it, unconsciously, for its divine instrumentality and destiny, to preserve the faith and evangelise the world (Isa. xlv. 4). "They shall not build, and another inhabit; they shall not plant, and and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. lxv. 22; Luke xviii. 7). Rom xvi. 25 refers to the mystery both of the grace of God and His people who profit thereby. The people of Israel were from their origin, and will be till the close of the earthly drama of humanity, a standing monument and a miracle of the special providence and special moral government of Jehovah, the God of Abraham, Isaac, and Jacob. They are a safe sign at a difficult angle of prophecy, and show He has had a scheme, a purpose in creation and providence, and in redemption, from which He never departs. If this had been a pure Gentile dispensation, it would have ceased with the restoration; instead of which, we are told many people and strong nations will come to seek the Lord, and their conversion be immensely accelerated, even as life from the dead.

ROM. xi. 25.

"I would ye should not be ignorant of this mystery, that blindness in part has happened to Israel." This blindness in part has happened to Israel; but the time has come for that darkness to be taken away, and it has been done; therefore Israel cannot claim the old excuse; it was only to last till the fulness of the Gentiles came in. In Gen. xlviii. 19, this is called "the multitude of

nations," and this is the only other place where the same expression is used, and implies an immensely numerous race, filling the whole earth. It must be Gentilized Israel, as how otherwise would their coming in effect the saving (or return) of all Israel? The prediction is of Ephraim, whose return will be unexpected.—Israel, who has been lost among the Gentiles. This is a mystery, but, nevertheless, it is true.

ROM. xi. 26—29.

"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (27.) "For this is my covenant unto them, when I shall take away their sins . . . they are beloved for the father's sake." (29.) "For the gifts and calling of God are without repentance." This is the problem of God's faithfulness, and the climax.

ROM. xi. 30—32.

"For as ye in times past have not believed God, yet have now obtained mercy . . . even so have these also now not believed, that through your mercy they may obtain mercy . . . that he might have mercy upon all."

ROM. xii. 2.

"That ye may prove what is that good, and acceptable, and perfect, will of God." The highest form of human existence is in knowing the will of God, and in failing in nothing in the doing of it. Perfected in every good work to do His will on earth, we become fitted to participate in His rule of the world, for which we are destined. Increased light brings increased responsibility. God would have us to be fountains of love to the world. (*Andrew Murray*).

ROM. xiii. 1.

"Let every soul be subject unto the higher powers." What nation is more law-abiding than the British and all her dependencies?

ROM. xv. 8.

"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Or to transfer them to the Gentiles? No! Israel is the evangelist of God, bringing in the Gentiles, who are partakers, not the sole owners, of God's grace. God's promises are as sure to be fulfilled in the 19th and 20th centuries as in former times.

ROM. xv. 10.

"Rejoice, ye Gentiles, with his people." Not come, ye, poor forsaken Israelites, try and rejoice with the Gentile saints; we have got your terrestrial treasures, and intend to keep them, although they are so carnal; but we are not unwilling to share heaven with you. Read Zacharias' prophecy, Luke i. 67; and Mary's, Luke i. 45—53; and Simeon's, Luke ii. 25.

ROM. xv. 22—24.

"Whensoever I take my journey into Spain, I will come to you." Written by Paul, A.D. 60. He suffered martyrdom, A.D. 67, and where he was in the interim is unknown. His ultimate destination was evidently the extreme west. Christ's instruction to him was, "I will send thee far hence to the Gentiles" (Acts ix. 15; Acts xvi. 17). Portions of the tribes were then in the British Isles. Jeremiah went to Ireland by Spain. It is known that the Goths settled in Spain; hence the wonderful energy and enterprise of that nation for a time; but it is gone, and the people who inspired it are also gone. A few small colonies were there at this time, and in France, in Massilia, now Marseilles. The Huguenots were Gallic. Stonehenge, read by Palmyrene numerals, has yielded an unexpected and graphic page of history. It marks a time when a narrow neck of land was overspread and swept away by a violent storm in the English Channel (by it called the Sea of Spain), cutting off the dry land from Sepharim (Ob. 20), and described as white silvery-looking Spain (like the cliffs of Dover), with cold and genial heat (like our climate). This may have

happened when the Almighty was preparing our home here for us (1 Chron. xvii. 9). The ancient name of Spain was Iberia; not unlike Hibernia—both have a Hebrew derivation. In Hebrew, Spain means something surrounded, and is only applicable to an island. Many of the tribes came into Britain through Spain. J. Rankin, F.R.A.S., the writer of this, adds: "Evidently, therefore, Britain was the Spain of the Syro-Chaldee version, and the one to which St. Paul alluded when he wrote to the Romans of taking his journey into Spain.

ROM. xvi. 10.

"Salute them which are of Aristobulus' household." When Paul sent these salutations to his family, Aristobulus himself was in Britain. He was of the family of Brennus, the British king. Mr. Taylor, the learned editor of *Calmet's Dictionary*, says, Aristobulus, the brother of Barnabas, one of the seventy sent forth by our Lord, was sent as a missionary to Britain, and died there. This is confirmed by the Welsh Triads and the Greeks.

ROM. xvi. 13.

"Salute Rufus, chosen in the Lord, and his mother and mine." Rufus Pudens, the brother of Paul, was married to Claudia, the daughter of Caractacus, the British king, who was led in triumph through the streets of Rome. That many members of our Royal family became Christians is certain. According to *Doomsday Book*, in the British Museum, A.D. 38, Joseph of Arimathea, Lazarus, Martha and Mary, Marcella, and others, who had been persecuted by the Jews, lived at Glastonbury, where was a college, which subsequently was made a free gift to them. Glastonbury was an ancient Hebrew settlement, formerly called Avalon, and the birthplace of Christianity in Britain. In the excavations of their lake dwellings we find instruments of agriculture, always well made; tools, files, slings, bone needles, safety-pins, and the remains of wells and bridges. They made daggers and other weapons, and were workers in pottery, lathe turning, smelting, and glass-work. Simon Zelotes,

or the Zealot, one of the apostles, was martyred and buried in Britain. *Cæsar's Commentaries* quite refute the notion of our national barbarity. Our Redeemer knew that many of His lost sheep were in the British Isles, and would no doubt prepare the way for their early reception of the truth. We begin to discern truth from error, and to recognise that a great deal of so-called history has come down to us from Roman Catholic sources, whose one object has been, from the very first, to prove that we owe all to Rome, when in reality Rome owes a great deal to us.

Rom. xvi. 25, 26.

"The mystery, which was kept secret since the world began, but now is made manifest by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations." This is about Christ and His people first, and then all nations. None but those thoroughly acquainted with the Old Testament can fully understand these epistles of St. Paul. Uncircumcised and heathen Israelites, quite distinct from Jews, were a phenomenon far more familiar to the apostles than we might suppose, though they could distinguish the difference.

The First Epistle of Paul to the Corinthians.

The Epistles to the Corinthians were written to the Hellenes or Christian Hebrews dispersed in Greece, and to the Gentiles. The Greeks were originally descended from the tribe of Dan; they were a gifted race with a great love of freedom, but undisciplined and self-conceited, and trained in the midst of the grossest moral corruption. (*Cambridge Companion to the Bible*). Corinth, the capital, was a place of many nationalities; the main current of trade between Asia and Western Europe passed through its harbours. Cenchrea was its port. At least 250 years before the Apostles the Celts had overrun Greece. Israel in Media was neither lost nor absorbed; on the contrary, she resolved to renew her

strength, to put away her idols, and to obey God's statutes as she had never obeyed them in her own land (2 Esdras xiii.). The Avesta, or Persian Bible, undoubtedly contains what was purely Israel history, but which became, by the growing power of deported Israel, Iranian or Persian history. As Israelite Aryans they began their mission of universal dominion by spreading abroad to the east and west. In Western India they were peculiarly active, and endeavoured to found a kingdom of righteousness. Coming through the regions between India and Persia called Ariana would give them the title of Aryans, but they styled themselves Sacae, or Saxons. At all events they became famous as religious reformers, and gave India what was considered the path to wisdom, joy, and peace—Buddhism. Zoroaster was neither a Mede nor a Persian; he was an Israelite. He was called Zoroaster because it meant excellent lawgiver—one who received instructions from the Creator to take possession of a land flowing with milk and honey, dividing the sea for the faithful to walk over dry-shod. The account of the holy people and the holy mountain, as given in the Avesta, can only be compared with what is related in Exodus xix. (*From Mrs. E. Reep*).

1 Cor. i. 1, 2.

"Paul, called to be an apostle . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints,"—called saints in the original, a name by which the children of Israel were known. The Corinthians were certainly not saints in our acceptation of the word. There is no doubt the British of to-day are all called. May we live up to our high calling as saints of the Most High.

1 Cor. i. 9.

"God is faithful, by whom ye were called into the fellowship of his son Jesus Christ our Lord." Is this a promise to Gentiles exclusively? The Bible from beginning to end shows the contrary.

1 Cor. ii. 2.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul never meant to imply that every other deed of kindness God has shown us was to be forgotten. Being Christians does not prevent our being Anglo-Israel.

1 Cor. ii. 7—15.

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." (13.) "Which things also we speak . . . comparing spiritual things with spiritual." (15.) "He that is spiritual judgeth all things."

1 Cor. iii. 9.

"We are labourers together with God: ye are God's husbandry, ye are God's building."

1 Cor. iv. 1.

"Stewards of the mysteries of God."

1 Cor. x. 1—11.

"Our fathers were under the cloud, and all passed through the sea." (4.) "They drank of that spiritual Rock that followed them; and that rock was Christ." (5.) "In the wilderness" (11.) "all these things happened for ensamples." Paul's warnings are drawn from the history of Israel.

1 Cor. x. 32.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." These Hellenist Hebrews were part of the church of God and Israel.

1 Cor. xii. 2.

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." They were aliens from the commonwealth of Israel, Gentilized and idolators, but the scattered tribes.

1 Cor. xiii.

The subject of the chapter is Christian love; to be an Israelite is vain and worthless without it. God will give us all spiritual gifts and graces, as He has promised to us as a nation (Jer. xxxi. 33; Heb. viii. 10).

1 Cor. xiv. 1—3.

"Desire spiritual gifts, but rather that ye may prophecy. . . . He that prophesieth speaketh unto men to edification." He will surely give us the right understanding of the prophetical books too.

1 Cor. xvi. 6—9.

"I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go." (9.) "For a great door and effectual is open to me." (2 Cor. x. 16).

The Second Epistle of Paul to the Corinthians.

This epistle was written from Ephesus, and was sent by Titus or Philip.

2 Cor. i. 1.

"Unto the church of God which is at Corinth, with all the saints which are in Achaia."

2 Cor. iii. 12—16.

"Even unto this day, when Moses is read, remaineth the vail untaken away. . . . Nevertheless, when it shall turn to the Lord, the vail shall be taken away." This shows that Paul's audience were acquainted with the Hebrew Scriptures. The passage deserves consideration. Is there not a vail over the ten tribes?

2 Cor. iv. 7.

"We have this treasure in earthen vessels." Our sufficiency is of God, who hath made us able ministers of the New Testament. The destiny of the British

Empire is the duty of governing alien races for their own benefit and interests, and not for our own. Coloured races fail in the qualities of directing and other responsibilities which have been committed to us as Israel. (2 Cor. v. 18—21).

2 Cor. viii. 23.

"They are the messengers of the churches, and the glory of Christ." And we, as Israel, are the honoured agents of Him who employed them.

2 Cor. x. 16.

Enlarged "to preach the gospel in the regions beyond." Where was he more likely to go than to the Isles of the West, or Great Britain, which had been peopled for many hundreds of years by the same race as himself. Our islands were known to the Greeks as early as the sixth century B.C. (*Skene.*)

2 Cor. xii. 2.

"I knew a man in Christ above fourteen years ago . . . caught up to the third heaven." This, considered with verse 14, and 2 Cor. xiii. 1, and Gal. i. 17—24, and ii. 1—"Then fourteen years after I went up again to Jerusalem"—leads one to suggest, Have these intervals, and the fourteen years of time, been fully accounted for? Before Paul wrote he had been fourteen years absent from his friends, and "was unknown by face unto the churches of Judæa." Was he, perchance, in Great Britain then—at any rate part of the time? especially as tradition says he was there, even mentioning the place on the coast of Dorsetshire where he landed.

The Epistle of Paul to the Galatians.

The Epistle to the Galatians was the only one St. Paul wrote with his own hand. In his time the language of Southern Britain and Galatia was one and the same. (*Bishop Lightfoot.*) So he, and the apostolic preachers

who very shortly after visited us, would have no difficulty in making themselves understood. They were undoubtedly the elect wanderers of the Dispersion. They were afterwards called Celts, the name being first applied to them by Herodotus. These warm-hearted people gave St. Paul an enthusiastic welcome (Gal. iv. 15). "If it had been possible, ye would have plucked out your own eyes and given them to me." They peopled this country possibly 2000 B.C. Wales was once called Pays de Galles; also Cambria, from Cimbri, who came into Britain 1000 B.C. Our Cimbric ancestors once possessed all the land from the Black Sea to the Baltic. Later, Wales was called Walles or Valles, from the Vandals, which simply means wanderers. They and the Goths, under Alaric, conquered Rome, A.D. 553. The Vikings from Odin were of the same stock. They reached France as Normans (Norsemen, or Northmen) from Norway, 900 A.D. M. du Chaillu spent eight years of his life in studying the character of these people. The result was a book entitled *The Viking Age*. The Scandinavians of Iceland discovered Iceland, Greenland, and part of North America.

GAL. ii. 11.

Peter and Paul being both at Antioch (which is 800 miles north-east of Jerusalem, on the direct route to the dispersed of Israel), they disputed about circumcision. Both circumcised and uncircumcised were Israel; the Galatians did not circumcise.

GAL. iii. 2.

"Received ye the spirit by the works of the law, or by the hearing of faith?" Paul would not have asked this question of heathens, who never were under the law; clearly he was speaking to the uncircumcised house of Israel, who had known the law before they became Christians.

GAL. iii. 28.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye

are all one in Christ Jesus." This verse must be spiritual, as literally there were Jews and Greeks, bond and free, male and female; yet all are one in Christ spiritually. (29.) "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

GAL. iv. 8, 9.

"Ye did service unto them which by nature are no gods. But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" These are Galatians returning again to the Levitical covenant, and not Jews, as the Jews did not again become idolators after the captivity. This was A.D. 58.

GAL. iv. 27—31.

"The desolate [Israel] hath many more children than she that hath an husband [Judah]." This is a prophecy referring to the promises to Abraham.

GAL. v. 1.

"Be not entangled again with the yoke of bondage." "If they were pure Gentiles or heathen, when had they been under it?" Professor Jowitt remarks that the Galatians must have passed through a course of Judaism before they became Christians.

GAL. vi. 16.

"Peace be on them, and mercy, and on the Israel of God." The last part of the sentence precludes the idea that Israel would disappear, or be spiritualised into nothing. These Galatians were the literal flesh and blood descendants of Israel.

THE EPISTLE OF PAUL TO THE EPHESIANS.

We find an indication of the name of Ephesus in 1 Sam. xvii. 1, 12. The Philistines gathered to battle

in Ephes-dammim. The derivation is the same as Ephraim. "David was the son of the Ephrathite of Bethlehem-Judah" (elsewhere called Bethlehem-Ephratah), whose name was Jesse.

EPH. i. 1—14.

"To the saints . . . and to the faithful in Christ Jesus. . . . Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world." (5.) "Having predestinated us unto the adoption of children." (11.) "In whom also we have obtained an inheritance . . . according to the purpose of Him who worketh all things after the counsel of his own will." (12.) "That we should be to the praise of his glory," &c. This explains the doctrine of election and the reason of it. Why do we then leave God's elect people entirely out of our scheme of salvation? Surely we are out of harmony with the whole tenor of Scripture in so doing. Gentile participation in Israel's covenant blessings is a very different thing from monopolizing them. St. Paul was speaking to Israel, and knew it. "At that time a prisoner in Rome, he watched from that centre the practical working of a world-embracing Empire. The church at Ephesus was one of the most important, and he opens their eyes especially to God's eternal purpose in gathering Jew and Gentile into His inheritance." (*Cambridge Companion to the Bible*). Ephesus was the city St. Paul was longest in; it was the capital of Asia Minor.

EPH. ii. 1—12.

"You hath he quickened [Ezek. xxxvii. 1—11] who were dead in trespasses and sins." Where no law is, there is no transgression (Rom. iv. 15). (11.) "Who are called Uncircumcision." This is a name never applied by the Jews to heathen nations indiscriminately. They were (12.) "aliens from the commonwealth of Israel, and strangers from the covenants of promise."

EPH. ii. 13—18.

"But now in Christ Jesus ye who sometimes [sometime, or once—Col. i. 21] were far off are made nigh by the blood of Christ" (14.) "He is our peace, who hath made both one [Israel and Judah], and hath broken down the middle wall of partition between us." (15.) "Having abolished in his flesh the enmity . . . for to make in himself of twain one new man."

EPH. ii. 19—22.

"Built upon the foundation of the apostles and prophets." Let us then become more considerate builders; more wise in spiritual matters, that we may see Moses' glorious wish fulfilled, that all the Lord's people were prophets—Israel, Judah, and the Gentiles too.

EPH. iii. 11.

"According to the eternal purpose, which he purposed in Christ Jesus our Lord" (Phil. ii. 11, 12).

EPH. v. 8.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

EPH. vi. 13.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Must we not accept to the full all the light He graciously shows us, and understand Him and our duties, and all He would have us do?

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Philippi was a Roman military colony, commanding the high road between Europe and Asia. The church there was the earliest founded by St. Paul in Europe.

PHIL. i. 12—14.

St. Paul rejoices, being still a prisoner in Rome, that his bonds have helped to the furtherance of the Gospel.

PHIL. ii. 15, 21.

"The sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." St. Paul himself was of the house of Benjamin, the tribe lent to give light to the house of David. (21.) "For all seek their own, not the things which are Jesus Christ's." This is one reason that our Identity views are so slowly adopted, so many come short and remain doubting salvation, never advancing further to glorify God, or even thinking it necessary to do so; or they seek their own salvation, and there they begin and end.

PHIL. iii. 3.

"We are the circumcision." St. Paul himself was circumcised.

PHIL. iv. 3.

"Clement also." Clement says Paul preached to the utmost bounds of the West. Paul, having been in Spain, went from one ocean to another, and preached in the western parts. (*Jerome.*) Paul preached in the countries which the Briton inhabits, and in the utmost Thule. Some of the twelve passed over to those which are called the British Isles." (*Eusebius*, A.D. 161). Leirig, who reigned in Wales as titular king of Britain, A.D. 180, made Christianity the religion of the realm.

PHIL. iv. 22.

"All the saints salute you, chiefly they that are of Cæsar's [Nero's] household." Many of whom are now known to have been British Christians.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

COL. i. 2.

"To the saints and faithful brethren." Psalm cxlviii. 14 tells us who they are—"even the children of Israel, a people near unto him."

COL. i. 5, 6, 23.

"The word of the truth of the Gospel which is come unto you." The Gospel ordained to be preached to every creature which is under heaven. Christ accomplishes salvation; Israel proclaims it. Salvation is universal; our Saviour will have all men to be saved, and to come to the knowledge of the truth. (1 Tim. ii. 4.)

COL. i. 10—13.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." We must not stand still, but carry the Gospel into every land, being anxious to hear and willing to believe more and more of His goodness to us. (12.) "Giving thanks unto the Father, which hath made us meet to be partakers of the saints in light." (13.) "Who hath translated us into the kingdom of his dear Son."

COL. i. 21.

"And you that were sometime alienated . . . yet now hath he reconciled"—a people who had been removed from the Covenant and brought into it again. They were alienated and reconciled, therefore Israel.

COL. ii. 13.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (14.) "Blotting out the handwriting of ordinances that was against us . . . and took it out of the way, nailing it to his cross." The Colossians were not circumcised, therefore not Jews; yet perfectly acquainted with the laws of Moses, therefore Israel.

COL. iii. 11.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." The Scythian nation was made up of various tribes, having different

names, though all are classed under one general name. There were also tribes living among them who were not Scythians by tradition. (*Herodotus.*) They were the most sincere and least deceitful of any people. (*Strabo.*) Barbarian and Scythian are here contrasted. They distinctly held the faith of one true unseen God, and have been proved to be Saxons and the sons of Dan. Are we to suppose that these learned, hardy, shrewd, independent tribes, whose laws and institutions are the foundation of those which we are now enjoying, came self-instructed out of some hole or corner, stepped into Israel's shoes, and supplanted him in the Divine favour; or are we to adopt the more reasonable conclusion, that the breaking up of Israel from the Promised Land was merely leading them away to "plead with them in the wilderness," to consolidate the good they had acquired and purge out the evil. The Anglo-Saxon race is surely the result of one continuous plan of God for the education and perfecting of one race for His working instruments. In Him there is no indication of change, and observe the redemption of man has been His principal work on earth, to which all else is subservient. "I said not unto the seed of Jacob, Seek ye me in vain." (*Col. Gawler.*) We are not bolstering up a case which will not bear scrutiny. London = Dan'stown is a definition. On old Aldersgate in London was a statue of Jeremiah, and inscription: "Then shall enter into the gates of this city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes the men of Judah, and the inhabitants of Jerusalem." And on the other side a statue of Samuel, with an inscription: "Behold, I have made a king over you."

The First Epistle of Paul to the Thessalonians.

Thessalonica was the most important city in Macedonia, politically and commercially. It was a seaport on the way to Rome. This Epistle is placed before the Epistle to the Corinthians in point of time. A.D. 52, 53, is the date of the second Epistle.

1 THES. i. 4—9.

"Knowing, brethren beloved, your election of God." (6.) "Ye became followers of us, and of the Lord." (8.) "From you sounded out the word of the Lord . . . in every place." A mark of Israel. (9.) "Ye turned to God from idols, to serve the living and true God."

1 THES. ii. 14—16.

"Ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews." They were not Jews. (15.) "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men." (16.) "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath has come upon them to the uttermost." These elect of God and brethren of Paul were Scythians, Britons whom God called into His kingdom and glory. A letter, which was endorsed by all the leading Scots of Bruce's time, declared that they were Scythians.

1 THES. iv. 5.

They were not to be "as the Gentiles which know not God." So neither Jews nor Gentiles, but of the lapsed tribes of Israel, and each and all of the Epistles show proof in themselves that they were addressed to those who were at that time Gentilized Christian Israel.

1 THES. v. 5.

"Ye are all the children of light, and the children of the day."

1 THES. v. 20—24.

"Despise not prophesyings." We who believe in the identity of Britain with lost Israel have taken that advice. (21.) "Prove all things; hold fast that which is good." It is our duty to do so. Whoso is wise, and will observe these things, shall understand the loving-kindness of the

Lord. "Who is wise, and he shall understand these things? Prudent, and he shall know them, for the ways of the Lord are right." (Hos. xiv. 9.) (24.) "Faithful is He that calleth you, who also will do it."

The Second Epistle of Paul to the Thessalonians.

This epistle was addressed to the covenant people, transferred from the old dispensation to the new.

2 Thes. 1—5.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (5.) "That ye may be counted worthy of the kingdom of God." Israel will remain even to the end.

2 Thes. ii. 13, 16, 17.

"God hath from the beginning chosen you to salvation." (16.) "Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, (17.) comfort your hearts, and stablish you in every good word and work."

The First Epistle of Paul to Timothy.

Written A.D. 66—Paul was then a prisoner in Rome.

1 Tim. i. 2—5.

"Unto Timothy, my own son in the faith." In Acts xvi. we have his call and lineage—his mother a Jewess, his father a Greek.

1 Tim. i. 3, 4.

"I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine, (4.) neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying." That the Hebrews are fond of keeping their

genealogies is plain—the books of Chronicles and Nehemiah serve their purpose. This is also a well-known characteristic of the Scotch. But it was not God's intention that Israel should be known till now.

1 Tim. i. 6—20.

The apostle counsels the avoiding oppositions of science, falsely so called. This is the Bible verdict. It is not science which opposes the truth, only what is falsely called science.

The Second Epistle of Paul to Timothy.

2 Tim. i. 3, 11.

"I thank God whom I serve from my forefathers." (11.) "I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

2 Tim. i. 9.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

2 Tim. ii. 2.

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

2 Tim. ii. 7—10.

"Consider what I say; and the Lord give thee understanding in all things." Here is advice for all Christians. (8.) "Remember that Jesus Christ of the seed of David was raised from the dead." (10.) "For the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

2 Tim. iii. 1—9.

"This know also, that in the last days perilous times shall come." In ours. (7.) "Ever learning, and

never able to come to the knowledge of the truth." How very important it is to understand the truth in God's word. (8.) "As Jannes and Jambres withstood Moses, so do these also resist the truth." (9.) "But they shall proceed no further." They are only allowed to go a certain length.

2 Tim. iii. 14—16.

"But continue thou in the things which thou hast learned, and hast been assured of." (15.) "And that from a child thou hast known the holy scriptures." Advice for all to follow, as well as Timothy. (16.) For "all scripture is given by inspiration of God." We may not select, and say we believe this, and do not believe that.

2 Tim. iv. 4.

"They shall turn away their ears from the truth, and shall be turned unto fables."

2 Tim. iv. 19.

"Salute Prisca and Aquila, and the household of Onesiphorus." Dr. Harnack, a German writer, says Priscilla was in Rome, and, helped by Aquila, wrote the Epistle to the Hebrews. Paul writes, in Rom. xvi., "Greet Priscilla and Aquila, my helpers, who have for my life laid down their own necks." (19.) Onesiphorus was in Britain, therefore his household only are greeted.

2 Tim. iv. 21.

"Do thy diligence to come before winter. Eubulus greeteth thee [Eubulus was in Britain, A.D. 61], and Pudens, and Linus, and Claudia, and all the brethren." Claudia was the daughter of Caractacus, King of Britain, Pudens and Linus her son and husband. Caractacus had been a prisoner in Rome. Is it not possible Paul wrote from Britain, and wished Timothy to join him there before the winter?

The Epistle of Paul to Titus.

Titus ii. 14.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The children of Israel were a stubborn and wicked people from first to last; and only in the same way can the British be described as holy and a peculiar people, when covered with Christ's righteousness. The birthright privilege carries special duties with it; it is not for selfish glory. He has given ability to one nation to serve Him more than another. and that nation is Great Britain. Ps. cxxxv. 14—21: "For the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure." "If ye will obey my voice and keep my covenant."

The Epistle of Paul to Philemon.

Written from Rome, and sent by Onesimus to Colosse.

Phil. 1—9.

"Paul, a prisoner," also wrote the Epistle to the Ephesians and the Second Epistle to Timothy in prison. He suffered martyrdom under Nero, A.D. 68.

Phil. 23, 24.

"There salute thee . . . Marcus . . . Lucas, my fellowlabourers." Mark and Luke were imprisoned with him. Onesimus was a released slave (Isa. lviii. 6). St. Paul, in these Epistles, emphasizes the universality of the Gospel, which is shown to produce right conduct and to satisfy the social as well as the individual rights of men.

The Epistle of Paul to the Hebrews.

The Epistle was first written in Hebrew, and probably translated into Greek by Paul. This Epistle proves there was a Hebrew church not called Israel or Judah. It is written by a concealed apostle to a concealed people,

apparently to the Twelve Tribes. It may look forward to the present time, when they shall again be united, as in Jer. iii. 18; for "in those days the house of Judah shall walk with [or to] the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." If Paul was in Britain, what more likely than that he wrote this epistle to the inhabitants on his way there—perhaps from Spain? "I will save the house of Joseph" (Zech. x. 6). It has been said of this Epistle that it suggests it was written to Christian Jews. We say Israel. The author of the Epistle has withheld his name, and neither the voice of tradition nor of criticism enables us to fill up the blank left by his silence. (*Cambridge Companion to the Bible*). The old prophecies of Genesis are now being fulfilled to us. Even then Israel was in Great Britain.

HEB. i.

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "Christ was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. i. 19, 20). "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, we may be also glorified" (Rom. viii. 17). "He is Lord of Lords, and King of kings, and they that are with him are called and chosen and faithful" (Rev. xvii. 14). God reveals Himself and His eternal purpose towards a sinful world.

HEB. i. 14.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The angels are; so also are the Angles, or English.

HEB. ii. 1, 5—17.

"Therefore we ought to give the more earnest heed to the things which we have heard." If all tales be true,

the Britains had heard. They had long been Christians, having received the Gospel from its first witnesses. (5.) "For unto the angels hath he not put in subjection the world to come?"

HEB. iii. 1—19.

"Wherefore, holy brethren, partakers of the heavenly calling [separated for unselfish work], consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful," (5, 6,) as Moses was in all his house. "Whose house are we, if we hold fast." Wherefore (8) "harden not your hearts, as in the provocation, in the day of temptation in the wilderness." The contents of this book confirm the accuracy of the title; the people addressed were Hebrews, delighting in their own ritual and history. For, having proved the New Covenant, in the preceding epistles, from their ritual, the Apostle now does so from their history.

HEB. iv. 1.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

HEB. iv. 2.

"For unto us was the Gospel preached." Surely it has also been preached to *us*.

HEB. iv. 6.

"They to whom it was first preached entered not in because of unbelief"—the Jews. (7.) "Again, he limiteth a certain day . . . there remaineth therefore a rest to the people of God"—"if ye will hear his voice." God has yet appointed a time when they also will share in His salvation.

HEB. v. 1—14.

The Apostle, addressing again those who are Christians, tells them of Christ, a priest for ever, after the order of Melchisedec. (11.) "Of whom we have many

things to say, and hard to be uttered, seeing ye are dull of hearing"; and "strong meat belongeth unto them that are of full age." We have yet much to learn.

HEB. v. 12, 13.

"When for the time ye ought to be teachers, ye have need that one teach you again." (13.) "For every one that useth milk is unskilful in the word of righteousness." Where progress is absent, there is no life.

HEB. vi. 1.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." So let us cling to our faith, and, leaving the rudiments, let us press on; and we have in the oath of God to Abraham a most solid ground for clinging to our faith.

HEB. vi. 12, 13.

"Followers of them who through faith and patience inherit the promises." (13.) "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

HEB. vi. 17.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath . . . in which it was impossible for God to lie," that we might "lay hold upon the hope set before us"—in the full assurance of hope to the end. Does this not show salvation is first to Israel? How unchangeable is God's purpose with regard to His people! Yet we are told they have ceased to exist. Israel may be hidden, but must always be there; no other can possibly take his place; the olive tree is not pulled up by the roots, though Judah has been temporarily torn off because of unbelief. As only one people are now in possession of these promises, it follows they must be the heirs.

HEB. vii. 1—6.

"Melchisedec, king of Salem, priest of the most high God" (whether he was Christ Himself or Shem) was certainly a type of Christ and of the Communion instituted by Him. "He brought forth bread and wine"—the same symbols—and received tithes of Abraham (Gen. xiv. 18; Acts vii. 38).

HEB. viii. 6—10.

"Also he is the mediator of a better covenant." (8.) "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Israel, indeed, has been first, and they are not to be preceded by Gentiles. (10.) "This is the covenant that I will make with the house of Israel after those days, saith the Lord," &c.

HEB. viii. 11.

"They shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." After Christ's second coming we shall know.

HEB. viii. 12.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The day will come when all Israel will be saved (ere long, we hope); as it is written in Rom. xi. 26; Ezek. xxxvi. 25—38; Jer. xxxi. 31—37.

HEB. viii. 13.

"That which decayeth and waxeth old is ready to vanish away." The Lord is working gradually, but surely. Both the old and new covenants were made with the same people. He shows special dealing on special lines with a special people, which was in existence in St. Paul's time, and will be to the end of time.

HEB. ix. 17.

The 9th chapter shows that God's people Israel could not have been superseded by Gentiles when Christ came. Nationally, He has died for and redeemed His people according to all Scripture. "A testament is of force after men are dead." Consequently, until Christ came and died, the covenant with Abraham did not become active.

HEB. x. 23.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

HEB. xi. 16.

"God is not ashamed to be called their God: for he hath prepared for them a city."

HEB. xi. 17—19.

"By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only-begotten son." Isaac was a type of Christ. (18.) "Of whom it was said that in Isaac shall thy seed be called: (19.) accounting that God was able to raise him up, even from the dead." He was also a type of ten-tribed Israel, who will live again (Ezek. xxxvii.; Heb. xi. 12).

HEB. xi. 20.

"By faith Isaac blessed Jacob and Esau concerning things to come." They may yet be united in one faith.

HEB. xi. 21.

"By faith Jacob, when he was a dying, blessed both the [two] sons of Joseph." The others are not mentioned here, and they are blessed before the rest in Genesis.

HEB. xi. 22.

"By faith Joseph, when he died, made mention of the departing of the children of Israel."

HEB. xi. 39, 40.

All these, "having obtained a good report through faith, received not the promise." This is plainly taught. God has provided some better thing for us, that they, without us, should not be made perfect; but, with us, be made perfect in Christ. God was forming a people with strength and consciousness of duty, and, thus equipped, Israel alone is competent to wield universal dominion—the sole nation to whom it could be trusted. If their pre-eminence was created in them by ages of austerity, calamity, and sorrow, it is reasonable they should reap the fruits; as generations that endured the discipline did not attain the blessings. God has declared a purpose in Ephraim-Israel, and its accomplishment is necessary for the regeneration of the world, and Great Britain bids fair to hold the world.

HEB. xii. 1—3.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." All these are witnesses of God's truth and faithfulness, and now there are many more witnesses. (2.) "Looking unto Jesus." (3.) "Lest ye be wearied and faint."

HEB. xii. 9.

Our fathers correct us; (10) "but he for our profit, that we might be partakers of his holiness." (Deut. viii. 5.) He makes the curse into a blessing. We have been reared from Abraham's stock to stem the coming flood, and, with God's help, let us do so.

HEB. xii. 11—16.

"Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright." The Greek word is "birthrights." Besides the spiritual heritage, they include the temporal endowments of enlargement, dominion, and power, and all enabling means of carrying the spiritual blessings to the ends of the earth.

HEB. xii. 18—24.

"For ye are not come unto the mount that might be touched," &c. (22.) "But ye are come [not shall come] unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." God's messengers are Englishmen, a word that has the same derivation as Angels. (23.) "To the general assembly and church of the firstborn," &c. ("I am a father to Israel, and Ephraim is my firstborn"). (24.) "And to Jesus the mediator of the new covenant . . . that speaketh better things than that of Abel." A covenant of mercy, not revenge.

HEB. xii. 26—29.

"Yet once more I shake not the earth only, but also heaven." Simply to shake the wicked out, and to establish righteousness; to take out of them a people made for Himself; for God hath blessed the seventh day and made it holy (and the 7oooth year now so close at hand). (27—29.) Let the misery of the unchristianized world be known, and then the evangelization of it will follow.

HEB. xiii. 5, 6.

"He hath said [to the same people], I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper." This promise is reiterated throughout the Bible. It is national as well as personal, and applies to the past, the present, and the future. To Jacob: "I will not leave thee until I have done that I have spoken to thee of" (Gen. xxviii. 13—15); to Moses; to Joshua; to Solomon and Ezra; to Israel; to Judah (Deut. xxxi. 6); in the wilderness; and gathered in one place—here in Britain (2 Sam. vii. 10; Ezek. xxxvii.; Isa. xli. 13, 14, 17, &c.; and in the Holy Land (Jer. iii. 14, 18; throughout all their history, in fact, in the Holy Land and without it (Heb. xiii. 11—13).

HEB. xiii. 7.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (14.) "For here we have no continuing city, but we seek one to come." Like Abraham (Heb. xi. 10).

HEB. xiii. 16—20.

"To do good and to communicate forget not." These are to be the peculiar attributes of Israel—a God-fearing, law-abiding people. "For with such sacrifices God is well pleased." (20.) "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," &c. Note each sentence of the blessing. It speaks of resurrection. Christ is specially the Shepherd of Israel, the sheep with whom His covenant is everlasting, through which all our national and personal blessings come. Our responsibility increases with our privileges. It was written in the company of Italian Christians, but there is no indication of the place of its composition. Paul wrote his Epistle to the Romans before he visited Rome; so it is probable he wrote this to the British before he visited Britain.

THE GENERAL EPISTLE OF JAMES.

Clearly and unmistakably to the ten tribes, A.D. 60, as well as Judah and Benjamin. James is believed to be "the Lord's brother" (Gal. i. 19), and if so, he was of the tribe of Judah. He suffered martyrdom at Jerusalem under Annas, the high priest. He addresses his brethren throughout—those who were Christian converts only.

JAMES i. 1.

"James, a servant of God, . . . to the twelve tribes which are scattered abroad, greeting" (R.V., "to the dispersion," the name the Jews then gave to the lost tribes). Many of the Jews who never returned from

Babylon would be among the number here addressed. "Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16). "They shall be wanderers among the nations, yet shall not the least grain fall upon the earth" (Hosea ix. 17; Amos ix. 2; Sam. vii. 10), and still applicable to them.

JAMES i. 17, 18.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (18.) "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

JAMES ii. 5.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" The poor being always with us is one of our signs.

JAMES ii. 23.

Abraham was called "the friend of God."

JAMES iii. 13.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Much is required of us who know our identity.

JAMES iii. 18.

In the time of Eusebius it was understood that this epistle was addressed to the Hebrews of exiled Northern Israel. It is quite plain that James and Peter both understood that Israel was still the elect nation, or they would not have addressed them as such.

JAMES iv. 10.

"Humble yourselves in the sight of the Lord, and he shall lift you up."

JAMES v. 8, 11.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (11.) "Behold, we count them happy which endure. . . . The Lord is very pitiful, and of tender mercy."

THE FIRST EPISTLE OF PETER,
Called the Apostle of the Circumcision.

1 PET. i. 1.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In short, those whom Josephus said were beyond Euphrates. Peter here locates them. Herodotus says the Cappadocians were known to the Greeks as Syrians. The Greek original is, "To the elect wanderers or pilgrims of the dispersion, gathered in God's election, or picked out, strangers to men among whom they dwelt, but known and foreknown to God." Yet some say Judah and Israel will only inherit the earth, and the better country is for us (*Bishop Leighton*). No doubt the good Bishop opposed such a thought, although some still say so. Acts ii. 9 (note): "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

1 PET. i. 2—4.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This is the doctrine of election. (3.) "Which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." [Israel who had before been in God's favour]. (4.)

"To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

1 Pet. i. 5.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

1 Pet. i. 6—9.

"Wherein ye greatly rejoice." (9.) "Receiving the end of your faith, even the salvation of your souls."

1 Pet. i. 10.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you."

1 Pet i. 12.

"Which things the angels desire to look into." And surely we ought also.

1 Pet i. 13—16.

"Wherefore . . . as he which hath called you is holy, so be ye holy." (16.) "Be ye holy; for I am holy." This is the constant call of God to Israel of old.

1 Pet. i. 20.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

1 Pet. i. 21—25.

"The word of the Lord endureth for ever."

1 Pet. ii. 1, 2.

"Wherefore . . . as newborn babes, desire the sincere milk of the word, that ye may grow thereby." How have they done all this, if still unconverted to Christ? Through the Christian era has the faith of the Jews grown or progressed in any sense up to the present period?

1 Pet. ii. 4—7.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, (5) ye also, as lively stones, are built up." The simile of the stone is applied both to Christ and to His people, and symbolised in the Great Pyramid. (7.) "The same [Christ] is made the head of the corner."

1 Pet. ii. 8.

"A stone of stumbling, and a rock of offence, even to them which stumble: . . . whereunto also they were appointed." The punishment is appointed to the Jews, and all who refuse salvation through Christ.

1 Pet. ii. 9.

"But ye are a chosen generation [R.V., "elect race"], a royal priesthood [these are God's own names given to Christian Israel], an holy nation." One only, and cannot mean Gentile churches or nations, nor Jews, nor Japhetic nations; but a nation which has eluded the search of the learned, because, by God's appointment, it is not to be reckoned or recognised among the nations till He is pleased to let them be known. These verses apply only to Israel. "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

1 Pet. ii. 10—12.

"Which in time past were not a people, but are now the people of God" (Hosea ii. 23). Evidently it was then known that Israel of the ten tribes, expatriated 700 years before, were among the Gentiles to whom they were as strangers and pilgrims (Isa. lxi. 9; xlix.; 1 Pet. iv. 3).

1 Pet. ii. 25.

"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

1 Pet. iii. 6.

"Sara . . . whose daughters ye are, as long as ye do well." This is used as a part of our marriage service.

1 Pet. v. 13.

"The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus [St. Mark], my son." North of Babylon, and south of the Caspian, any of the ten tribes of the old Assyrian captivity would be subjects of Peter's ministry, which explains the Parthians and Medes being mentioned first by St. Luke on the day of Pentecost.

The Second Epistle of Peter.

2 Pet. i. 1—11.

"To them that have obtained like precious faith with us through the righteousness of God and our Saviour" Israel first. (4.) "Whereby are given unto us exceeding great and precious promises." (11.) "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

2 Pet. i. 19.

"We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." The dark place is the cause of our misunderstanding the prophecies, and not in the prophecies themselves. They spoke of what they had seen of prophecy fulfilled to His people; which we also can do of prophecy fulfilled to us His people.

2 Pet. i. 20, 21.

"Knowing this first, that no prophecy of the scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Ghost." And by this help they can be interpreted.

2 Pet. ii. 12.

Those that "speak evil of the things that they understand not" are counted among the unworthy servants of the Lord.

2 Pet. ii. 15, 16.

Balaam's most remarkable prophecy is to be found in Numbers xxiii. and xxiv.

2 Pet. iii. 1.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds." The first and second epistles were to the same people.

2 Pet. iii. 3, 4.

"There shall come in the last days scoffers . . . saying, Where is the promise of his coming?"

2 Pet. iii. 7.

"The day of judgment and perdition of ungodly men." Then the people will call on the name of the Lord and serve Him with one consent; then the saints shall rule the earth. That day cannot come till Israel be found, and Israel and Judah shall return in triumph to their land.

The First Epistle General of John.

1 John ii. 2.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Israel first.

1 John ii. 4.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." These commandments, given to Israel from Mount Sinai, are founded on love to God and man, as stated by our Lord (Mark xii. 29—31). "Freely ye have received, freely

give." There is so much in St. John's epistles about the truth, we cannot too much seek to know and live according to it.

1 John ii. 18, 19.

"Little children, it is the last time" (hour)—speaks of the apostate Church of Rome departing from us.

1 John ii. 20, 21.

"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

1 John ii. 27.

"The anointing which ye have received of him abideth in you . . . the same anointing teacheth you all things, and is truth." "He sheweth mercy to his anointed, unto David, and his seed for evermore." "Now know I that the Lord saveth his anointed. He is the saving strength of his anointed." "But thou hast cast off and abhorred; thou hast been wroth with thine anointed" (a thing of the past, praise God). "He suffered no man to do them wrong, saying, Touch not mine anointed, and do my prophets no harm." "There [in Zion] will I make the horn of David to bud." "I have ordained a lamp for mine anointed." All these texts, except the first, are to be found in the Psalms. Zec. iv. 14, mentions "two anointed ones that stand by the Lord of the whole earth." Are they not Israel and Judah?

1 John iii. 1.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me" (Isa. xlv. 11; Hosea i. 9, 10).

The Second Epistle of John.

2 John 1—4.

In this the truth is very important. "I rejoiced greatly that I found of thy children walking in truth." We are asked, what is the use of knowing our identity? We answer, surely we should know the truth. All the truth God has graciously shown us should be known; and how can we fulfil His purposes if we are ignorant of them? Surely it is advisable to understand what He requires of us, "testifying of the truth even as thou walkest in the truth."

The Third Epistle of John.

3 John 4.

"I have no greater joy than to hear that my children walk in truth."

3 John 7, 8.

"They went forth, taking nothing of the Gentiles." As Gaius did, so ought all Israel to do; that we may be fellow-helpers to the truth.

The General Epistle of Jude.

"Jude, the servant of Jesus Christ, and brother of James [therefore a brother of our Lord also], to them that are sanctified." Therefore to the same people to whom it was said, "I am the Lord that sanctifieth you, the seed of Abraham. I have chosen thee, and not cast thee away."

Jude 3.

I "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Again His people.

Jude 5—14.

"I will therefore put you in remembrance" that the Lord saved his people "out of the land of Egypt."

And in remembrance also of Sodom and Gomorrha, and of Moses, Balaam, and Enoch, who prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints." A passage from the book of Enoch, the oldest prophecy in the world, and retained in the Abyssinian Canon of Scripture.

The Revelation of St. John.

"Revelation" is the unveiling or revealing of prophecy.

Rev. i. 1.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must come to pass." These are the words of Jesus Christ, given after His Ascension.

Rev. i. 3.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Rev. i. 4.

"John to the seven churches which are in Asia [which at that time was the locale of outcast Israel]: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." "They are the eyes of the Lord, which run to and fro through the whole earth" (Zech. iv. 10).

Rev. i. 5.

"And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth." To whom the churches respond, "Unto him that loved us, and washed us from our sins in his own blood."

REV. i. 6.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever." (R.V., "A kingdom of priests.") Now fulfilling, in so far that we have received gifts from Him, and are dispensing them to others; or, perhaps, referring to such men as Cranmer, Ridley, and Latimer, who offered up their lives to God.

REV. i. 8.

"I am Alpha and Omega, the beginning and the ending, saith the Lord." The accomplisher of all the promises and all things.

REV. i. 19.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Book of Revelation is an epitome of the history of the world.

REV. i. 20.

"The seven stars are the angels [messengers] of the seven churches: and the seven candlesticks . . . are the seven churches." As symbolised in the Old Testament; and the seven churches of Asia represent the position and progress of the visible church till He comes.

REV. ii. 1—18.

Ephesus means "desirable, beautiful." (8.) Smyrna means "sorrow, tribulation, poor." (12.) Pergamos, "married, worldly alliances." (18.) Thyatira, "reformation." In Rev. iii. 1: Sardis, "the remnant after the reformation."

REV. ii. 7.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This carries us back to Eden.

Rev. ii. 14—17.

The references to Balaam, the hidden manna, the new name, the white stone—all carrying out the symbols of the Old Testament—show that Israel is still addressed and to be remembered, though hidden for a time.

Rev. ii. 11—18.

Thyatira is supposed to be the Roman Church. Xerxes removed his capital to Shusan, and the Chaldean college fled to Pergamos, which they made the centre of the Pagan Church; and the last king, Attalus, bequeathed his kingdom to the Romans, B.C. 133. The Pagan Church gradually removed to Rome, fully established, A.D. 218. (20.) The woman Jezebel symbolizes idolatry. Rome has never put away her idols; she makes a dead woman her mediator, and her God a piece of bread.

Rev. ii. 26, 27.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken, . . . even as I received of my Father." Rev. ii. 17: "And will give him a white stone, and in the stone a new name written, which no man knoweth," &c. What will the new name be? Israel, Britain, or Christian? or something new, to take us by surprise?

Rev. ii. 28.

"And I will give him the morning star." This is Jesus Christ Himself (Rev. iii. 5; xxii. 16).

Rev. iii. 7.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David." That is, Christ. Philadelphia means "brotherly love, all praise." The Protestant Church of the present day.

REV. iii. 8.

"I know thy works: behold, I have set before thee an open door." For us to carry the light of the Gospel of salvation, which in every way He has given us the power to do by our wealth, our command of the sea, our heathen inheritance, &c. We have translated the Bible into 365 languages. Germany has only translated it into one, and that is her own. (*Rev. S. J. Deutschberger.*)

REV. iii. 10, 11.

"Because thou hast kept the word of my patience [He has now waited for 1900 years], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them." (11.) "Hold fast that which thou hast, that no man take thy crown."

REV. iii. 12.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The promise again for God's people. His chosen ones are His, though their name may be changed.

REV. iii. 14.

"Unto the angel of the church of the Laodiceans [which means "the people rule; no praise is given them"] write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." The Alpha and Omega of all things, Jesus Christ.

REV. iii. 15.

"I know thy works, that thou art neither cold nor hot." This is very descriptive of the spiritual deadness arising from the lukewarm indifference of the age.

REV. iii. 17, 18.

"Because thou sayest, I am rich and increased with goods, and have need of nothing . . . (18.) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

REV. iii. 20, 21.

"Behold, I stand at the door, and knock [we are in this last phase]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (21.) To him that overcometh will I grant to sit with me in my throne." Earthly monarchs are His vicegerents now, till He come.

REV. iv. 1—3.

"After this I looked, and behold, a door was opened in heaven." (2.) "And, behold, a throne was set in heaven." (3.) "And there was a rainbow round about the throne." The sign of the covenant of grace and goodwill to men.

REV. iv. 4, 5.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Rev. vii. 13, 14.) They may represent Israel of the Old and New Testaments, the twelve patriarchs, and the twelve apostles.

REV. iv. 6, 7.

"And round about the throne were four beasts full of eyes." (7.) "The first beast was like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast was like a flying eagle." These resemble the signs on the standards of the redeemed of Zion. Compare Num. ii.; Ezek. i. and x. The Scandinavian Thor, or Messiah, has the same symbols.

REV. iv. 8, 9.

"And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (in heaven). It has been said that, on earth, thanksgiving and praise are perpetually ascending from some portion of the British Empire on which the sun is always rising.

REV. iv. 10, 11.

"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever," &c.

REV. v. 4.

"And I wept much, because no man was found worthy to open and read the book, neither to look thereon."

REV. v. 5.

"And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." The "Lion of the tribe of Juda," borne on our national standard, shows that the houses of Israel and Judah are already partially united. King Alfred claimed to be descended from David, and Odin was also. All welded together with the Hebrew settlers in Ireland, Wales, England, and Cala or Kala-donia, as the stone kingdom of God.

REV. v. 9.

"And they sung a new song, saying, Thou art worthy . . . for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Israel is to be scattered.

REV. v. 10.

"And we shall reign on the earth" (Dan. vii. 27.)

REV. v. 11—14.

"And I beheld, and I heard the voice of many

angels round about the throne and the beasts [or the living creatures or cherubim, which are redeemed men, represented in the Ark of the Covenant—Exod. xxxvii. 7—9; Ezek. i.; Ezek. x.] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." A vast multitude.

Rev. v. 13.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." "All great nations have a special work to do, and it is clear the particular function of the Hebrew was to establish 'a new earth wherein dwelleth righteousness.' No Church possesses a doctrine or thought worth having that is not from Israel. Mankind was indebted to Israel for its highest qualities. Christ was an Israelite. Should we not then esteem the lineage an honour?"

Rev. v. 14.

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Rev. vi. 2.

"And behold a white horse [Zech. vi.]: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The bow is generally connected with Joseph and Ephraim (Gen. xlix. 24; Ps. lxxviii. 9; Zech. ix. 13). This is the opening of the first seal, and refers to the early Christians and their wars and difficulties in spreading the Gospel—a struggle between Paganism and Christianity. The four beasts, who represent Israel, are mentioned throughout.

Rev. vi. 4—8.

These verses describe war, famine, pestilence, and the martyrdom of the slaughtered saints.

REV. vi. 9—17.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." The martyrs are kept safe in God's keeping, (11) "that they should rest yet for a little season," until vengeance is accomplished.

REV. vii.

"And after these things," the servants of the Lord are sealed (preserved from evil).

REV. vii. 4.

"There were sealed one hundred and forty and four thousand of all the tribes of the children of Israel." The redemption of Israel does not fail to any tribe (Rev. xxi. 12), yet Dan is omitted; while in Ezek. xlviii. 1, 2, he holds the foremost place. To account for this, some think that, as the tribe of Joseph included Ephraim and Manasseh, Manasseh is a copyist's error and should be Dan, instead of Man-asseh. Others consider the sealing took place when the outcast tribes were passing through Europe from A.D. 325 to 385, and Dan is not mentioned because they had been safe in Ireland for many centuries. Dan, called the pioneer tribe, was in Britain 988 B.C. Homer says 2000 years B.C. This might easily be the case, for there must have been Eastern people here at a much earlier era, as the date of Stonehenge, from astronomical observations, is 1680 B.C., which, added to 1902 A.D., gives more than 3700 years as its age. Is not this "stones crying out"? (Luke xix. 40) "For oh, eternity's too short to utter all Thy praise." The sealing was to preserve alive certain of God's people during the calamities in an interval between the sixth and seventh seals. From all the judgments of the trumpet angels the 144,000 are preserved and enrolled, to bless the nations by righteously ruling them; which inheritance belongs to us, and we require to know it.

REV. vii. 14—17.

The Church of Israel is described, in her growth,

development, and consummation, finally manifested—reunited. When she has presented her trophies to the Lord from all nations, and kindreds, and people, and tongues, she keeps the feast of tabernacles in the golden age in the church of the resurrection, whose home is the New Jerusalem. God's first-born becomes a fulness of nations—Emmanuel's heritage upon the earth. May God bring it about in our Israel of to-day, that all bitterness, strife, and jealousy may depart, so that Ephraim may not vex Judah, and Judah may not envy Ephraim. Of the first we can give proof. Some of the Jews in Britain have been made peers of the realm and cabinet ministers, many have been elected members of Parliament, three have been Lord Mayors of London, and several have been able and accomplished judges. We have had D'Israeli as Prime Minister and Goschen at the head of the Admiralty. Upwards of three hundred are serving as clergymen in the Church, and two are Bishops. From no part of her great mission field is the Church reaping a larger harvest than from her Jewish mission. The New Covenant brought in a way to make ready a people—the Israel of God on earth, with Christ as King, to rule over them for ever. When the way is ready, the King will come.

REV. viii. 1.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" —to usher in redemption.

REV. viii. 3—5.

"And another angel [Jesus Christ, the Mediator] came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Ex. xxx. 22—38).

REV. viii. 7—12.

This passage describes the time of the irruptions and conquests of the Goths, Huns, and Vandals, from 338 to

477 A.D., under Alaric, Attila (and with him a portion of the tribes of Joseph and Reuben), and Theodoric, all of the tribe of Gad, joined by the Allemani—a mixture of all the tribes spread over the west, and who three times conquered Rome, whilst the Huns, under Genseris, destroyed the fleets of Rome. Then commenced the period of the middle or dark ages: from 477 A.D. to the Reformation, 1517 A.D. The latter half of the middle ages produced much that was noble and excellent, and the whole mediæval period was the season of planting and maturing the fruits which were reaped in the beginning of the sixteenth century. (*Schmitz's Middle Ages*).

REV. ix.

Mohamet overthrew Palestine, even to the neck, A.D. 637, and his descendants have possessed it 1260 years. The mosque of Omar still stands on the site of the Temple. The son of Mohamet gave the name of Ottoman to the Turkish Empire, and their lineal descendant now reigns in Constantinople.

REV. ix. 4.

"It was commanded them that they should not hurt the grass of the earth," &c., "but only those men which have not the seal of God in their foreheads." The Saracens were not permitted to destroy Israel (Rev. vii. 2, 3; viii. 7—9).

REV. ix. 5.

"To them it was given that they should not kill them, but that they should be tormented five months," or 1260 years, which ran out in A.D. 1898¼ (*Wordsworth, Bishop of Winchester*). The Saracen or Ottoman rule spans the interval between 622 A.D. and the occupation of Egypt by Britain, A.D. 1882.

REV. x. 1.

Rev. x. refers to the Reformation from the days of Wickliffe. The whole of the Book of Revelation suggests Jacob's dream (Gen. xxviii. 12)—a ladder set

up on the earth, and the top of which reached to heaven. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Christ reminds His hidden people (Ezek. i. 4—28) of the covenant of mercy, the sun of righteousness, and the destruction of His enemies.

REV. x. 2.

"And he had in his hand a little book open." The Bible of the present day more clearly understood through the providence and goodness of God. "And he set his right foot upon the sea, and his left foot on the earth." He claims possession of them (Rev. xi. 15). The angel which standeth upon the sea is mentioned in the 5th, 6th, and 7th verses, as well as the first, which seems to connect the prophecy with this nation, to whom the empire of the sea is given.

REV. x. 3.

And he "cried with a loud voice, as when a lion roareth." Hosea (xi. 9, 10), speaking of Ephraim, says: "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west."

REV. x. 3, 4.

"And when he had cried, seven thunders uttered their voices [the Roman Church]." "And I heard a voice from heaven saying, Seal up those things which the seven thunders uttered."

REV. x. 7.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." These are the times in which we live.

REV. x. 8—10.

Israel is to be filled with the word of God, and will

bitterly grieve that so few are ready to receive it; and many oppose it, which was sweet as honey to Saint John.

REV. x. 11.

"And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings." Which is Israel's duty now. Prophecy is not only to foretell, but to teach, preach, and explain, and praise God (1 Cor. xiv. 3—5).

REV. xi. 1, 2.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." The measuring of the temple indicates permanence as a work of God, as shown in Ezek. xxxvii. The temple is for Israel.

REV. xi. 2.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles [their place plainly indicated]: and the holy city shall they tread under foot forty and two months." We know now that in Scripture this is the same period as "a time" (12 months), "times," or two times (24 months), "and half a time" (6 months); making 42 months; added together, 1260 years—the period of Turkish rule in Jerusalem.

REV. xi. 3.

"And I will give power unto my two witnesses [Judah and Israel], and they shall prophesy a thousand two hundred and threescore days [the same length of time], clothed in sackcloth." Israel unknown. Judah has witnessed for the law, and Israel for the Gospel. Some think two people are meant—Moses and Elijah, who would represent the law and the prophets; or Daniel, who prophecies so much about the last days; and John, to whom so much is revealed; all applying only to Israel (Isa. xliii. 6—12; xliv. 8; Jer. xxxiii. 24; Zech. iv. 3, 14; v. 11).

REV. xi. 4.

"These are the two olive trees, and the two candlesticks standing before the God of the earth."

REV. xi. 5—12.

Can this passage refer to the captivity and disappearance of Israel, during which time our Lord was crucified? (11.) "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet." (Hosea vi. 2.) Their resurrection and ascension (return and revival) are given in verse 12.

REV. xi. 16, 17.

The usual refrain from the four and twenty elders follows through all these wonderful visions:—"We give thee thanks, O Lord God Almighty," &c.

REV. xi. 18.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints."

REV. xi. 19.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." His people—all true Israelites—are remembered to the end, and all the good are with them.

REV. xii. 1.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The woman represents the Church; the twelve stars represent the people of Israel; there must be a spiritual Church gathered out from among them. With all our blemishes, is not the Church of our land the representation of the original Christian Church of Apostolic times? At the Council of Arles, A.D. 314, the two British bishops

who attended were given the precedence because their country was the first to accept Christianity as a national religion. In the dark ages, England was never under the Papacy to the extent that the Continental nations were. The Reformation commenced here, Wickliffe being 136 years earlier than Luther, and probably half the nation went with him. "You could not meet two men on the road, but one was a Wickliffite." The English Bible was the first translation into any modern language. Sun, moon, and stars conspire to bless the labours of the seed of Joseph (Gen. xxxvii. 9). The Church is one Hebrew Church, one woman, one nation, one Church before and after Christ. Before the time of Christ there was no other Church of God on earth but Israel's, and it must be Israel's still. No one, not a true Israelite, can be in the strictest sense a member of the Church.

Rev. xii. 2.

The Messiah, the child of the woman, or Israel.

Rev. xii. 3, 4, 5.

We are told who the red dragon is in verse 9—Satan, or the Devil. He is given great power. (4.) He drew in the third part of the stars of heaven (they indicate multitude). (5.) The woman brought forth a man child to rule all nations with a rod of iron. We do not think Christ rules with a rod of iron. "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. xlii. 3). This is quoted by Matthew, who adds: "He shall not strive, nor cry; neither shall any man hear his voice in the streets" (Matt. xii. 18—20). See Ezek. xx. 35—37. (5.) "And her child was caught up unto God, and to his throne."

Rev. xii. 6.

"And the woman fled [both the church and the nation] into the wilderness." This spreads over many centuries, during which Israel reached these isles, "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and

threescore days" (1260 years). Britain, which was then moors and morasses from end to end, is now full of flowers and beauty, fulfilling the promise that Nathan the prophet delivered to king David (2 Sam. vii. 10). Here, nourished and guarded from evil influences, she grew, building up new Israels beyond the seas. The Vaudois, Albegenses, the Nestorians, Armenians, Waldensians, and Huguenots are remnants of her seed; and Judah, a part of the nation, though long separated, will yet join her; as the nations of the present day are doing on every continent except Europe, who, through jealousy, hold aloof from us. In 636 A.D., Jerusalem was taken by the Mahommedans, and paganism was overthrown in England at the same time, to last for the same period as the treading down of Jerusalem. We are now looking for the coming of the King, Christ Jesus.

REV. xii. 7—13.

The Devil persecutes the woman, and causes the atheism and papal superstition that are now flooding the land.

REV. xii. 14.

"And to the woman were given two wings of a great eagle," &c. We are reminded of the promise, "I bare you on eagle's wings, and brought you unto myself." The American standard bears an eagle and stripes—a symbol of Christ, by Whose stripes we are healed.

REV. xiii. 1—7.

The Roman Church, and would-be kingdom of Rome, are described in contrast with the true Church of God and Christ, and the earthly kingdom of Israel; the prophecies of the Church and kingdom go hand in hand. It belongs to the period of the witnesses up to the end of this age. The beast having seven heads and ten horns is described. (2.) "The dragon gave him his power, and his seat, and great authority." (5.) "And power was given him to continue forty and two months" (1260 years); and power was given him to make war

with the saints, and over all kindreds, tongues, and nations.

REV. xiii. 18.

"Let him that hath understanding count the number of the beast: . . . his number is Six hundred threescore and six." This is a bad number. (Dan. vii. 15—28; 2 Thess. ii. 1—12.) There shall be a time of trouble.

REV. xiv. 1.

At that time the people shall be delivered (Jer. xxx. 7). "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." (Zech. xiv. 4; Ezek. ix. 4; Dan. xii.; Rev. vii.)

Rev. xiv. 3, 4.

These are the redeemed from the earth (among men), the firstfruits unto God and to the Lamb.

REV. xiv. 6.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue." Angels are God's messengers. Israel must be missionary.

REV. xiv. 7—11.

Their message is, Fear God and give glory to Him, and worship Him that made heaven and earth, and the sea, and the fountains of waters. Babylon falls that Israel may rise.

REV. xiv. 12, 18.

"The saints" are again mentioned: they are the Lord's people. (Psa. xlviii. 1—14.) And the clusters of the vine. (Isa. v. 7.) Palestine is 1600 furlongs long. Their enemies are gathered into the winepress of the wrath of God. (Isa. lxiii. 3, 4). These chapters are a history of the kingdoms of light and darkness.

REV. xv. 1—5.

This is the adoring song of Anglo-Israel and the nations that were promised to her who was lost, but now is found. They sing the song of Moses, the servant of God (Deut. xxxii.). "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints, for thy judgments are made manifest."

REV. xv. 8.

"And the temple was filled with smoke from the glory of God." (Rev. xi. 19.)

REV. xvi. 5.

"The waters" are nations. (Rev. xvii. 15.)

REV. xvi. 12.

The great river Euphrates represents Mahommedan power. The water thereof was dried up that the way of the kings of the East might be prepared. The king's title is Emperor of India. Queen Elizabeth's British East Indian Charter justifies the title. It is so by the counsel and foreknowledge of God. A concensus of expositors agree that the text refers to the people of Israel. (Gen. xxv. 26.) "Esau is the end of the world, and Jacob is the beginning of that that followeth." (2 Esdras vi. 7—10.) "I will lay my vengeance upon Edom by the hand of my people Israel." (Ezek. xxv. 14; Ezek. xxxvi.; Num. xxiv. 18, 19: Isa. xli.)

REV. xvi. 16.

"He gathered them together into a place called in the Hebrew tongue Armageddon," which is Megiddo, a town in the plain of Jezreel or Jerusalem. (Rev. xx. 9; 2 Kings xxiii. 29; Joel ii. 15, 32; iii. 2; Isa. lix. 19—21; Heb. viii. 8—13.) In these texts the cure is found: "the Lord God longsuffering and gracious, ready to pardon and slow to punish."

Rev. xvii.

This chapter refers to a persecuting Christian church. No less than two millions of the saints were sacrificed to the Church of Rome—full of the names of blasphemy, 5th and 6th verses—down to the year 1650. This chapter is a contrast to the 12th. Both women are in the wilderness (3rd verse).

Rev. xvii. 10, 11.

"And there are seven kings: five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the beast that was and is not, even he is the eighth." The seven mountains (typical of nations) are representative of the spiritual and literal enemies of Israel. They have been Egypt, Assyria, Babylon, Persia, Greece, Rome, and Turkey, or Mahommedan; and Russia, the eighth, is yet to come—"the beast that was and is not," the descendant of the ancient Amalek. (Ex. xvii. 16; Ezek. xxxviii.; xxxix.)

Rev. xvii. 12.

After the Gothic invasions, the kingdoms were divided into ten kingdoms on the continent of Europe—only prevented by jealousy from being our friends—belonging to the apostate church. (Rev. xiii.)

Rev. xvii. 17, 18.

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Isa. lix. 20, 21.) The Roman temporal power was overthrown in 1868 A.D., 1260 years after the edict of Phocas, 608 A.D. Some think this verse refers to the triumph of Rome now coming to us; it is to be hoped it will not be so. But only "a kingdom" is named, who has "agreed to give their kingdom unto the beast."

Rev. xviii.

Babylon is fallen, namely, apostate Rome, whose struggle with Israel will not terminate by a compromising

union but by her overthrow; and in the world-wide domain of the kingdom of God there shall be a pure worship. (*Rev. Dr. Hanan.*)

REV. xviii. 4.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

REV. xviii. 10—24.

The kings of the earth shall lament, standing afar off. (17.) And the sailors, "and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning." (20.) "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (24.) "In her was found the blood of prophets and of saints, and of all that were slain upon the earth."

REV. xix.

God is praised in heaven for avenging the blood of His saints. Heading of the chapter.

REV. xix. 4.

"And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

REV. xix. 6.

"And I heard as it were the noise of a great multitude, and as the voice of many waters [the many-nationed people] . . . saying Alleluia: for the Lord God omnipotent reigneth."

REV. xix. 7.

"Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

REV. xix. 9.

"Blessed are they which are called unto the marriage supper of the Lamb." (1 Thess. v; Rev. i. 3 Luke xxiv. 27, 44—48; Rev. xxii. 7—10.)

REV. xix. 10.

"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

REV. xix. 11—14.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." A white horse is a Saxon emblem. (Rev. vi. 2.)

REV. xx. 4.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God; . . . and they lived and reigned with Christ a thousand years." The reign of Christ is literal and not metaphorical. (Isa. lxv. 17—25.) Christ was born A.M. 3996, and we have entered upon the 20th century (2000 A.D.), so must be very close to this glorious reign.

REV. xx. 7, 8.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." Gog and Magog to gather them to battle, the number of whom is as the sand of the sea.

REV. xx. 9.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." God's people the saints are still connected with Jerusalem after the Millennium. "And fire came down from heaven and devoured them." God still protects His own, and destroys their enemies and His.

REV. xxi. 2.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Not our going to

heaven, but heaven coming to us. (Gen. xxviii. 12; Matt. xxv. 1.) We shall return to the primitive communion with God, which was in the Garden of Eden, the Garden of the Lord.

REV. xxi. 3.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

REV. xxi. 9.

One of the angels shewed him the bride, the Lamb's wife, and he carried him away in the spirit, and shewed him that great city, the holy Jerusalem, descending out of heaven from God.

REV. xxi. 10—13.

The light of the "great city, the holy Jerusalem," was "like unto a stone most precious." It had twelve gates, "and names written thereon, which are the names of the twelve tribes of the children of Israel." No gate is provided for any other nation than Israel. All others have become absorbed into the nationality of God's people, as all who call upon Him in faith shall be saved.

REV. xxi. 14.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The entrance into the city is through Israel, the foundations are founded by them. How important and necessary missionary work must be.

REV. xxi. 23.

"And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof."

REV. xxi. 24.

"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it."

REV. xxii. 2.

"In the midst of the street of it . . . was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Now that sin is for ever abolished, the tree of life is restored.

REV. xxii. 5.

"And they shall reign for ever and ever."

REV. xxii. 6.

"And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."

REV. xxii. 10.

"And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand."

REV. xxii. 16.

"I am the root and the offspring of David, and the bright and morning star."

REV. xxii. 20.

"He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

REV. xxii. 21.

"The grace of the Lord Jesus Christ be with you all. Amen." The grace of our Lord Jesus ends the Book, as the love of God in Eden began it.

"HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY."—Mark xiii. 31.

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BIOGRAPHY

I have spent 20 years in management in the retail, legal, and restaurant fields in the United States, and am currently a professor at Pyeongtaek University in Pyeongtaek, South Korea, where I teach English, and English and Culture, which includes Bible Prophecy, Current Events, Economics, History, and Political Science, and Special Topics in English. I hold a Bachelor's in History from Tennessee Technological University, a Master's in Biblical Studies in Biblical Studies, a Master's in Divinity, and a Doctorate in Biblical Studies, with an emphasis in Eschatology, from Louisiana Baptist University, a Certificate in Kingdom Studies from The National Bible College in Durham, England, a Certificate in Christian Education from The American Institute of Theology, and four Certificates of Mastery from The Bible Mastery Boot Camp. I have also published two books based upon my previous research, ***Why Did Yahweh and His Son, Yahshuah, Say What They Said? A Who's Who That May Change The Way We Think About Eschatology*** and ***Biblical Eschatology: A Study on the End Times and the Exclusiveness of Israel in the Bible***. My third book, which was too large to publish, ***Our English Heritage***, can be found on my website: **https://drjustinprock.com**. I am currently working on my fifth book tentatively titled, My People Are Destroyed For Lack Of Knowledge: Lies Pastors Tell Their Congregations, which should be out by the end of 2023 or the beginning of 2024.

I grew up in the Episcopal Church; however, due to the beliefs of that denomination, my family left the church and spent several years "church-hopping." However, THE LORD GOD got a hold of me, and I was "born again" on January 6, 2003, and have been a student of the Bible ever since!

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